

Ye are our Epistles, known and read of all Men: For as much as ye are manifestly declared to be the Epistle of Christ, ministered by us, written not with ink, but with the Spirit of the Living God; not in Tables of Stone, but in fleshy of the Heart. We all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory. - 2 Cor. 3. 2, 3



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*Itinerarium totius Sacrae Scripturae:*

OR, AN  
A B S T R A C T  
OF THE  
H O L Y B I B L E,

By Way of QUESTION and ANSWER;

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Illustrated with twelve curious COPPER-PLATES, engraved by the best HANDS.

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THE SECOND EDITION.

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By C. B R O W N, Gent.

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Our Saviour said, *Search the Scriptures*, John v. 39.

St. Paul said, *Meditate upon these Things*, 1 Tim. iv. 15.

And David, *Thy Word is a Lamp unto my Feet*, Psal. cxix. 105.

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L O N D O N:

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TO THE

Most Reverend, Right Reverend, and Reverend the Clergy; the Honourable Lords, and Others, Members of the Societies in *Great Britain and Ireland*, for propagating Christian Knowledge.

*My Lords and Gentlemen,*

**T**HOUGH the Distrust so natural to a young Author on his first Performance, does indeed much discourage his Undertaking, (Presumption being the usual Compliment given to Persons of Honour and Distinction in Dedications of Books;) yet being assured, that whatsoever may tend to the Honour of the Authors and Promulgators of our holy Religion will not be unacceptable, I have in the following Sheets collected the Heads of every Chapter of the Old and New Testament, by Way of Question and Answer, with Notes and Observations on each Book; which, I hope, at least, may suffice to let loose the poor and illiterate of Mankind from the Bands of Ignorance and Superstition, and hereby arrive to the Knowledge of him our Creator, revealed in those sacred Oracles of his divine Word.

As all Learning gradually ascends from the first Knowledge of Things, and since every Protestant believes it to be his Duty to promote this Knowledge, it must be granted, (by your Honours Permission) nothing could better serve the Publick in bringing up their Children in the true Knowledge and Fear of God, than what I have now attempted in Preference to the Protestant Religion, hereby to be taught and ingrafted in their tender Age also at School, if as happy in

a Teacher, who wants neither Capacity nor Integrity in his Calling to apply the same; which I have compiled with great Pains, and, by the Help of the most learned Authors, unfolded the most abstruse and difficult Sense the Types and Figures explained in particular, with Reference to Time, plain and easy.

That all Persons may enjoy the Benefit of so useful a Book in their Families, it hath the more emboldened me to make this Address, flattering myself, that by letting the World see what Masters you are in the Art of Condescension, it will meet with the Encouragement it deserves, obtained by the pious Endeavours of a desired Success; and being couched under your Honours Protection, may the better withstand the adverse Opinions by Inspection of critical Eyes, countenancing this poor Present by following that divine Rule, *It is acceptable according to that which a Man hath*, and recommended to those our Nations of *Great Britain and Ireland*, united in the true Faith of Christ, whom God long preserve.

To conclude, may it please the God of all Grace and Mercy to give his Blessing to your united Endeavours, that an abundant Entrance being made into the Kingdom of our Lord and Saviour Jesus Christ, when the great Bishop of Souls, whose Interest you are concerned for, shall come to make his general Visitation, we may be all able to give up our respective Accounts with Joy and not with Grief, and so receive the End of our Hopes, the Reward of our Labours, even the Salvation of all our Souls, which are the daily Prayers of,

*My Lords and Gentlemen,*

*Your most obedient,*

*And dutiful Servant,*

CHRISTOPHER BROWN.



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T H E  
P R E F A C E.

**T**H E R E is nothing that has Life, but hath either Motion or Action: And such is the Condition of Man, with a greater Measure of both, to humble him; the whole Course of his Life being compared to a Pilgrimage, in which State a Man can presume upon no certain Continuance. We find Man cannot possess himself of one Moment's Rest from the Time of his Birth until his Death. Alexander himself, who was Master of almost the whole World, still found no Content; and even the holy Patriarchs, Prophets, &c. could make their Lives little better than Toil and Labour. With what Pains did Abraham wander from Chaldea into the Land of Canaan? How was Moses tormented in the Wilderness, almost to the Loss of his own Soul, absolutely never to come into the promised Land? And for David, how miserable lived he, when he could not trust his own Friends, &c. Thus we may see, there is nothing in this World wherein there can be found a true Satisfaction: The few Pleasures we enjoy are but for a Moment, still without Content; and, last of all, perhaps, may bring us into everlasting Misery. I could wish that every Christian Reader would forsake his Vanities, prepare for a future State, and rouse up in the Service of God, praying, reading, meditating on the holy Scriptures, Sermons, and other good Books. By the first we may be prepared in our Judgments and Affections: By the second we may inform and furnish ourselves with Materials; by the third we may digest them into the clearest Sense.

Lectio inquit, Oratio postulat, Meditatio invenit, Contemplatio digestat, saith St. Augustine. Prayer does desire, Reading does enquire, Study and Meditation do discover and digest. First, pray to God to direct and enable us for the particular Service

*vice that lies upon us. It was a usual Saying of Luther, Bene orasse est, bene studuisse. He always found himself in best Temper for Study, when he had first composed his Thoughts, and raised up his Affections by Prayer. St. Paul's Advice is, To pray without ceasing, 1 Thes. v. 17. To give Attendance to Reading, 1 Tim. iv. 13. And he says, That it is the Study of the Scriptures that must make the Man of God perfect, thoroughly furnished, 2 Tim. iii. 17. If this were necessary in those primitive Times, when Men were extraordinarily inspired with special Gifts; much more now.*

*I have in this Book unvail'd several Parts of Scripture, and collected out of the Works of the most antient Authors, such Accounts as may render the Work valuable and instructive, of the most noted Cities, Towns and Places mentioned in the Scripture; the Time of their growing mighty, and how lost and decay'd; the Travels of all the Patriarchs, the Parts they travelled, and the memorable Actions they did in those Places; with a short Chronology of the Times, &c. from the Writings of St. Austin, St. Chrysostom, Jerom, Strabo, Pliny, Livy, Plutarch, Eusebius, Josephus, &c. our Sir Walter Raleigh, Clark, Smith, Burkit, Stackhouse, and many others; some of which lived in those Times and Countries, and have also described, in the Actions of the Persians, Chaldeans, Grecians, and Romans, the State of the Jews as it stood in these Times, and of the obscure Meaning of the Prophecies; also the Situation and Destruction of Jerusalem; how most of these Cities, Countries, Seas, Desarts, and Mountains were situated; how many Miles they were distant from Jerusalem, with the Bearings of each; besides an Account of foreign Miles, and of Scripture Weights and Measures; &c.*

*The Body of the Book is in Question and Answer, and gives the spiritual Sense or Doctrine of the Old and New Testament, with Instructions; which I designed to be used as a third Class in Schools at the Discretion of the Teacher, once a Day at least; the Scholars being placed in a Row; hereby to come to the Knowledge of God and his divine Word in their Youth, that when they grow old they may not depart from it. In the Notes and Observations you have the historical Account of the Lives, and the most remarkable Accidents which bear an Affinity with*



*with the Question and Answer, and run all the Way through, as Occasion serves with each Book.*

*This Work will be a great Help for understanding the Times, References, and Order of the several Books of Scripture. The Pentateuch, or Five Books of Moses, are as the first Basis by which the whole Frame of Scripture may be the more easily apprehended. The other Historical Books do mostly refer to the Books of Samuel. The Prophets are ordinarily divided into three Ranks. 1. Those who prophesied before the Captivity, who refer to the History in the Books of Kings and Chronicles, especially the Second Book. 2. Those that prophesied in the Captivity, concerning whose Times there is but very little Mention in the Historical Parts of Canonical Scripture. 3. Those that prophesied after the Captivity; unto whom the History of Ezra and Nehemiah bath some Reference. And so, in the New Testament, many of the Epistles refer unto the Acts of the Apostles. The Books of Scripture were not writ in the same Order as they are placed; but they are set down rather according to their Bulk and Largeness than their true Order: For those that were before the Captivity are to be reckoned according to this Succession.*

*1. Before Christ 920, Obadiah, in the Reign of Ahab, 1 Kings xviii. 23; and in 840, Jonah, in the Reign of Jeroboam, 2 Kings xiv. 25; in 780, Amos, Isaiah, Hosea, Micah and Nahum, in the Days of Uzziah, Jotham, Ahaz and Hezekiah; in 700, Joel; in 680, Habakkuk; and Zephaniah and Jeremiah in 610, about the Time of Manasseh, Josiah and Jehoiakim. 2. In 582, in the Captivity, there prophesied Ezekiel and Daniel. 3. From the Return out of Captivity till our Saviour's Coming are reckoned 559 Years. About the 18th Year of this began Haggai and Zechariah, not long after Malachi. After these we have the Apocrypha.*

*And so the New Testament, though the larger Epistles are placed first, yet they were not written so. It is probable they were composed according to this Order, Anno Dom. 50. 1 Thes. 55, Romans and 1 Cor. 56, 1 Tim. 2 Cor. 57, Titus; 61, 2 Thes. Philip. Coloss. Gal. Ephes. Heb. and Phil. In 64, 2 Tim. So for the Canonical Epistles, that of James*

*James is thought to be written first, then those of Peter, then Jude, and lastly John. So some conceive that the 108th Psalm should be first, where David prepares himself for this Work, O God, my Heart is ready; I will sing and give Praise: And the 72d Psalm last, because it concludes with this Passage, The Prayers of David are ended. All Scriptures are either manifest, or critical and obscure: For diverse Texts have a double Meaning, Historical and Literal, Typical and Allegorical: Instance those Places concerning the Brazen Serpent, Num. xxi. 9. John iii. 14. Jonah in the Whale's Belly, Jonah i. 17. Matt. 40. Abraham's two Wives and Sons, Sarah and Isaac, Hagar and Ishmael, Gen. xxi. Gal. iv. 22. The Law concerning the muzzling the Ox that treads out the Corn, Deut. xxv. 4. 1 Cor. ix. 9. In all which there is some typical Allusion primarily intended.*

*To conclude, I have used all my Endeavours to make the Circumstances of the most difficult Places throughout this Book, to run in a Parallel with the Scriptures themselves, on serious Consideration; consulting the Means to preserve the Word of God from any dangerous heretical Imposition; plain and easy, without Staggering or Doubt, according to the Revelation of the Mystery, which was kept secret since the World began, but now is made manifest, and by the Scriptures of the Prophets, according to the Commandment of the everlasting God, made known to all Nations for the Obedience of Faith.*

Now to God, only Wise, be Glory: And the God of Peace that brought again from the Dead our Lord *Jesus Christ*, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make you perfect in every good Work to do his Will: working in you that which is well pleasing in his Sight, through *Jesus Christ* our Lord, *Amen.*



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And God said  
unto Moses Ex: 3. 14

And y<sup>e</sup> Lord said  
unto Aaron Ex: 4.

Until the Law, Sin was in the World; but Sin is not imputed when there is no Law. What shall we say then. Is the Law sin: God forbid. Nay, I had not known Sin, but by the Law, for I had not known Lust, except the Law had said, Thou shalt not covet. Rom. v. 13. vii. 7

J. Smith Sculp.

THE  
First Book of MOSES,  
CALLED  
GENESIS.

CHAP. I. to XV.

Question.

**W**HAT is this Book called  
Genesis?

*Answer.* Because it  
signifies the Beginning  
and Generation of the Creatures.

Q. What is Creation?

A. A making a Thing of no-  
thing.

Q. Did God create all Things  
of nothing\*?

A. He did in the Beginning  
make all Things of nothing. Not  
from Eternity, but first of all,  
before all Things, from the Be-  
ginning of Time. *Wisdom xi. 14.*  
*Psal. xxxiii. 6. and cxxxvi. 5.*  
*Eccles. xviit. 1. Acts xiv. 15. and*  
*xvii. 24.*

Q.

\* The Universe was created out of nothing by an infinitely powerful and wise God, self-existent. Man, at his first Creation, was substituted by God as his Vice-gerent, to receive the Homage and enjoy the Services of all inferior Beings, endowed with Excellencies fit to maintain the Porte of so vast an Empire; yet those very Excellencies, as they qualified him for Dominion, so they unfitted him for a Satisfaction or Acquiescence in those his Vassals; the Dignity of his Nature set him above the Society or Converse of meer Animals: So that in all the Pomp of his Royalty, amidst all the Throng and Variety of Creatures, he still remained solitary; but God, who knew what an Appetite for Society he had implanted in him, judged this no agreeable State for him. *It is not meet that Man should be alone, chap. ii. 18.* And as in the universal Frame of Nature, he engrafted such an Abhorrence of Vacuity, that all Creatures do rather submit to a preternatural Motion, than admit it: so in this empty, this destitute Condition of Man, he relieved him by a miraculous Expedient, divided him, that he might unite him, and make one Part of him an Associate for the other. Neither did God take this Care to provide him a Companion merely for the Intercourses of Senses.

B

Had



*Q. Why did Moses write in the Beginning?*

*A.* To confute those that maintained the World had no Beginning. And the Account which he gives of the Creation, is to this Purpose. *In the Beginning God created the Heaven and the Earth, &c.* The Earth after it was created, was for sometime a confused and indigested Mass of Matter, a dark and unformed Chaos; but God in six Days reduced it into a World.

*Q. What was the first Step taken in the Formation of the World?*

*A.* The Spirit of God moved upon the fluid Matter, and separated the Parts it consisted of, from one another; some of them shined like the Light of the Day, others were opake like the Darkness of the Night, and they were divided the one from the other.

*Q. What was the Work of the Second Day?*

*A.* God thought it proper to have an Expansion between the Earth

Had that been the sole Aim, there needed no new Productions, there were sensible Creatures enough: The Design was to entertain his nobler Principle, his Reason, with a more equal Converse, assign him an Intimate, whose Intellect as much corresponded with his, as did the outward Form, whose Heart, according to Solomon's Resemblance, answered his, *as, in Water, Face answers Face*, Prov. xxvii. 19. with whom he might communicate, traffick, and interchange all the Notions and Sentiments of a reasonable Soul.

*They were naked, and were not ashamed*, chap. ii. 25. and in this holy and happy Estate they had a sound Judgment, and perfect Freedom of Will; they knew so much of God, as Creatures are capable of, and their Innocency exempted them from Sin, which is Death, (as in *ver.* 17. by this Death is meant the Separation of Man from God, who is our Life.) God requiring nothing but an entire Submission to his Will, for which he gave them a Command to abstain from the Tree of Knowledge of Good and Evil, which was in the Midst of Paradise, threatening them with Death if they dare to touch it. The Devil envying their Happiness, came to *Eve* under the Shape of a Serpent, persuaded her to eat the Fruit which was forbidden, telling her, that they would be so far from dying, that they should become as Gods. By these Promises she suffered herself to be seduced, gave to her Husband, who, through a wicked Compliance, made himself guilty of the Woman's Sin.

Now when the Reprobate Angels first understood by Revelation, that the Son of God should take on him the Nature of Man, (not the Nature of Angels, but the Nature of Man) to ransom and redeem Man; and so, as Man, to be exalted above them: when they understood this, they would rather fall from God, and be cast out of Heaven, than subscribe to the Will of God; which was, that the Nature of Man, united unto the Person of Christ, should be exalted above them, and so brought into Heaven. For God knowing from Eternity, that Man created, and left unto himself, would fall away, decreed also from everlasting, to provide a Mediator, a Redeemer

Earth and Heaven capable of supporting Clouds of Waters; the appointing this Expansion (or *Rachiang*, from the Septuagint *Firmament*) and suspending the Waters in it, was the Work of the second Day.

*Q. The Third Day?*

*A.* God caused the Waters of the Earth to be drawn off, so as to drain the Ground, and thus were the Seas gathered together and the dry Land appeared, and then God produced from the Earth all Manner of Trees, and Grass, and Herbs, and Fruits.

*Q. The Fourth Day?*

*A.* God made the Lights of Heaven capable of being serviceable to the World; fitted to distribute Light and Heats to divide Day and Night, and to mark out Time, Seasons and Years; the Sun he made to shine in the Day, the Moon in the Night, and he gave the Stars their proper Places.

*Q. The Fifth Day?*

*A.* Out of the Waters God created all the Fishes of the Sea, and the Fowls of the Air.

*Q. The Sixth Day?*

B 2

A.

to restore and ransom him: Whence *St. Peter* affirmeth, that Christ was fore-ordained before the Foundation of the World, and that he was delivered by the determined Council and Fore-knowledge of God before all Time: Therefore we are said to *be chosen in Christ before the Foundation of the World*, Ephes. i. iv. Hereby it appears then, that God did foresee and foreknow the Fall of Man: True, yet was no-way the Cause or Author of it: No, there is no Iniquity in God. For, saith *St. Austin*, *Eve*, the first Woman took up Sin from Satan; upon her bare Word, *Adam* unadvisedly, not so much to please his Wife, as moved by Ambition at her Persuasion, when, if he would, he might have chosen the Good and refused the Evil, subscribed to the Bond; but the Burthen of the Interest lay heavy ever since upon their Posterity. The Woman was first in the Transgression; but no Wonder, for if *Lucifer*, an Angel, first fell in Heaven, it is not strange that a Woman fell on Earth. In Paradise was the Quarrel, ever since was the Battle: The Serpent lost the Field, though the Woman lost the Garden, God gave the Woman the Honour and Victory in the Day of Battle. *The Seed of the Woman shall break the Serpent's Head*; All the Quarrel since is for the broken Head; *i. e.* to forsake our evil Ways, to beat down Satan and to cleave unto the Lord." God of his great Mercy to Mankind, spared not his only Son. A Saviour is born, and he hath laid our Iniquities upon him: Upon him the Seed of the Woman which did break the Serpent's Head; the Seed of *Abraham*, in whom all the Nations of the Earth are blessed, *Gen. xlix. 10.* his Son the Prosperor; upon him the Immanuel, *Isa. vii. 14.* God with us, and God for us. The wonderful Counsellor, *chap. ix. 6.* who was ever privy to God's Will concerning Man's Salvation; upon him, our Mediator, *1 Tim. ii.* our Advocate with the Father, *1 John ii. 1.* our Redeemer, our Saviour Jesus Christ: Not upon the Father, not upon the Holy Ghost, but upon the second Person in the Trinity; for there is no other Means whereby we can be saved.



*A.* Out of the Earth God made all the other living Creatures, Beasts and Cattle, and every Thing that creepeth upon the Earth, and last of all he made Man, a more noble Creature than any of the Rest: He made his Body of the Dust of the Earth, and afterwards animated him with a living Soul. And out of the Man he made a Woman; which finished his Work; and on the seventh Day he rested from his Works.

*Q.* Having had the Substance of the Account which Moses has given of the Creation of the World, what do we learn by it?

*A.* In regard to the Creator, three Things: his Omnipotence in creating all Things of nothing, his Bounty in furnishing the World with all necessary Ornaments, and his Love in giving Man Dominion over all, *chap. i. 26.*

*Q.* Who was this Man to whom he gave Dominion?

*A.* Adam.

*Q.* Why was he called Adam?

*A.* From the Hebrew Word *Adamah*, which signifies red Earth; because he was made of the Dust, or Slime of the Earth.

*Q.* Have we any Account in Scripture where Adam was made?

*A.* No; some think in Syria, or the holy Land, near to *Damascus*. Others say, near to *Hebron*, a City in the Tribe of *Judah*, and was there buried. However, we know Man was first created, and then brought into Paradise, *Gen. i. 2.*

*Q.* What do we learn from the Beginning in respect to ourselves?

*A.* The Observation of the Sabbath, *chap. ii. 2.* Humility of Mind, being made out of the Dust of the Earth, *ver. 7.* and the Reverence which we owe to Marriage.

*Q.* Why ought we to reverence Marriage?

*A.* Because it was instituted of God himself in Paradise, *chap. ii. 23.*

*Q.* How ought a Man to love his Wife?

*A.* As himself, being Flesh of his Flesh.

*Q.* Where was Man placed after his Creation?

*A.* In Paradise.

*Q.* What do you mean by the Word Paradise\*?

*A.*

\* The great Reformer *Luther*, in his Discourse of Germany, called Paradise, *A pleasant Garden*, *Ecc. Hist.* *Munster*, *An Orchard*. And in the Bible, *Eden*; the Grecians, call it *Hedone*, an extraordinary Place of Pleasure and Delight, and such was Paradise; for in it was great Plenty of all Things as well of Trees, Fruits, Herbs, as sweet smelling Flowers, as of Beasts, and Fowls of the Heaven. Into this Place God put Man to dress and keep it: His Name was given him according to the Custom of many Years after; and all the Names given by God carry a Reason with them why they are so called: *Adam*, as being made of the Dust; *Chew* or *Eve*, because she



*A.* Paradise is as much as to say a pleasant Garden, plentifully furnished with fruitful Trees.

*Q.* Which were the principal Countries of Paradise?

*A.* It was only a small Spot in the Country of *Eden*, near *Babylon*, between the Confluence and Separation of *Euphrates* and *Tygris*. *Huetius de situ Paradisi terristris*.

*Q.* Which are the four Rivers that watered Paradise?

*A.* It is *Pison*, or *Gynges*, *Gihon*, *Hidekel*, and *Euphrates*, which in fact make but two, and are called by our modern Geographers *Tygris* and *Euphrates*.

*Q.* What is meant by watering this Garden?

*A.* It was the overflowing of these Rivers, which manured and refreshed the Earth to bring forth Fruits of its Kind.

*Q.* Did Adam continue there in this Happiness?

*A.* No, he fell by the Malice of the Devil, and his own Willfulness.

*Q.* What was his Sin?

*A.* Disobedience.

*Q.* How did God punish him?

*A.* He cursed him and his Posterity, wherein he shewed his Justice, *chap. iii. 13.*

*Q.* How did he comfort him?

*A.* By promising Forgiveness by the Seed of the Woman, *Jesus Christ, ver. 14.*

*Q.* What did that shew?

*A.* His Mercy.

*Q.* How many Ways did the Curse of God extend upon Adam?

*A.* Four, 1<sup>st</sup>, The Earth was made barren for his Sake. 2<sup>dly</sup> His Posterity, as well as himself, became Bondmen to Hell. 3<sup>dly</sup>, All the Days of his Life he was to earn his Meat by the Sweat of his Brows. And, 4<sup>thly</sup>, he was thrust out of Paradise.

*Q.* Was this wholly his own doing, being made thus unhappy?

*A.* No; for after the Lord had placed him in the Garden of *Eden*, he fell into a profound Sleep; and his Maker formed out of his Side a Companion Woman, whom he called *Eve*. The Serpent, that old one the Devil, took Advantage

she was Mother of all living; *Abraham*, because he was Father of many Nations; *Aaron* signifies a Teacher, *Ex. iv. 27.* *Babel*, Confusion, *Gen. x. 13.* and *xi. 49.* *Moses*, drawn out of the Water. In the *Syriac*, *Cyrenius*, ruling, *Luke ii. 2.* In the *Greek*, *Demas*, the common Sort of People, *Col. iv. 14.* *2 Tim. iv. 10.* *Philem. 24.* And, in the *Latin*, *Cæsar*, an Emperor or serene Conqueror; as to *Augustus*, *Luke ii. 1.* to *Tiberius*, *Luke iii. 1.* *Mat. xxii. 17.* to *Claudius*, *Acts xi. 28.* to *xxv. 12.* and to *Nero*, *Phil. iv. 22.* &c.

Man's Nature, the State of Marriage, and God's Blessing, were not utterly abolished thro' Sin; but the Quality or Condition thereof was changed, that is, according to the Lord's Promise, *chap. iii. 15.* tho' destitute of the Sacrament of the Tree of Life. The Father instructed his Children in the Knowledge of God. God gave them Sacrifices to signify their Salvation. By *Abel* Faith offered an acceptable Sacrifice to God. *Cain* proved a Hypocrite, *Heb. xi. 4.*

tage of her weaker Sex, beguiled her, and she did eat, and give to her Husband, and he did eat also of that forbidden Fruit; which brought Death into the World, and all our Woe.

*Q. How was Eve punished?*

*A. Two Ways: 1st, To bring forth her Children in Sorrow. And, 2dly, to live in Subjection to her Husband.*

*Q. How was the Serpent punished.*

*A. Three Ways: 1st, He was made the most cursed of all Creatures. 2dly, He was to go upon his Belly. And 3dly, To devour the Dust of the Earth.*

*Q. Where is it thought the Tree of Knowledge stood?*

*A. It grew in the midst of Paradise. But of the Fruit of the Tree which is in the midst of the Garden, Gen. iii. 3.*

*Q. What became of this Tree?*

*A. Some say, it remained till the Deluge, and was kept in the Custody of Angels at God's Appointment, and by the Flood, together with other Things it was destroyed. But others, that it was concealed with other Things, by Guardian Angels, when Adam and Eve were expelled out of it by them.*

*Q. Where lived Adam and Eve after breaking the Commandments?*

*A. At Damascus, about 160 Miles from Jerusalem.*

*Q. Which was the second Sin of the World.*

*A. Murder, which Cain committed upon his Brother Abel, chap. iv. 11. 12.*

*Q. What was the Cause?*

*A. Envy, because Abel's Sacrifice was accepted, and Cain's was not, chap. iv. 4, 5.*

*Q. Why did not God accept Cain's Sacrifice?*

*A. Because he did it more upon Custom than Conscience.*

*Q. Who taught them to sacrifice?*

*A. Their Father Adam.*

*Q. How could he do that, and the Law not yet given?*

*A. The Law of God is twofold, naturally imprinted in Men's Hearts, and revealed or pronounced from God, and written in the Bible.*

*Q. Which of these had Adam?*

*A. The first.*

*Q. What was the Punishment of Cain for killing his Brother Abel?*

*A. He was cursed of God, and condemned to be a Vagabond, and went into the Land of Nod, (a Land of Fear and Disquiet) and there he built the Town of Henoah, 480 Miles Eastward, and dwelt there.*

*Q. Cain being thus cursed, and a Mark set upon him, Gen. iv. Whom did God raise after the Death of Abel to build his Church?*

*A. His Brother Seth, chap. iv. 25. For Adam knew his Wife again, and she bore Seth, when Adam was 130 Years of Age, and 800 Years before our said Grandfire's Death, having begot Sons and Daughters. Seth, at the Age of 105 Years had Enos (then Men began to call upon the Name of the Lord;) he at 90 was Father to Cainan who at*

at 70, had *Mabalaleel*; this Man, at 65, got *Jared*; who having lived 162 Years, was Father to *Enoch*; this Patriarch, at 65 Years of Age, had *Methuselah*, (the oldest Man) and by the Time he was 187 Years of Age, his Son *Lamech* \* came into the World; who, at 182 Years old, was Father to *Noah*; and when *Noah* was 600 Years old, the Flood swept away the Bulk of Mankind.

*Q. Then the Example of Cain's Punishment did not prevail with the succeeding Ages to beware of Sin?*

*A. No*; as the World grew in Years, so it grew in Iniquity.

*Q. In what Manner?*

*A. It was wholly corrupted, and full of Cruelty, chap. vi. 11.*

*Q. By whom did God reprove them?*

*A. By Noah*, in making it known he would drown the World, by his preparing of the Ark.

*Q. Were the People reformed?*

*A. No*; they laughed at it, and remained secure till the Waters came on them.

*Q. Were they all destroyed?*

*A. All but Noah and his Family, viz. his Wife, and his three Sons, Shem, Ham, and Japheth, and their Wives, together with two of every Sort of Beasts, for the Preservation of their Kind.*

*Q. What Year of the World did this happen?*

*A. In the Year 1656, and 726 Years after the Death of Adam.*

*Q. In what Place lived Noah?*

*A. In Armenia, 600 Miles North, hard by Mount Ararat; upon which Mount the Ark, after the Flood, stayed itself, Gen. viii.*

*Q. What moved God, that he would not spare so much as the Brute Beasts?*

*A. His Detestation of Sin.*

*Q. Who was the Figure of Christ?*

*A. Enoch*; in being taken, Body and Soul, up into Heaven, as Christ

\* *Lamech* had a Daughter called *Naamah*: *Moses* only mentions her Name; the Rabbins say, *She was the Inventor of Spinning.*

† The Fame of this Deluge or Flood of *Deucalion* (the same with *Noah*) is recorded in every Part of the known World, even the *Chinese* have the Tradition of it. Beds of Shells have been found on the Top of high Mountains, and the Bones of Fishes have been dug up out the Earth some hundred of Miles from the Sea. *Plutarch* says, that *Deucalion* sent a Dove to try, if the Waters were dried. This Flood lasted a whole Year, which confirms, that in the Time of the long-lived Fathers, there Years were Solar, and not Lunar, as some have imagined. God was the super-intending Cause of it, the vast Quantities of Water in the Bowels of the Earth, were thrown upon the Surface, so that by the Communication of the interior Parts to the Ocean, as in the *Caspian* and other Seas, which receive many Rivers, and have no visible Out-lets, but discharges the Waters they receive by subterraneous Passages into this Receptacle, and by its Intervention into the Ocean again, is the general View we have of the Deluge.



Christ was, *chap. v. 24.* to shew us, that there was a better Life prepared, and to be a Testimony of the Immortality of the Soul and Body.

*Q. Who was the first Figure of the Church?*

*A. Abel, the first Martyr.*

*Q. Who was the second?*

*A. Noah, preserved in the Ark.*

*Q. What did his Preservation testify?*

*A. The Love of God towards his Church, and was a Type of holy Baptism, 1 Pet. iii. 20. and 2 Pet. ii. 5.*

*Q. What did the tossing of the Ark by the Waters signify?*

*A. The Persecution that the Church should suffer.*

*Q. Wherein did the Mercy of God appear.*

*A. Incausing the Waters to fall.*

*Q. Wherein did the Zeal of Noah appear?*

*A. In giving God Thanks for his Deliverance, as soon as he set his Foot on dry Ground, *ch. viii. 20.**

*Q. How did Noah afterwards offend?*

*A. By that beastly, most crying, and filthy Sin of Drunkenness, *chap. ix. 21.**

*Q. Who covered their Father's Shame when drunk?*

*A. Shem and Japheth.*

*Q. What received they for it?*

*A. Their Father's Blessing, *ver. 22.**

*Q. Who made a Mock of his Father's Infirmary, and did not seek to cover it?*

*A. Ham; and for his Reward he had his Father's Curse, *ver. 25.**

*Q. Did this Curse after fall upon him?*

*A. It did, both upon him and his Posterity; for, at the building of Babel, their Language being confounded, they were scattered over the Earth.*

*Q. Who was the first Prince and Regent upon Earth?*

*A. Nimrod: He built Babylon, where the great Tower, 16 Ells high (*i. e.* 200 Yards) should have reached up to Heaven, *chap. xxii.**

*Q. What was Shem called, on whom Noah bestowed his first Blessing, as his Son?*

*A. Some say, Melchizedeck, (*i. e.* a King of Righteousness, and dwelt in the City of Jerusalem, then called Salem, (*i. e.* a City of Peace) out of whose Loins came our blessed Saviour.*

*Q. Whose Son was Abraham?*

*A. The Son of Terah, the seventh from Shem, Uncle to Lot, his Brother Haran's Son, and was born at Ur, now called Orcha, in Chaldaea.*

*Q. Did they agree together like Brothers?*

*A. Yes, till they grew rich.*

*Q. Who was the Cause of their falling out?*

*A. Their Herdsmen.*

*Q. Did they seek Revenge of one another after their Quarrel was known?*

*A. No, they gave gentle Words, and sought Means how to prevent the like Inconveniency.*

*Q. How was that?*

*A. They departed, and dwelt asunder.*

*Q.*

*Q. But with that Separation did their Love decay?*

*A. No; it was still constant and Brother-like.*

*Q. How doth that appear?*

*A. In that, after Lot was taken Prisoner in the Company of the Kings of Sodom and Gomorrah, Abraham, with a Band of Men, rescued him, chap. ix. 16.*

*Q. Where was it he overthrew the four Kings that had taken Lot Prisoner?*

*A. At Dan.*

*Q. Did not Lot dwell in Sodom?*

*A. Yes, he did.*

*Q. Why, that was a dangerous Place, though pleasant?*

*A. True; so are all Places where Wickedness abounds.*

*Q. Was Lot nevertheless a righteous Man?*

*A. He was; but he suffered as the Wicked did, being in Company with them.*

*Q. How was that?*

*A. He was taken Prisoner, as you observed, with the irreligious Kings going in aid with them against their Enemies.*

CHAP. XV. to XX.

*Q. Who was Abram's Wife?*

*A. Sarah; his Brother Haran's Daughter, who died before his Departure, and before which he married her.*

*Q. Was it lawful for Abram to marry his Brother's Daughter?*

*A. It was, God permitted it for re-peopling of the World.*

*Q. How did she offend when she perceived herself barren?*

*A. By using unlawful Means to raise Seed to her Husband, chap. xvi. 3.*

*Q. How was that?*

*A. By sending Hagar, her Maid, to his Bed.*

*Q. How did God plague her for it?*

*A. Her Maid despised her, and triumphed over her in her own House, ver. 5.*

*Q. What other Sin followed on the Neck of that?*

*A. Wrath: She obtained License of her Husband to be revenged upon Hagar, and she thrust Hagar and her Child out of Doors.*

*Q. Whither went Hagar?*

*A. Into the Wilderness.*

*Q. Had she any Friends to go to?*

*A. None at all; she was a poor Servant and a Stranger.*

*Q. To whom did she appeal?*

*A. To God, who delivered her.*

*Q. What learn we by that?*

*A. That God rejecteth no Estate of Persons in their Misery, if they call upon him.*

*Q. How ought Servants to behave themselves that have offended?*

*A. As Hagar, that was commanded by the Angel, to return and submit herself.*

*Q. Was Sarah barren still?*

*A. No; God gave her a Son in her old Age.*

*Q. What was his Name?*

*A. Isaac, and this was he in whom the Covenant was made.*

*Q. Where was Isaac born?*

*A. At Gerar the uttermost Town*

Town in Canaan, where King *Abimelech* kept his Court, six Miles South East of *Hebron*, chap. xxii.

*Q. What was the Sign of the Covenant?*

*A. Circumcision, or the cutting of the Foreskin.*

*Q. What is signified by that?*

*A. The casting away the lewd Affections of our Hearts, if we mean to be made Partakers of his Mercy, chap. xvii.*

*Q. Were none Partakers of the Covenant but such as were circumcised?*

*A. Yes, Women; because under the Name of Man both Sexes are comprehended.*

*Q. What was Hagar's Son's Name?*

*A. Ishmael.*

*Q. Did not the Covenant belong to him, as well as to Isaac, seeing he was the Seed of Abraham?*

*A. No; although there were two Covenants made; the one eternal, made to the Children of the Spirit; the other temporal, made to the Children of the Flesh.*

*Q. What was the temporal Covenant?*

*A. That from Ishmael should spring a mighty Nation, even twelve Princes, chap. xviii. 20.*

*Q. Where was Abraham now seated?*

*A. At Canaan, at the Hill that lies between Bethel and Ai, on the Plain of Mamre, near to a Wood.*

*Q. What temporal Blessing did God bestow on him?*

*A. He was very rich.*

*Q. How did he employ his Riches?*

*A. In Hospitality, and other good Deeds.*

*Q. Wherein appeared his Hospitality?*

*A. In using Travellers and Strangers kindly, particularly, the three Angels in the Shapes of Men.*

*Q. How did he entertain them?*

*A. First he ran out to entertain them, then he intreated them to rest in his Tent, and last of all he feasted them.*

*Q. What learn we by Abraham's Hospitality?*

*A. To imitate Abraham in meeting the Poor chearfully, and offering them such Necessaries as we think they want.*

*Q. How did the Angels requite him for it?*

*A. They told him joyful News concerning the Birth of his Son Isaac, and what the Purpose of God was towards Sodom and Gomorrah.*

*Q. What was the Purpose of God towards Sodom?*

*A. Utterly to destroy it, because of that abominable Sin of Male-practice, a vile Beastliness with beastly Men; such detestable Monsters, whose criminal Passions were excited towards the very Angels whom Lot sheltered, chap. xix.*

*Q. Did Abraham pray for Sodom?*

*A. Yes, in such a zealous Manner, as had there been found ten godly Persons in it, the City had been saved, chap. xviii. 32.*

*Q.*



*Q. Why did Abraham pray for them?*

*A.* First in regard of his Brother Lot that dwelt there; and then in regard of Humanity, for it grieved him that so many People should be destroyed.

*Q. What did that signify?*

*A.* That Abraham (as God's People ought to be) was of a pitiful Mind, even towards Infidels.

*Q. What solicited God's Vengeance against the Prayer of Abraham?*

*A.* The continual Cry of Sin ascending out of Sodom and Gomorrah into the Ears of God; whereby we learn that Sin is a continual Crier against us, so long as we let it dwell among us, chap. x. 13.

*Q. Was all the City then destroyed?*

*A.* All but Lot, his Wife, and two Daughters.

*Q. What was the Commandment that God gave them at their Departure from the City?*

*A.* Not to look back; but Lot's Wife broke it.

*Q. What was her Punishment?*

*A.* Her fond Desire to think that she should forego her Wealth and so pleasant a Place.

*Q. What do we learn by that?*

*A.* That no Care of earthly Things, be they ever so glorious, must hinder us from obeying God's Commandments.

*Q. How was the City destroyed?*

*A.* With Fire and Brimstone from Heaven, chap. xix. 24.

*Q. What were the Towns Names that were burnt?*

*A.* Sodom, Gomorrah, Adama, and Zeboim, 24 Miles S. E. from Jerusalem.

*Q. Where did Lot remain?*

*A.* In the Mountains.

*Q. What Sin did he fall into while he lived there?*

*A.* Drunkenness first, and then into Incest.

*Q. What doth that prove?*

*A.* That Drunkenness is the Mother of all Sins.

*Q. How was Lot incestuous?*

*A.* By his own Daughters.

*Q. Who tempted him thereunto?*

*A.* His Daughters, when they had made him drunk.

*Q. What was God's Punishment for that Sin?*

*A.* The Nation that came by that Conception was a cursed Generation.

*Q. What Generation was it?*

*A.* The Moabites and the Ammonites, chap. xix. 37.

## CHAP. XX. to XXXV.

*Q. Who had like to have wronged Abraham, by taking his Wife?*

*A.* King Abimelech.

*Q. What learn we by that?*

*A.* That God threatened him with Death, upon which he delivered her back to her Husband, chap. xx. 3.

*Q. What learn we by that?*

*A.* Two Things: 1st, That God will punish Adultery; and, 2dly, That the very Heathens abhor the Breach of Wedlock, v. 7.

*Q. How did God try Abraham's Faith?*

*A.* By bidding him sacrifice his only Son *Isaac*, chap. xxii. 2.

*Q.* Would he have done it?

*A.* Yes; but that an Angel stayed his hand.

*Q.* What learn we by that?

*A.* God's special Providence over his own.

*Q.* Why needed God, that knew what Abraham would do, have tried him?

*A.* That he might reward Abraham's Faith and Obedience, and that it might be recorded for our Instruction.

*Q.* How was his Faith rewarded?

*A.* God renewed his Covenant once again; and told him, that for that Deed, he would multiply his Seed on Earth like the Sand on the Sea Shore.

*Q.* What Virtues did God further prove in Abraham?

*A.* His Patience, in taking his Wife *Sarah* from him.

*Q.* Did he mourn for her Death?

*A.* Yes; but that was the Weakness of the Flesh, yet his Soul was glad, in that he knew she lived eternally, chap. xxiii. 2.

*Q.* What other Virtues had Abraham?

*A.* Uprightness of Mind, when *Hephron* the *Hittite* offered him a Piece of Ground to bury his Dead, he would not take it before he had paid the Price of it. chap. xxiii. 13.

*Q.* What do Abraham's Virtues teach us?

*A.* If we be the Children of Abraham, and Heirs of his Cove-

nant, we must do the Works of Abraham.

*Q.* What was Abraham's Care for Isaac when he came to Age?

*A.* To provide him a virtuous Wife, chap. xxiv. 4.

*Q.* What may Parents learn by that?

*A.* That they ought to provide Wives and Husbands for their Children in due Time.

*Q.* Was he ruled by his Father's Appointment?

*A.* He was, which shews a godly Precedent of Obedience to all Sons to follow the Counsel of their Parents in chusing them Wives, and not their own inordinate Desire.

*Q.* Whom did Abraham send about this Business?

*A.* His chief Servant *Eleazar*, chap. xxiv. 2.

*Q.* How did he proceed in it?

*A.* With Prayer, that he might speed well, and Thanksgiving afterward for his Success.

*Q.* What may Servants see here?

*A.* How to undertake their Master's Business.

*Q.* What other good Property was in that Servant?

*A.* He would not eat when he came to his Journey's End, before he had done his Master's Business.

*Q.* What may Servants learn by that?

*A.* To regard more their Master's Business, than their own Pleasure.

*Q.* Whose Daughter did he chuse for his Master's Son?

*A.*

*A. Rebecca, the Daughter of Bethuel.*

*Q. When the Parents heard the Request of Abraham, did they presently give their Daughter to Isaac?*

*A. No; they asked Counsel of God first, and then the Maid's Consent.*

*Q. What is to be learned by that?*

*A. As Children ought not to match without their Parents Consent, so Parents ought not to match their Children without their Consent, ver. 58.*

*Q. After Isaac and Rebecca were married, what Issue did God give them?*

*A. Two Sons Esau and Jacob.*

*Q. How long did they continue childless?*

*A. Twenty Years, when Isaac obtained them by Prayer, chap. xxv. 21.*

*Q. What learn we from hence?*

*A. To seek for the Blessing of Children at God's Hands.*

*Q. What was Esau's Undoing?*

*A. The Lust of the Flesh, and the Contempt of his Birthright, in selling of it for Pottage.*

*Q. What Oversight was that?*

*A. An Oversight that many*

*worldly Men run into; i. e. preferring Trash before the rich Grace of God, chap. xxv. 23.*

*Q. What was his Birthright?*

*A. His Privilege and Pre-eminence as being first born.*

*Q. What did that Folly lose him else?*

*A. His Father's Blessing, because not regarding his earthly Patrimony, God likewise suffered him to lose the Benefit of his heavenly Inheritance; which was spiritual Benediction\*.*

*Q. Did Esau at last see his own Error?*

*A. No; but ran farther into it, by hating his Brother Jacob, chap. xxvii. 42.*

*Q. What was the Virtue of Jacob?*

*A. Patience in giving Place to his Brother's Rage, and going to seek his Fortune in another Country; namely, to Haran, to his Uncle Laban.*

*Q. What were his Virtues there?*

*A. Diligence in doing his Uncle Service, and Fidelity in not deceiving him.*

*Q. Might not Jacob have deceived Laban, seeing Laban deceived him?*

*A. No; we must not be evil because others are so.*

*Q.*

\* The Case of the two Patriarchs has nothing to do with the Election or Reprobation of particular Persons, or the Condition of Mens Souls, before they come into the World as some do assert. It was most probably Esau's Right of being Priest or Sacrificer for his Brethren, and for parting with this he is justly termed profane. Though God thought fit to declare his Choice of the One rather than the other, to be the Foundation of the Jewish Nation, and of whom, according to the Flesh, Christ should come, was a Favour of a temporary Consideration only, and no Ways affected their eternal State.



*Q. How did God deal with Laban?*

*A. He prospered him for Jacob's Sake.*

*Q. What were Laban's Vices?*

*A. Ingratitude and Oppression, ungrateful in upbraiding Jacob for his good Service, oppressive in trebling his Servitude by fraudulent and crafty Means\*.*

*Q. Did God deliver Jacob at last?*

*A. Yes; as he will all others that trust in him, though for a Time he seem to be far from them.*

*Q. What was the Reward of Jacob's Patience and true Service in the End?*

*A. Whereas when he came from his Father's House he had but one Coat to his Back, and a Staff in his Hand; at his Return he was the Husband of two Wives, the Master of many Servants, and the Owner of much Treasure, and diverse Herds of Cattle, chap. xxx. 43;*

*Q. Did not Jacob fear to return into his own Country, knowing that his Brother Esau was his Enemy?*

*A. No, because he knew God, that had commanded him to go, would defend him.*

*Q. How did he depart from Laban?*

*A. Secretly, as by Stealth, for fear that Laban would detain his Wives and Goods.*

*Q. What did Laban when he knew it.*

*A. He pursued him with Intent of Injury, but God in a Dream charged him not to offend either in Word or Deed.*

*Q. Who did Jacob meet by the Way before he met his Brother Esau?*

*A. An Angel of the Lord, with whom he wrestled for a Blessing, and prevailed, Gen. xxii. 26†.*

*Q. What do we learn from hence?*

*A. That God will of his Mercy*

\* As Jacob's Mother in a cunning Disguise had substituted him who was the Younger Son for the Elder, so his Father-in-Law, by a like Fraud substitutes to him the Elder Daughter for the Younger. In the nuptial Night he had carnal Knowledge of Leah instead of her Sister his most lawful Wife (Consummation excepted) to whom he was contracted, therefore could not in Conscience relinquish either. But in this Dilemma agreed to serve Laban other seven Years for his Daughter Rachel. As Polygamy at this Time was not interdicted for the Prohibition of Marriages within such Degrees of Consanguinity: It was not unlawful for Jacob in Haran, to take two Sisters.

† The Jewish Doctors affirm that the Person who contended with Jacob, was a good Angel, and that those heavenly Spirits sing every Morning the Praises of God at the Approach of Day, which occasioned Jacob's Antagonist to make this Request, *Let me go, for the Day breaketh.* This Angelic Host had staid his prefixed Time, and was now in Haste to join the Heavenly Choir.

cy and Goodness through our Lord Jesus Christ grant our Requests, if by Perseverance in Prayers and Supplications we make it known unto him.

*Q. How did his Brother Esau receive him?*

*A. Lovingly, like a Brother.*

*Q. What was the Virtue of Esau in that?*

*A. He thought it a base and unnatural Thing to keep Envy always in his Breast toward any one, much less toward his own Brother, chap. xxxiii. 4.*

*Q. Where lived Esau and his Posterity?*

*A. Upon Mount Sier, so called of the King of that Name; afterwards Esau's fourteen Sons drove out the Horrites, and it was called Edom; of Esau, Edomites, Gen. xxv.*

CHAP. XXXIV. to L.

*Q. How many Sons had Jacob?*

*A. Twelve.*

*Q. Which of those Twelve were a Figure of Christ?*

*A. Joseph, in being sold by his own Brethren.*

*Q. What learn you by that?*

*A. That in all Ages, after God had promised the Messiah to Adam, he never ceased by Word and Deed to signify his Coming.*

*Q. Why did Jacob's Sons sell their Brother Joseph?*

*A. For Malice, in that Joseph prophesied by Dreams his Brothers should be his Servants, and bow to him.*

*Q. Why did God suffer Joseph's three Brethren to sin against him?*

*A. Because he had much good to him, and them, and their Posterity, to draw from thence.*

*Q. What other Sins did they run into besides?*

*A. Murder and Dissimulation; they intended to have slain their Brother, but that Judah dissuaded them, chap. xxxvii. 26.*

*Q. How did they dissemble?*

*A. In telling their Father that their Brother was slain by Beasts, ver. 32.*

*Q. What were the Fruits of these Sins?*

*A. They procured Disquiet of Conscience in themselves, and Tears to their old Father, whom they thought rather to have comforted, ver. 34.*

*Q. Did this Policy of theirs ever the more prevent the Subjection which they feared?*

*A. No, God prospered Joseph, and gave him Favour in the Court of Egypt, with Potaphar, Pharaoh's chief Steward.*

*Q. How did Joseph shew himself there to be the Servant of God?*

*A. In resisting the Lust of Potiphar's Wife.*

*Q. What is the Nature of Lust being resisted?*

*A. It grows impudent, and outrageous soon after, like Potiphar's Wife, when she saw Joseph would not yield to her, she accused him that he would have ravished her.*

*Q.*

*Q. Did God suffer her Accusation to take place?*

*A. Yes, Joseph was imprisoned.*

*Q. He being guiltless, why should God suffer that Wrong to be laid upon him?*

*A. For two Causes, First, that by his strange Delivery he might have greater Cause to glorify God; Secondly, to make his lewd Disgrace the higher Promotion.*

*Q. How was Joseph delivered?*

*A. By interpreting the King's Dreams; and was then advanced and made Ruler over all Egypt.*

*Q. What was the Plague God laid on his Brethren for selling him?*

*A. They are oppressed with a mighty Famine, chap. xli. 54.*

*Q. Whither came they for Succour?*

*A. To their Brother unknown, and with Reverence they kneeled unto him, and called him Lord, chap. xlv. 16.*

*Q. What Virtues do we learn by the Example of Joseph in his high Authority.*

*A. Three, Charity, Clemency, and Humanity.*

*Q. How was he charitable?*

*A. He relieved his Father and Brethren with Corn freely, and without Recompence, chap. xlii. 25.*

*Q. How was he gentle?*

*A. In pardoning the Wrongs that his Brethren had done him.*

*Q. Wherein was he humble?*

*A. In not despising his Father and Brethren, poor Shepherds of Canaan, though himself was the second Person in Egypt; and in sending for his Father to be Partaker of his Happiness.*

*Q. Did Jacob come hither?*

*A. Yes, and died there.*

*Q. What did we learn by his Death?*

*A. To desire of God to die as he did, praying, blessing, and rehearsing the gracious Benefits of God, chap. xxxviii. 3.*

*Q. What Zeal had Pharoah, being an Infidel, towards his idolatrous Priests?*

*A. More than many Christians now-a-days have towards the true Ministers of the eternal God, in that he did not diminish their Church Livings, chap. xlvii. 22.*

*Obs.* This first sacred Book of *Moses* is called *Genesis*, or Generation, because it comprehends the Creation of the World, and the Genealogy of the first Patriarchs from *Adam* to the Sons and Grandsons of *Jacob*. It is stiled *Bereshith* in the *Hebrew*, because it begins with this Word, and it concludes the historical Transactions of 2369 Years from the Creation to the Death of the great Patriarch *Joseph*, according to the *Hebrew* Computation.

*Abraham* having travelled up and down like a Pilgrim above 2000 Miles in different Parts; last of all, he and his Wife *Sarah* returned to the Plain of *Mamre* by *Hebron*, and there they died and were buried, *Gen* xxiii. whose Sepulchre in *Jerom's* Time was to be seen, but old and decayed. It is also said, *Isaac* and *Jacob*, with their Wives lay buried in this Place, which



which was purchased of the *Hittite*. *Abraham* signifies the Father of a Multitude, from *Ab*, *Pater*, a Father, *Ram*, *excelsus*, mighty, and *Hamon*, *multitudinis*, of a Multitude, which should be ingrafted into the Church, and partake of everlasting Life, thro' the Mediation of Christ Jesus, the promised Seed, *Gal. iii. Eph. i. Acts iii.* and is a Type and Figure of God the Father: For that as *Abraham* was the Father of many, yet had but one only Son; so altho' God is the Father of all Nations, yet he had but one only Son Jesus Christ, begotten of his own Essence, from before the Beginning of the World; and he gave his only begotten Son to die for the Salvation of their Souls.

*Lot* continued most of his Time with *Abraham*; *Rebecca* died, and was buried in *Mamre*. After his Departure, when the Lord had determined to rain Fire and Brimstone on *Sodom*, *Lot*, according to his Commandment, went thence to *Zoar*, a little Town near adjoining; where, having committed Incest with his Daughters, was so sore afflicted in his Conscience, that with extream Grief he died. *Luther* saith, that *Abraham* took him to *Hebron* with him to comfort him, and that there he died, which is 36 Miles from *Sodom*. *Brittenbaux* saith the Pillar whereinto *Lot's* Wife was turned, is yet to be seen shining like Salt, a little from *Zoar*.

The two Angels that led *Lot* out of *Sodom*, whom also he entertained in his House, were those which spoke with *Abraham* in *Mamre*.

The *Egyptian* Maid *Hagar*, after her Elopement from her Mistress, was by an Angel bid to return to her Master. This Angel some think, was the Son of God, for he was called by the Name of *Jehovah*, *Gen. xvi.* which Name was not communicated to any created Angel; and, according to his Command, returned and went with her Mistress to that kingly City, *Gerar*, where both she and her Son, who was then about 15 Years of Age, were put out of her Master's House; and being in her Travels, reduced to great Want, her Son lying under a Tree, she went about a Bow's Shot off, sat down, and wept, expecting nothing but Death: As she was in this Misery, God heard the Voice of the Child, and sent an Angel unto her, saying, *Fear not, for I will make of thy Child a great Nation.* And God blessed the Child, and he became an Archer, and lived in the Wilderness of *Pbaran*, where he married an *Egyptian* Woman, 80 Miles from *Gerar*. *Pbaron* is a City in *Arabia* the Stony, and lies 104 Miles South of *Jerusalem*, which is made mention in *Num. xiii. and xiv. Deut. i. Gen. xiv. 21. Hab. iii.* Here this excellent Archer and Hunter dwelt, and with great Power and Strength conquered all the neighbouring Princes and People thereabouts: His Posterity inhabited those Parts, the *Ishmaelites*, and from whence the *Saracens* were derived. He was born, *Anno Mundi*, 2035, *Abraham* being then 86 Years of Age; was circumcised at 13; went from his Father at 15; was at his Funeral, being then 89 Years of Age; died when he was 137 Years of Age, and left behind him 12 Sons as *Jacob* did, which were the Princes of their Families, as was his, of which the Apostle *Paul* hath an excellent Allegory.

*Abraham* had two Sons, one by the Bond-woman, another by the Free-woman: He that was of the Bond-woman was according to the Flesh; but he that was of the Free-woman was by Promise: By which Things; ano-

ther Thing is meant; for the one, which is *Agar* or Mount *Sinai*, gendereth unto Bondage; for *Agar* or *Sinai* is a Mountain in *Arabia*, and answereth to *Jerusalem* that now is, and she is in Bondage with her Children: But *Jerusalem*, which is above, is free; for it is written, *Rejoice thou barren, &c.* Wherefore we are no more of the Bond-woman, (which is the Law) but of the Free; not by our own Works of Righteousness, but by Faith in Christ, who maketh us Heirs of that heavenly *Jerusalem*.

The Fountain of *Hagar* (which is so called the Well of Life, because God did there look mercifully upon *Hagar*) lieth between *Bared* and *Kades-Barnea*, 10 Miles South from *Jerusalem*. Here *Isaac* dwelt, and had his two Sons, *Esau* and *Jacob*, Gen. xxvi. Afterwards it was called the Well of the living God, and seemeth mystically to represent Baptism, the Laver of Grace and Regeneration, by the Operation and especial Working of the Spirit: For the Church, like *Hagar* with her Son, travelling thro' the Wilderness of this World, is pressed with a Multitude of Sins; and seeing her own Misery, finds no Remedy, but by Faith in Christ Jesus, to be so delivered from so heavy a Burthen. Wherefore, they joining together in Prayer, crave the merciful Audience, and gracious Assistance of God, that it would please him of his Goodness to refresh them with the Water of Life, the Doctrine of Grace, that so they may be made capable of eternal Glory. For *Hagar* signifies a Pilgrim, and *Ismael* a goodly and good Man, whom the Lord heareth, who travelling together with his Mother, the Church in this World, fighteth against the Enemies thereof, and shooteth the Arrows of Faith against all infernal and cruel Beasts: For *Scamah* signifies he hath heard, and *El*, the Almighty God, who mercifully heareth the fervent Prayers and Petitions of the Just, James v. 15.

Anno Mundi 2089, and before Christ 1879, *Isaac* being 40 Years of Age when his Father sent *Eleazar*, who was the Steward of his House, to *Haran* in *Mesopotamia*, when he made a Contract with *Rebecca*, Daughter of *Bethuel*, Sister of *Laban*, for his Master's Son *Isaac* to have her to Wife. *Isaac* had his Name given him by God, before his Nativity, as had six more, viz. *Isaac*, Gen. xvii. *Cyrus*, King of the *Persians*, Isa. xlv. *Sampson*, Judg. xiii. *Josiah*, King of *Judah*, Kings xiii. *John Baptist*, and Jesus Christ, the Son of God, Luke i. of whom *Isaac* was a noble Type: As *Isaac* in *Hebrew* signifies Mirth, so Christ is our true Rejoicing, the Mirth and Delight of the whole Church of God. *Abraham*, when he would have offered his Son unto the Lord, carried the Fire and Sword, *Isaac* the Wood where-with he was to be slain and burned. O miserable Sight! especially to a Father, himself to be the Executioner of his only Son and Heir, which was miraculously begotten in his old Age, to be burned to Ashes before his Face: Even so our Saviour Christ, for the Sins of the World, bore upon his Shoulders the Wooden Cross, whereupon he was offered an acceptable Sacrifice to his Father, that by his Mediation and Satisfaction they might be pardoned.

After *Abraham's* Trial of his Faith, another Sacrifice was provided, that he might save his Son; which was a Ram caught by the Horns among Thorns: So that immaculate and precious Lamb, even Christ Jesus our Lord, was crowned with Thorns, and hanging upon the Cross, by his precious

cious Death, opened unto us the Door of Mercy, and made us capable of eternal Life, *John* xix. 1 *Pet.* i. Such was the Love of *Abraham*, a Father, unto God: Such was the Love of God, a Father unto Man, that they spared not their only begotten Sons, the one typically to represent the other: that is, the only begotten Son of God, who died effectually for *Abraham*, *Isaac*, and all Mankind, *John* iii. *Gen.* xxii.

*Jacob*, whilst upon his Travels at *Bethel*, saw the Ladder that reached down from Heaven, *Gen.* xxviii. after his Servitude with *Laban* for his two Daughters, *Rachel* and *Leah*; and at his Departure *Laban* pursued him, but at the Commandment of the Lord, he made a League with him, *Gen.* xxxi. in Mount *Gilead*, (in which Country *Elijah* was taken up into Heaven in a fiery Chariot, 1 *Kings* xvii. 2 *Kings* xxii.) and when he came near to *Penuel*, he wrestled with the Angel of God, *Gen.* xxxii. he came to *Shechem*, where his Daughter *Dinah* was ravished, *Gen.* xxxiii. and so returned into his own Country.

*Orche* lay about 624 Miles from *Jerusalem* East, 232 West of *Nineveh*. It seems it took its Name from the Inhabitants worshipping of Fire; for which Cause *Abraham* left the Place of his Nativity, with his Family, and went to *Haran*, with his Father and Cousin *Lot*, and dwelt there.

*Haran* is the chief City in *Mesopotamia*; and there the rich Roman *Cras- sus*, with his Army was overthrown by the *Parthians*. This Roman, 53 Years before the Birth of Christ, robbed the Temple of *Jerusalem*, and of those holy Relicks carried away to the Value of six Tons of Gold: But upon the 6th of *June*, he met his Fate near *Haran*, was taken and slain, the *Parthians* pouring melted Gold into his Mouth, bidding him take his Fill. In this Action were slain 30,000 Romans. This famous City was then subject to the *Parthians*, after that the *Persians* took it; but now it is under the *Turks*; here is the Well, at which *Rebecca* gave Drink to *Eleazar*, *Abraham's* Servant, *Gen.* xxiv. 19. and by the Townsmen is called *Abraham's* Well: There also *Rachel*, *Laban's* Daughter first spoke with the holy Patriarch *Jacob*, who turning the Stone off from the Well, gave her Cattle Drink; which may all be considered as a notable Type of holy Baptism; for as the holy Fathers took their Wives by this Well, so Christ receiveth his holy Congregation by the Well of Baptism, in his Word and holy Sacrament, which is the right Well of *Israel*, and floweth unto everlasting Life.

The Plain of *Mamre* stood a Mile from *Hebron* Eastward, and Twenty-two Miles S. E. near to the Wood, dwelt one *Mamre*, being a Custom in those Times to build by a Wood Side, from which it took its Name.

According to *Josephus* and *Egesippus*, *Abraham* dwelt near to a Tree that bore Leaves Summer and Winter, called a *Terebinth* Tree, and stood from the beginning of the World, till *Constantine* the Great, it being lawful for none to cut a Bough off it: And then *Helena* caused a large Church to be built in that Place, in Memory that *Abraham* sitting under that Tree, the three Angels appeared unto him in the Similitude or Likeness of Men, *Gen.* viii.

*Hebron* was the Metropolitan City, together with *Mamre*, in the Tribe of *Judah*, which before was called *Kirjatherba*; which *Arba*, a great Man among the *Anakims*, *Josh.* xiv. both by *Heth*, soon after the Flood, the



Son of that cursed *Canaan*, whose Posterity, the *Hittites*, inhabited in it; but such was their Hospitality, that they entertained *Abraham*, being a Stranger and Traveller. In *Joshua's* Time one *Rabab* was King, who, with other Kings, opposing the Children of *Israel*, was by them slain, and had their Country wasted and destroyed. This Town was after made a Town of Refuge, and belonged to the Inheritance of *Caleb*. Here *David* was first anointed King, and reigned therein seven Years, 2 *Sam. v.* While it was under the *Christians*, they had a Cathedral Church, and Bishop's See; but the *Turks* have turned it into a Mosque, or one of their Churches: Some Bow's Shot Eastward from this Place is the Field of *Damascus*, where the red Earth lieth, whereof they feign Man to be made: It is naturally tough, and pliable as Wax.

*Bethel* is but eight Miles North from *Jerusalem*, and signifies the House of God, and formerly was called *Luz*, until the Division of the Tribes; *Ephraim* and *Benjamin* ending in that Place, it became a City, and by *Jacob* called *Bethel*, *Jer. xxviii. 25. Josh. xvi. 18. and vii. 18.* first in respect to the Ladder, then by the Lord renewing the Covenant, and the Coming of Christ. His sleeping in this Place upon a Stone, caused it first to be built, with the Name of *Bethel*, or the House of God: So whosoever seeks to have eternal Life, must rest upon the Corner Stone Christ Jesus, and by Faith be incorporated into the Church, which is the House of God; of which Christ is the Head, and by Faith and Baptism our Souls are made capable to ascend into that heavenly Tabernacle, which he hath prepared for all them that believe, *John xiv. I am the Way, the Truth, and the Life; no Man cometh unto the Father, but by me only;* and whoever with *Jacob* is assured of this Ladder, may say, surely the Lord Jesus Christ is in this Place, here is nothing but the House of God, and here is the Gate of Heaven. *John x. I am the Door, and whosoever entereth not by me, cannot enter into eternal Life.* *Jacob* in his Return home saw the Tents and Army of Angels, which he understood to be Assistants against his Brother *Esau*, whom he feared, *Gen. xxxi.* And when he came to *Penuel*, he beheld the Almighty Face to Face, he came to *Bethleem Euphrata*, six Miles South of *Jerusalem*: Here was Christ the Son of God born, the Bread of Life; and the Word signifies the House of Bread.

About a Mile from this Place, *Rachael*, *Jacob's* Wife, was buried; over whom he set a stately Sepulchre, made of twelve Marble Stones, which are seen to this Day upon the Right-hand of the Way from *Bethlehem* to *Jerusalem*; and from thence, all the Land thereabouts is called the Land of *Rachael*. Here *Herod* killed the innocent Children, *Mat. ii. Jer. xxxi.* About a Mile South of *Bethlehem* stands the Watch Tower of the *Bethlehemites*; and here the Angels told the Shepherds of the Nativity of Christ.

In *Jerom's* Time, in the Place called *Alder*, was a Church built, called *Angelus ad Pastores*, in Memory of the Place,

After this *Jacob* travelled near 2000 Miles, and went into the Town of *Ory*, a little from *Egypt*, and was once the chief City in the Land of *Goshen*; and there he dwelt, died, and was buried, *Gen. xlix. in Mamre*, by his Son *Joseph*.

*Jacob* signifies a Supplanter, and was a Type of Christ, who is a Supplanter of Satan, and by his Incarnation hath broke his Head in Pieces.

Again,

Again, he is the Type of a Christian Man: For he wrestled with the Angel, and obtained a Blessing; so every good Man, continually striving with Perseverance in Prayer, shall at length obtain an everlasting Blessing: For this Cause was *Jacob* called *Israel*, that is, the Prince of God, in that he had prevailed with God; so all those that believe in Christ, are called Princes of the Kingdom of Heaven, because by his Mediation they have prevailed with God, and are made Partakers of everlasting Happiness.

*Leab* was a Type of the old *Mosaick* Church; for that was oppressed and wearied with the Law of *Moses*, and brought forth Priests, Levites, Kings, and warlike Princes, by whom the People of the *Jews* became oppressed and wearied by extream Labours, and at length were miserably extinguished: As in *Acts*, the Law of *Moses* was an intolerable and troublesome Burthen; but *Rachael* signifies a Sheep, and is a Type and Sign of the Church of God in the New Testament, *John* x. *My Sheep hear my Voice and follow me, and I will give them eternal Life.* Sheep are naturally patient and peaceable, so are such that seek after Christ. *Leab* was nothing so fair, but much more fruitful; *Rachael* was nothing so fruitful, but a great deal fairer. *Benjamin*, signifies Sorrow; but *Joseph*, was a Type of Christ.

*Esau* travelled from Mount *Sier*, where he and his Posterity dwelt, to *Penuel*, 80 Miles, to meet his Brother *Jacob*; where the singular Civility and Humility of *Jacob* towards him is worthy Observation, such as becometh every Man. *Esau* seeing the kind Reverence of his Brother, (tho' he was determined to do him Violence) meets him, takes him about the Neck, begins to weep, and kissed him. Such was their Love, that they both wept with Joy, *Gen.* xxxiii. and *Esau* returned in Peace to *Sier*, in the Year of the World 2206, when both were about 89 Years of Age.

*Esau* signifies a Factor, and was so called of the Enemies of the Church, colouring themselves red with the Blood of the godly: For as *Rebecca* had in her Womb two Sons, *i. e.* *Esau* and *Jacob*, one seemingly reprobated, the other elected; so in the Church there are found two sorts of People, good and evil; some are wicked and impious, Contemners of God's Word, and Persecutors of the Church, as after the Posterity of *Esau* was; but there are others that are the faithful Children of God, that hope, thro' the Mediation of our blessed Saviour, to be made Heirs of everlasting Happiness, and be crowned with him in his Kingdom, with the Crown of Glory: So that here the Saying of our Saviour may be verified, *The first shall be last, and the last shall be first.* For *Esau* was the Eldest, yet lost his Birth right; and *Jacob* the Youngest, yet got the Blessing.

*Judah*, who prevailed upon his Brethren to spare his Brother's Life, and to sell him to the *Ishmaelites*, married the Daughter of *Chananei*, in the Town of *Odulla*, whose Name was *Schuah* and had two Sons there, *Ger* and *Ouan*; from whence he went to *Timnah* to shear his Sheep, and committed Incest with his Daughter in Law *Thamer*, when she was about 26 Years of Age, *Anno Mundi* 1239, before Christ 1729 Years.

*Odullam*, 8 Miles S. W. from *Jerusalem*, belonged to the Tribe of *Judah*. Here *David* hid himself from the Fury of *Saul*, in a Cave, *1 Sam.* xxii. which was a Type of the Faithful; who being subject to the Calamities and Miseries of this World, and persecuted for Righteousness Sake, are glad, with *David*, to seek Holes and Caves to defend them from their wicked Persecutors.

*Timnah*



*Timnah* lies between *Judah* and *Dan*, 6 Miles from *Jerusalem*, N. W. situate in Mount *Ephraim*, built by *Joshua*; and when the Children of *Israel* invaded *Canaan*, he had much ado to win it: And for his Valour they gave it to him, and his Posterity, and here he lieth buried, *Josh.* xxiv. Here *Sampson* married his Wife, and by the Way killed the Lion, *Judg.* xiv. This is a Type of the Church, wherein *Christ Jesus* the true *Joshua*, is the Head, illuminating the same by the bright shining Beams of his Gospel, the Lustre whereof hath gone throughout the whole World. When *Joseph* went to seek his Brothers 64 Miles, at *Dothan*, a City of the Tribe of *Manassah*, 44 Miles North, he was thrust into an empty Ditch, and sold to the *Ismaelites*, *Gen.* xxxvii. Here *Elias* the Prophet being besieged by the *Syrians*, shewed to his Servants the Host of Angels that defended him with the Chariots of Fire, &c. which ancient Ditch remaineth to this Day. According to *Solomon*, *One Generation passeth and another cometh, but the Earth endureth for ever.*

*Joseph*, being sold to the *Ismaelites*, was carried to *Zoan* or *Tanis*, the Metropolis of *Egypt*, and sold to *Potiphar*, *Pharoah's* Chief Steward. At this City he presented his Father and Brethren to *Pharoah*: He went to *Ony*, 26 Miles, and received his Father's Blessing, and (being sick unto Death) closed his Eyes. He returned to *Tanis*, and from thence went again to *Ony*, with a great Company of Horses and Chariots, preparing an honourable Funeral for his Father, and went to *Atad*, E. of *Jordan* 240 Miles, and there he made great Lamentation for the Death of his Father, seven Days. *Gen.* 50. The Reason why *Joseph* went thus far about, was because he went with such a Company towards *Hebron*, that the *Idumæans*, through whose Country he should have gone, would not suffer him to pass that Way, standing in Fear of his Power: He came to *Hebron*, 40 Miles more, the Metropolis of the Tribe of *Judah*, near to which stood the double Cave, in the Vale of *Mamre*, where *Jacob* was buried, and returned to *Egypt*, which was in all above 2000 Miles, and there set up a stately Academy for all *Egypt*, at *Heliopolis*, and then came again to *Tanis*.

*Heliopolis* signifies the City of the Sun by the Prophet *Isa.* chap. xix. called *Irberi*, 224 Miles S. W. from *Jerusalem*, and six and a half from *Zoar* or *Tanis*. It was a goodly City, and in Times past the King of *Egypt* kept their Court there. In the above Academy were taught Astronomy, Cosmography, and many other liberal Arts and Sciences, with great Care and Diligence; but principally Divinity, (as *Munster* saith) and had many Benefits and Privileges. Here dwelt *Dionysius* the *Areopagite*, a Student of *Athens*, who at such Time as our Saviour *Christ* was crucified, at Noon-day (the Moon being then in the Full) seeing the Sun totally darkened, said to his Master *Apollophan*, *Either the God of Nature suffereth, or the Fabrick of the World is dissolved.* The said *Dionysius* was afterwards converted by the Apostle *Paul*, in the City of *Athens*.

*Joseph* was a Type of *Christ* diverse Ways: First, as *Joseph's* Coat, being of diverse Colours, was dipped into the Blood of Goats; so *Christ*, being very God, taking upon him the Human Nature, and sprinkled with the Blood of his Stripes, and Wounds, (being the Lamb of God slain for the Sins of the World) was also made changeable, and of diverse Colours. Again,



as *Joseph* was sent by *Jacob* to seek his Brethren; so *Christ* was sent by God his Father to seek the lost Sheep of *Israel*, which according to the Flesh were his Brethren, *Mat. xv.* As the Brethren of *Joseph* were his greatest Enemies by Words and Deeds, because of his modest Declaration of his Dreams; so the *Jews*, the Brethren of *Christ*, persecuted him, mocked him with Stripes, yea unto Death, because he professed himself to be a good Man, and the Sons of the living God.

And as the *Ishmaelites* and *Midianites* to whom *Joseph* was sold by *Judah*, were of the Stock of *Joseph*, the one being derived from *Ishmael* the Son of *Abraham* by his Maid *Hagar*, the other of *Midian* the Son of his second Wife *Keturah*: So *Christ* was sold by *Judas* his Disciple, to the *Jews* his Kindred, according to the Flesh, in respect to their Nation: The Difference was in the Price; *Joseph* the Type being sold but for twenty Pieces of Silver, *Christ* the Substance sold at thirty.

## The Second Book of MOSES, called E X O D U S.

### CHAP. I. to XIV.

Question.

**W**HY is this Book called Exodus?

*Answer.* This Word signifies passing, or going forth. The Book contains the Narration of the *Israelites* Passage out of *Egypt*.

**Q.** Why did God bring the House of Israel into *Egypt*?

*A.* For two Causes: First, to shew the Truth of his Word; for he had said to *Abraham*, they should be Strangers from the Land of *Canaan* the Space of four hundred Years, and suffer much Oppression, *Gen. xvii. 14.* Secondly, to have fit Occasion to shew his Love toward them, and the better to train them up in the Knowledge and Fear of him.

**Q.** How came it to pass that they were oppress'd here in *Egypt*, considering the good Entertainment they had at first?

*A.* The Continuance of Time had worn out the Fame and Remembrance of *Joseph*, by reason that many Kings had reigned since the first *Pharaoh*, and now the Children of *Israel* were mightily increased.

**Q.** How were they increased?

*A.* From seventy Persons (for that was the whole Number of them at their first Coming) to many hundred Thousands.

**Q.** Did that make the King re-pine against them?

*A.* Yes, First in regard of their Religion, and next fearing lest their Multitude should endanger his Government, *chap. i. 10.*

**Q.**

*Q. How did he seek to oppress them?*

*A.* First, in making Slaves of them, and next in going about to murder their Men Children.

*Q. Wherein consisteth their Servitude?*

*A.* In making of Brick, carrying of Burdens and other Slavery, *chap. xi. 3.*

*Q. How did Pharaoh go about to murder their Men Children?*

*A.* Two Manner of Ways; first, secretly; in commanding the Midwives at their Hour of Birth to destroy them; but they not obeying his Command, he fell, secondly, into a more open and violent Practice, and commanded his own People, that whensoever they heard of the Birth of an *Hebrew Man Child*, they should take it from the Mother, and cast it into the River, *ver. 2, 3.*

*Q. How durst the Midwives disobey the King's Edict?*

*A.* Because (as all God's Servants ought to do) they feared God more than any earthly Person.

*Q. What see we commendable in the Midwives?*

*A.* Fear of God more than of Pharaoh.

*Q. What discommendable?*

*A.* Untruth, seeking by evil Means to save the Children.

*Q. Were the Number of the People by these cruel Proceedings lessened or diminished?*

*A.* No, the more they vexed them, the more they multiplied, *ver. 12.*

*Q. What do we learn by that?*

*A.* That no Tyranny can extinguish the Church of God.

*Q. How did God deride the Malice of Pharaoh?*

*A.* In causing him to cherish and bring up, even in his own Court, that *Hebrew Child*, which afterwards proved to be his Destruction, and the Deliverance of the Children of *Israel*.

*Q. Who was that?*

*A.* *Moses*, the Son of *Amram*, born in *Egypt* about the Year 2300. *chap. vi. 20.*

*Q. How was he preserved?*

*A.* When his Mother had hid him three Months from the Tyranny of the King, and could hide him no longer, she put him in a Basket made of Reeds, and set it by the River.

*Q. What became of him there?*

*A.* King *Pharaoh's* Daughter walking that Way, found him, and put him to be nursed of his own Mother, *chap. iii. 3.*

*Q. What appeareth in this?*

*A.* The Providence of God, in that no human Policy can hinder that which he hath once determined.

*Q. How was Moses first made known to the People?*

*A.* By killing of an *Egyptian*, after which he was forced to fly into the Land of *Midian*, where *Jethro* succoured him, and gave him his Daughter in Marriage.

*Q. What Trade of Life did Moses use?*

*A.* Keeping of Sheep.

*Q. How did God appear to him?*

*A.*

*A.* In a fiery Bush, which burnt but did not consume.

*Q.* In that Sense what doth it represent unto us?

*A.* The Church of God, which should suffer Persecution, but never Subversion.

*Q.* Wherefore did God appear unto Moses?

*A.* To send him forth for the Deliverance of his People, moved by the Remembrance of his Covenant made with *Abraham*, and the Sighs and Cries of the poor *Israelites* that daily pierced the Gates of Heaven, chap. ii. 23.

*Q.* What Comfort do we receive from thence?

*A.* An Assurance that God will hear our Prayer in Time of Affliction, if we call upon him.

*Q.* Why did God send Moses to Pharaoh, when he knew he would not let them go?

*A.* That he might leave him inexcusable, to revenge the Oppression of his People, manifest his own patient Forbearance and Goodness, declare his Power, and more engage the *Israelites* to himself.

*Q.* Did Moses obey the Commandment of God about his Return into Egypt?

*A.* At first he was doubtful of his own Sufficiency, and Incredulity of the People.

*Q.* How did God strengthen him?

*A.* By joining *Aaron* to assist him, and giving them Power to confirm their Message by working of Miracles.

*Q.* How did the People receive their Message?

*A.* With attentive Ears.

*Q.* What Virtues do we learn of the People after they had heard the Words of Moses?

*A.* Two, Faith, in that they believed what he said; and Thanksgiving, in praising God, since it pleased him to look upon their Tribulation, chap. iv. 31.

*Q.* What Vices are we admonished to beware of by the Example of Pharaoh?

*A.* Obstinacy of Heart in contemning the Preaching of *Moses*.

*Q.* In how many Respects was Pharaoh obstinate?

*A.* In four: 1<sup>st</sup>, In not granting *Moses's* Request, 2<sup>dly</sup>, In comparing the Power of his Soothsayers and Conjurers with the Power of God, chap. vii. 12. 3<sup>dly</sup>, By imputing the Desire which God's People had to serve him, as the Wicked always will, to be nothing else but a Disposition in them to be idle, chap. iii. 8. 4<sup>thly</sup>, Not only in retaining them still in his Country, but doubling their Servitude, ch. v. 6.

*Q.* How was this Obstinacy plagued?

*A.* With ten several Kinds of Plagues: 1<sup>st</sup>, The turning of Water into Blood, 2<sup>dly</sup>, Multitude of Frogs. 3<sup>dly</sup>, Turning Dust into Lice. 4<sup>thly</sup>, Swarms of Flies. 5<sup>thly</sup>, Death of Cattle. 6<sup>thly</sup>, Scabbs and Blisters. 7<sup>thly</sup>, Thunder, Lightning, and Hail. 8<sup>thly</sup>, Grasshoppers and Caterpillars. 9<sup>thly</sup>, Darkness, 10<sup>thly</sup>, The Death of the First born.

*Q.* Why did God plague the Egyptians with such contemptible  
E  
Creatures,



*Creatures, as Lice, Frogs, Flies, &c.*

*A.* In scorn of the Pride of Pharaoh, who thought none greater than himself, saying, *Who is the Lord?*

*Q.* For all these Plagues did Pharaoh ever repent?

*A.* Yes, feignedly, but as soon as God's Hand was removed by the Prayer of Moses, he presently returned to his former Obstinacy.

*Q.* What learn we by that?

*A.* That the Vows and Promises of the Ungodly, when they are eased of their Punishment, vanish with their Breath.

*Q.* In the Prosecution of these Plagues, what do we learn concerning God?

*A.* His Justice upon his Enemies, and his Mercy and Loving-kindness towards his People.

*Q.* Wherein appeared his Mercy toward his People?

*A.* In saving them, their Cattle, and that Part of Egypt where they inhabited, free from the Touch of any of those sore Plagues, chap. viii. 17.

*Q.* Why did not Moses submit unto Pharaoh, when he was content to let the People go, on leaving their Cattle?

*A.* Because, like a faithful Minister of the Lord, he would remit no Part or Parcel of his Charge.

*Q.* Was it part of his Charge to take the Cattle with him?

*A.* Yes, because they could not sacrifice without them, chap. x. 20.

*Q.* What did God institute the Night before their Departure?

*A.* The Sacrament of the Passover, which was a Lamb without Blemish.

*Q.* The Lamb was the Sign, but what was the Thing signified?

*A.* The Angel of the Lord that passed over the Houses of the Israelites, and struck the First-born of the Egyptians with sudden Death. chap. xii. 13.

*Q.* What doth this figure unto us?

*A.* The Sacrifice of the true Paschal Lamb, Jesus Christ, by whom all the Faithful are delivered from the Bondage of Hell, as the Israelites were (upon the Institution of the Passover) from the Bondage of Egypt.

*Q.* How did the Lamb shadow Christ unto us?

*A.* Many ways; as the Lamb was to be the best of the Flock, so Christ must perfect Man; as the Lamb was without Blemish, so Christ was without Sin; as the Lamb was to be sacrificed and roasted, so Christ was sacrificed; as the Lamb's Bones were not to be broken, so Christ's Bones were not broken; as the Lamb was sacrificed in the Evening, so Christ was in the End of the World; as the Door Posts were to be sprinkled, that the destroying Angel might pass over, so our Consciences, the Doors of our Hearts, must be cleansed, that Sin and Death may have no Power; as the Lamb was to be eaten without Leaven, so Christ must

must be received without Hypocrisy; as the Lamb was to be eaten with bitter Herbs, so the Cross of Christ must be endured with Patience; as the Circumcised only received the Benefit of the sacrificed Lamb, so the Faithful only receive the Benefit of Christ's Death.

*Q. How many Things do we learn concerning God, in the Instance of the Children of Israel's Departure?*

*A.* Three; 1<sup>st</sup>, his Mercifulness in sparing the *Israelites*, and smiting the *Egyptians*. 2<sup>dly</sup>, His Justice in forcing the *Egyptians* to give the *Israelites* Treasure and Apparel, as a Satisfaction for their former Service, which hitherto they exacted of them for little or nothing. 3<sup>dly</sup>, The Continuance of his Favour towards them, in not only delivering his People out of Danger, but continuing to protect them.

*Q. How doth that appear?*

*A.* In guiding them by Night with a Pillar of Fire, and covering them by Day with a Cloud, *chap. xiii. 21.*

*Q. How many Things do we learn as touching the Persons of the Israelites?*

*A.* Two Things; the Charge which God gave unto them, and their Watchfulness.

*Q. What was their Charge?*

*A.* To teach the Benefits of God to their Posterity.

*Q. Wherein consists their Watchfulness?*

*A.* In that they attended all

Night for the Hour of their Departure, *chap. xii. 30.*

*Q. What do they give us to understand by that?*

*A.* This, that as they minutely waited upon the Lord for their Deliverance out of Bondage, to go to the earthly *Canaan*; so we ought continually to attend and make ourselves ready for our Passage out of this miserable World, to the heavenly *Canaan* of perpetual Joy and Happiness.

#### CHAP. XIV. to XL.

*Q. After Israel's Departure what Vice do we not note survived in Pharaoh?*

*A.* Inveterate Malice, which seldom dies but with the Ruin of him in whom it abides.

*Q. How did it break forth?*

*A.* By preparing a mighty Host to follow the *Israelites*, to be revenged upon them, and quite destroy them, *chap. xiv.*

*Q. How did he prosper?*

*A.* As all malicious Persons commonly do, he and all his Men perished in the Red Sea, the Place where he thought to have overthrown them.

*Q. What was the Sin of the People in that Place?*

*A.* Weakness of Faith, notwithstanding their strange Deliverance of late, yet, when they saw the *Red Sea* before them, and the *Egyptians* at their Backs they began to distrust the Power of God, and rail upon *Moses*.

*Q. How were they delivered?*

*A.* *Moses* divided the Waters, and they passed through, *ver 21.*

*Q. How was God honoured by Pharoah?*

*A.* As he will be of all his Enemies, — in their Destruction.

*Q. How many Times did the Israelites murmur against God before he punished them?*

*A.* Four: 1<sup>st</sup>, At the Red Sea, chap. xiv. 2<sup>dly</sup>, At the Water of Marah, chap. xv. 24. 3<sup>dly</sup>, When they wanted Flesh, chap. xvi. 13, 14. 4<sup>thly</sup>, When they wanted Water, chap. xvii. 6.

*Q. What do we learn by this?*

*A.* The exceeding great Sufferance of God, and the exceeding Sinfulness of Man.

*Q. How did God deliver them at all these Times?*

*A.* The first Time he divided the Red Sea; the second, he made the bitter Waters sweet; the third, he gave them Quails and Manna from Heaven; and the fourth, he made a Fountain of Water to gush out of a hard Rock.

*Q. How did they offend the fifth Time?*

*A.* More gravously than before, they made a golden Calf, and worshipped it for God.

*Q. What moved them to make the Likeness of a Calf rather than any other Creature?*

*A.* The Idolatry which they learned amongst the Egyptians, who did worship Oxen and Cows.

*Q. Did God now punish them?*

*A.* Yes, Three Thousand of them were slain with the Swords of their own Brethren, chap. xxxii. 28.

*Q. Would not God utterly have destroyed them.*

*A.* Yes, but for the Prayer of Moses.

*Q. What was his Prayer?*

*A.* He desired his Name might be rather blotted out of the Book of Life, than God should quite root out that Nation, chap. xxx. 28.

*Q. What do we learn by that?*

*A.* The Love and Care which all good Magistrates ought to have over their People.

*Q. Where was Moses when this Offence was committed?*

*A.* Upon Mount Sinai.

*Q. Was not his Absence in some Part cause of their Idolatry?*

*A.* Yes, the want of good Guides maketh Men run into Error.

*Q. What did Moses upon Mount Sinai?*

*A.* He went to receive the Law, and the Commandments.

*Q. How was the Law given?*

*A.* In Thunder and Lightning, chap. xix. 16.

*Q. Why was it given with such Terror?*

*A.* That the People might the more reverence him that gave it.

*Q. What was required of the People before they came to receive the Law.*

*A.* To sanctify themselves for three Days, and not to touch the Skirts of the Mountain.

*Q. What do we learn by these two Things?*

*A.* Not to come to hear the Word of God with corrupt Hearts, nor to pry further into his Secrets than we are limited.



*Q. What is generally commanded by the Law.*

*A.* That we should love God with all our Souls, and our Neighbours as ourselves, the Law is holy, and the Commandment holy, and just and good; and if we would enter into Life, we must keep the Commandments, *Mat. xix. 17. Rom. vii. 12 \**.

*Q. What is particularly forbidden by the Law?*

*A.* Murder, Cursing, especially our Parents, Cruelty towards Servants; not to do Hurt, but to make Satisfaction: Fornication, Witchcraft, Buggary, or carnal Copulation with Beasts, Idolatry, Oppression against Widows and Strangers, all kind of Usury, all Railing and Evil Speaking, especially against Magistrates, because to speak against them is to speak against God; all Falshood, all unlawful detaining of our Neighbour's Goods, all taking of Bribes, all Perjury, and whatsoever may effect the Soul, or offend God, for the Reward of these Sins is Death.

*Q. Such as were pardonable, how were they pardoned?*

*A.* By offering Sacrifice.

*Q. What Doctrine do we learn by the Sacrifice of the Jews.*

*A.* Four Points of Doctrine;

1<sup>st</sup>, their Thankfulness, to shew all they had came from God; 2<sup>ndly</sup>, their Obedience, to shew they were willing to obey God; 3<sup>dly</sup>, their Humility, to signify that what was done to the Thing offered, the Offerer had deserved; 4<sup>thly</sup>, Their Hope, to shew their Sacrifices did figure the Death of Christ, whereby their Passage into Paradise, from whence our first Parents were expelled, might be opened to the World again.

*Q. Are such Sacrifices to be used of Christians?*

*A.* No, because they are abolished by the Death of Christ, an all-sufficient Sacrifice once for all.

*Q. What else do we learn by this Book of Exodus?*

*A.* Two Things, the Election of Magistrates, and the Order of God set in his Church.

*Q. What Kind of Men ought Magistrates to be?*

*A.* They ought to be adorned with four special Graces, viz. Courage, Fear of God, Justice, and a Mind free from Covetousness, *chap. xviii. 21.*

*Q. How must they administer Justice?*

*A.* To all Persons at all Times.

*Q. Whom did God chuse for his Servants in the Temple?*

*A.*

\* All the Ten Commandments written by the Finger of God on Mount Sinai, on Tables of Stone, do remain still a Christian Duty to be observed by us, under the Gospel Dispensation, and are confirmed by Christ himself, *Mat. v. 17, 18, 19. Luke xvi. 17.* and repeated by St. Paul over and over again, *Rom. iii. 31. and vii. 12, 14, 22.* and according to that Text, *Rom. ii. 13.* together with *Rev. xxii. 14.* do shew us who the Persons are that shall be justified by Faith, viz. Those that keep the Commandments.

*A. The Levites.*

*Q. What Kind of Men must they be?*

*A. Such as have imprinted upon their Breasts Knowledge and Holiness, chap. xxviii. 20.*

*Q. Whose Gift is the Knowledge of Handicrafts?*

*A. The Gift of God; because he first taught them; to Bazaël and Aboliab.*

*Q. To what End did he teach them?*

*A. For furnishing the Temple.*

*Q. Who provided them Stuff to work upon?*

*A. The People, in such Abundance, that Moses commanded them to leave off.*

*Q. What do we learn by that?*

*A. A Willingness to serve God with our temporal Goods, chap. xxxvi. 6.*

*Q. With whom did Israel fight their first Battle after they came into the Wilderness?*

*A. With the Amalekites.*

*Q. How did the Israelites prevail?*

*A. So long as Moses held up his Hands and prayed; but when he let them fall the Amalekites prevailed, chap. xxxvii.*

*Q. What doth that teach us?*

*A. Two Things: 1<sup>st</sup>, The Efficacy of Prayer. 2<sup>dly</sup>, That we ought not to faint in Prayer, lest, with the falling of our Hands we fail in our Request.*

*Obs.* This second Book of Moses is called *Exodus*, which signifies the going out, and is derived from the *Greek*. It was distinguished by that Appellation, because it relates to the Departure of the *Israelites* out of *Egypt*, where they had long been detained in slavish Subjection; the Particulars of which are faithfully recorded by the sacred Historian, together with their miraculous Deliverance from it, their wonderful Passage thro' the *Red Sea*, and the Destructions of their Pursuers, their wandering in the Wilderness, the awful Promulgation of the Law, the History of its Establishment, the building of the Tabernacle, the Miracles that were wrought in it after its Erection, its Immersion in a Cloud to manifest the Presence of God in it. These, with a Variety of other great and memorable Events, are comprehended in this ancient and genuine Book of *Moses*, which contains an History of 145 Years, from the Death of *Joseph* to the building of the Tabernacle: The *Jews* call it *Veelle Shemot*, which signify, these are the Names; and they are the first Words in the *Hebrew* Original of this Book.

In the Year of the World 2412, and before Christ 1554, *Moses*, (being then about 40 Years old) fled out of *Egypt* into the Land of *Midian*, married *Ziphorah* the Daughter of *Ruel*, *Exod. iii*. He returned to *Thanis* in *Egypt*, 180 Miles, *Exod. xii. 13*. from whence he went with the Children of *Israel* to *Ramesis*, and so on till they came to *Habiroth*, and then passed thro' the Middle of the *Red Sea*, and travelled three Days thro' the Wilderness of *Etham*, resting themselves at *Marah*; and there *Moses* threw a Piece of Wood into the Water, being bitter, and presently it became sweet as soon as the Wood was thrown in, *Exod. xv. Numb. xxxiii*. They came again and rested by the *Red Sea*, and from thence went to the Wilderness of *Zin*, where it rained Manna from Heaven, *Numb. xxxii*. They went to *Rapidim*



*Rapidim*, and there *Moses* struck the Rock, and presently the Water issued forth: From whence they came to Mount *Sinai*, and there God gave the Commandments, *Exod.* xix. and xx. They came from thence to the *Graves of Concupiscence*, because there the Children of *Israel* murmured against God for Flesh, and lo! it rained Quails into the Camp, *Numb.* xi. and came to *Hezeroth*, where *Miriam*, *Moses* and *Aaron's* Sister, was struck with a Leprosy, *Numb.* xii. and so thro' near 20 more Towns and Places, till they came to Mount *Hor*, as God commanded, where *Aaron* died, And last of all having travelled thro' 15 or 20 more Towns, and overcome the *Amorites* at several Places, *Numb.* xxi. *Deut.* ii. besides the taking of several Towns, overthrowing King *Og* and his Army at *Bashan*, &c. he returned back to the Field of the *Moabites*, by which Field lieth the high Hill *Pisgah*, where *Moses* died, *Deut.* xxxiv. This Hill is 240 Miles East of *Jerusalem*, and about 250 Miles travelling of *Moses* from *Hor*, where *Aaron* died, a Mountain of the *Idumæans*, 80 Miles from *Jerusalem* South East. The King of the *Canaanites*, who dwelt at a Town called *Arad*, upon the Borders of *Judea*, hearing that *Aaron* was dead, invaded the *Jews* with a great Army, and took many Captives; but after, the *Israelites*, to revenge this Injury, took and destroyed many of their Cities, putting them to the Sword.

From Mount *Hor* to *Hazereth*, is 260 Miles, and then to the *Graves of Concupiscence*, eight Miles, and 16 from Mount *Sinai*, 112 from *Jerusalem*, South. Here the Children of *Israel* lusting after Meat were fed with Quails, and for their Disobedience died miserably, and the Wrath of the Lord was kindled against them: and he struck the uttermost Parts of their Camp with Fire from Heaven, and consumed them, *Numb.* xi. This Place lay eight Miles from *Sinai*; and here the Law (which we call the Ten Commandments) was given. It is so called, because of the Bushes and Thorns that grew in that Place; for *Senach* signifies a Bush, fitly called, because like Thorns they prick and vex the Hearts and Consciencs of wicked Men. It is also called *Horeb* or *Chareb*; which Mountain in the upper Part has two Tops; that to the West is called *Horeb*, that to the East *Sinai*. In the Middle there stood a Monastery of the Order of St. *Catherine*, with a pleasant Gardens, &c. but by the Incurfions of the *Arabians*, it is become ruinated. The Emperor *Justinian* was the first Founder thereof; and there are yet some few poor Monks which get their Living by their Hands in the Deserts thereabouts, and they say here stood the Golden Calf, *Exod.* xxxii. and they shew a round Stone lying there, where they say *Moses* broke the two Tables that were given him by God. On the left Side of the Choir, stands the Chapel of St. *Mary of the Bush*, where they shew the Place of the Bush in which God appeared unto *Moses*; and to give Grace unto their Superstitions, all that enter must pull off their Stockings and Shoes. There is another Place where they say God commanded *Moses* to bring up *Aaron*, *Nabab*, and *Ahibu* with him, and the 70 Elders; with many such like Stories, to deceive Travellers, and to get Money. There is a Mosque of the *Saracens*, where they often come to visit St. *Catherine's*: Here is to be seen the Cave where *Elijah* rested when the Lord spake unto him, 1 *Kings* xix.

Not far from it is the Cliff of the Rock where *Moses* stood by God's Appointment when he passed by, and he saw his Back Parts, *Exod.* xxxiii.



A little beyond that, on the Top of Mount *Horeb*, is a little Chapel that hath an Iron Door; the Keys are kept by the Monks of St. *Catherine's*. In this Place they say *Moses* received the Two Tables of Stone, whereon the Commandments were written by the Finger of God, *Exod. xxxiv.* In here also Travellers must enter barefooted, and casting themselves upon the Earth kiss it. About 15 Paces from this, they shew the Cave wherein *Moses* fasted 40 Days and 40 Nights, *Exod. xxiv. 34.*

A little above there is a Mosque, where daily resort *Arabians* and *Saracens* in Honour of *Moses*, whom they reverence as a Prophet. Not far off there is a Well called *Moses's Well*. 'Tis thought here was another Abbey or Monastery, being the Ruins of an ancient Building, with Walls, &c. This Mountain is 7000 Steps to the Top, and from thence may be seen the *Red Sea*, and the Arm thereof where *Pharoah* was drowned with all his Host. This, and Mount *Sinai*, are two Days Journey from the *Red Sea*. Mount *Sinai* is much higher of the two, on which are to be seen Desarts, particularly *Elim*, *Sur*, &c.

*Rephadim* was a Place where the Children of *Israel* pitched their Tents, eight Miles from *Sinai*, 132 S. W. from *Jerusalem*. Here *Moses* struck the Rock, out of which Water issued, *Exod. xvii.* which was a Type of that Spiritual Rock Christ Jesus, 1 *Cor. x.* who, being struck with the Staff of the Curse of the Law, out of his precious Wounds and Side, sent forth that Water of Life, which runneth unto eternal Happiness. In this Place the Children of *Israel* fought against the *Amalekites*, and overcame them, *Exod. xvii.* And here *Jethro* came unto *Moses*, where, according to his Counsel, there were 70 Elders chosen over the People, *Exod. xviii.*

From this to *Zin* was 32 Miles more. The Quails and Manna from Heaven are a Type of our Saviour Jesus Christ, that heavenly Manna which raiseth us up to eternal Life, *John vi.* From thence back to *Marah*, a Desert where *Moses* made the Water sweet, by throwing in Wood, there are 12 Wells, and 72 Palm Trees, *Exod. xv. Numb. xxxiii.* The Mystery whereof is, when *Adam* and *Eve* had eaten the forbidden Fruit, they brought Bitterness thro' all the World, yea, the Bitterness of Sin and Death: But God shewed unto *Moses* another Tree, that is, our Lord Jesus Christ, who being thrown into the Waters of Bitterness, Afflictions, Calamities, Miseries, yea the Death upon the Cross for our Sakes and Sins, underwent the Curse of the Law, that so taking away the Bitterness, we might be made capable of that sweet and delectable Place of eternal Life. This Desert lay 80 Miles from *Tanis* in *Egypt*, and 140 from *Midian*, where he came to his Brother *Aaron*, *Exod. iv.* from *Horeb* or *Sinai* 64 Miles, *Exod. iii. 7.*

*Midian* was a Metropolitan City of the *Midianites*, near to the *Red Sea*, 160 Miles South from *Jerusalem*. In this City *Jethro* dwelt, and here *Moses* married; also it was the Residence of the *Idumean* Kings, 1 *Kings xi.* There was another City of the same Name near *Arnon*, 34 Miles East of *Jerusalem*; so that the *Midianites* were seated near the *Red Sea* in *Arabia Petraea* to the Confines of the *Moabites*, and were derived from *Midian* the Son of *Abram*, which he had by his Wife *Keturah*, *Gen. xxv.*

The *Red Sea* lies between *Arabia* and *Egypt*, (in the Scriptures it is called the *Scaly Sea*;) and as *Strabo*, lib. 16. observeth, was so called from *Erythraea*,

*Eræa*, and thence, *Mare Erithræum*, because the Word *Erithræum* in Greek signifies Red or Purple. The *Latinists* call it *Mare rubrum*; the *Hebrews*, *Tamsuph*, a *Scaly Sea*, because of Red Scales that grow in it. It is also called the *Arabian Gulph*, (running from South to West:) all which Names are at this Day used. *Erithræa* was Son to *Perseus* and *Andromeda*, who sometimes dwelt in an Island of that Sea. At the utmost Bounds hereof are seen the admirable Works of *Pharaoh Neco*, who would have brought this Sea to the River *Nilus*, and so might have failed into the *Mediterranean Sea*; but this Work he could not finish, being opposed by the wise Men of *Egypt*.

As *Moses* led the Children of *Israel* thro' this Sea, and delivered them from the Bondage and Captivity of the Kings of *Egypt*; so Jesus Christ, the Son of God, by his precious Blood, has delivered us from the Bondage and Tyranny of Satan: As *Pharaoh* and all his Host was there drowned; so the Sin of *Adam*, Death and the Devil, in that Sea of Christ's Blood is utterly drowned, and we deliver'd from the Pit of Hell.

There were some other Places of Note thro' which *Moses* and the Children of *Israel* travelled, as *Rithmath*. Here the Children of *Israel* pitched their Tents, *Numb. xxxiii.* and it is very likely the Angel of the Lord appeared to the Prophet *Elijah*, and brought him Meat and Drink.

*Kadesbarnea* was a City of the *Idumæans*, from whence *Moses* sent Spies into the Land of *Canaan*, who brought of the Fruit of the Land; but all of them discouraged the People, only *Caleb*; wherefore they murmured, and the Lord was angry, and would not let them enter into the Land of Promise; so turning their Journey, they travelled in the Desert 40 Years, *Gen. xiv. 16, 20. Numb. xii. 27, 33, 34. Deut. i. Psal. xxix. Ezek. xvii.*

## The Third Book of MOSES, called L E V I T I C U S.

CH A P. I. to the End.

Question.

WHAT is set down in this Book?

Answer. The Duty of the Levites; and therefore it is called *Leviticus*.

Q. What was their chiefest Duty?

A. To sacrifice.

Q. How many Circumstances were they to observe?

A. Four: The Manner how, the Matter what, the Person whom, and the Place where.

Q. What did the Israelites sacrifice?

A. Either Things having Life,  
F as

as Bullocks, Lambs, &c. or Things without Life, as Oyl, fine Flour, Water, &c.

*Q. For whom did they sacrifice?*

*A.* For themselves and others in the Temple; as God hath set down from the first of *Leviticus* to the nineteenth.

*Q. What is the Christian Sacrifice?*

*A.* Prayer and Thanksgiving.

*Q. In how many Points doth the Israelites and the Christian Sacrifice agree?*

*A.* In six.

*Q. Which is the first?*

*A.* As theirs was seasoned with Salt; so ours must be seasoned with the Truth of a good Conscience.

*Q. What is the second?*

*A.* As theirs was brought to the Priests; so ours must be presented to God.

*Q. What is the third?*

*A.* As theirs was slain; so we must kill our lewd Affections.

*Q. What is the fourth?*

*A.* As theirs was washed with Water, so ours must be washed with the Tears of Repentance.

*Q. What is the fifth?*

*A.* As theirs was without Blemish, so ours must be without Hypocrisy.

*Q. What is the sixth?*

*A.* As theirs was kindled with Fire, so must ours be with Zeal.

*Q. Whence had they all these Instructions?*

*A.* From the Mouth of God.

*Q. Why did God prescribe to them in the least and smallest Matters?*

*A.* To shew that he would be served as he himself appointed, and not after the Invention of Men.

*Q. Did none break that Ordinance?*

*A.* Yes, *Nadab* and *Abihu*, by offering with strange Fire. *chap. x. 1.*

*Q. How were they punished?*

*A.* Fire from Heaven consumed them.

*Q. Of how many Sorts were the Laws which God prescribed to the House of Israel?*

*A.* Of two Sorts; Ceremonial and Moral.

*Q. Which call you Ceremonial Laws?*

*A.* Such as were peculiar to the *Jews*, to be observed in offering Sacrifices, and discerning Things clean from unclean, and the Causes thereof set down from *chap. ii.* to *xix.*

*Q. Which call you Moral?*

*A.* Such as concern Integrity of Manners.

*Q. How many are they, as they are set down in *chap. xix.*?*

*A.* Seventeen.

*Q. Which be they?*

*A.* To honour our Parents, *ver. 3.* To serve God freely, and not by Compulsion, *ver. 5.* In Time of Plenty to remember the Poor; as in Harvest not to take every Corner of the Field, nor gather the Gleanings, nor all the Grapes of the Vineyard, but to leave some for the Poor, *ver. 13.* Not to detain the Workmens Hire 'till the Morning, *ver. 13.* To eschew all Thefts, Falshood, and



and Lying, *ver. 11.* All Swearing and Blasphemy, *ver. 12.* All mischievous Practices, which we presume we may do undiscovered; as to curse the Deaf, lay a Stumbling Block before the Blind, *ver. 14.* Not to favour the Poor, nor honour the Person of the Mighty, *ver. 11.* All Injustice, *ver. 15.* All carrying of Tales, and Conspiracy against our Neighbours, *ver. 16.* All Hypocrisy; as we must not hate our Brother in Heart, and soothe him to the Face, *ver. 17.* All Revenge, *ver. 18.* All seeking after Witches and Conjurers. All Observations of Days and Times, *ver. 26.* All false Weights and Measures, *ver. 35.* All Incest, *ver. 36.* Not to offer our Children unto *Moloch*.

*Q. What is Moloch? \**

*A.* An Idol of the *Ammonites*, which was of great Stature, and hollow within, having seven Places of Receipt; the first was for Meal that was offered, the second for Doves, the third for Sheep, the fourth for a Ram, the fifth for a Calf, the sixth for an Ox, and the seventh for a Child.

*Q. What is understood by the seven Bellies of the Idol?*

*A.* The seven deadly Sins: And as the *Israelites* were forbidden to suffer their Children to be devoured of this Monster, so all Parents must beware, lest, thro' their Negligence, their Children be made a Sacrifice for the seven deadly Sins.

*Q. How is that?*

*A.* They must not wink at their Follies, but give them Correction for their Faults.

*Q. How did Moses conclude this Book of Leviticus?*

*A.* With a Blessing and a Curse: With a Blessing, if they kept the Commandments, and a Curse if they broke them.

*Q. What is the Fruit of the Blessing?*

*A.* Peace, Plenty, and Victory, *chap. xxvi. 4.*

*Q. What is the Fruit of the Curse?*

*A.* Scarcity, Famine, Sickness, Servitude, and War, *chap. xxvi. 16.---30.*

*Q. How many Feasts did the Israelites observe?*

*A.* Seven: *1<sup>st</sup>.* The Sabbath. *2<sup>dly</sup>.* The Passover. *3<sup>dly</sup>.* The Feast of unleavened Bread. *4<sup>thly</sup>.* Of the first Fruits. *5<sup>thly</sup>.* Of Whitsuntide. *6<sup>thly</sup>.* Of Trumpets. *7<sup>thly</sup>.* Of Tabernacles.

*Q. Why were these Feasts ordained?*

*A.* Not to gluttonize and cherish Sloth, or immodest Mirth; but for Rest and lawful Recreation, to take Comfort in the Blessings of God, and to bless God for them.

*Q. How is this Book ended?*

*A.* With this Saying, *These are the Commandments which the Lord commanded Moses for the Children of Israel in Mount Sinai.*

\* During all the first Ages, the Luminaries of Heaven were the only Objects of their idolatrous Worship. They had no Temples, Statues,

Altars or Images till After-times, when their Pillars erected to the Gods were turned into Statues, and so into little Images, and became their Family Gods. See the Catalogue of Names.

*Obs.* This third Book of *Moses* is called by the *Greeks* and *Latins* *Leviticus*. The *Hebrews* call it *Vaigre*, which is the first Word of it, and signifies, and he called. They also called it *Thora Hacobanim*, i. e. the Law of the Priests, because it treats at large of all the Functions of the *Levites*, of the Ceremonies of Religion, of the different Sorts of Sacrifices, of the Distinction of clean and unclean Beasts, of the different Festivals, and of the Year of Jubilee, &c. Here we have an Account of what happened to the People of God for the Space of one Month and a half, i. e. from the Time the Tabernacle was erected, which was the first Day of the first Month of the second Year after the *Israelites* came out of *Egypt*, to the second Month of the same Year, when God commanded the People to be numbered, as we see in the Beginning of the following Book.

In the 26th Chapter, God declares if they did not repent, that they and their Cattle should be devoured by wild Beasts: The principal of which were Lions, unto which the Depopulation of Countries is ascribed in Scripture, particularly by the Prophet *Jeremiah*, Chap. iv. 7. where the *Assyrians* and *Nebuchadnezzar* are therefore compared to Lions, because by those fierce Animals, Countries were sometimes laid desolate.

It is observable that this Plague is directly opposite to the Blessings promised unto their Obedience, *ch.* xxvi. v. 6. where it is said, *I will rid evil Beasts out of this Land*; which was never infested with them 'till it was overspread with Wickedness. See *Humphry's Annotations*. Alluding to our late unnatural Rebellion, when God of his Mercy spared us. The hardest Heart softens, the proudest Look is humbled, the strongest Arm fails when Omnipotence contends with it: And when like luxurious *Belshazzar*, their Actions are weighed in the Balance of eternal Justice, and found wanting; their proud Looks are turned into a sudden Paleness, they change their Countenance, fear and tremble.

## *The Fourth Book of MOSES, called*

## N U M B E R S.

Question.  
*WHO* were numbered by *Moses*?

*Ans.* The Males from twenty Years and upwards.

*Q.* How many able Men for War

*War of that Age were numbered among the Israelites.*

*A. Six hundred and three thousand five hundred and fifty.*

*Q. To what End were they numbered?*

*A. 1st, For a Collection towards building of the Tabernacle. 2dly, For appointing Captains and Leaders over every Family, chap. ii. 3dly, For a Division of the Land of Canaan among the Tribes.*

*Q. Is there any Thing to be learned thereby?*

*A. Order and Government that ought to be observed in every Common-wealth.*

*Q. Whom did they appoint their chief Guide?*

*A. God; in that they never journeyed but when they saw the Cloud rise from the Tabernacle, nor ever pitched their Tents but where it stayed, chap. ix. 17, 19.*

*Q. Wherefore was this?*

*A. For two Causes: 1st, That they might (as all God's People ought to do) continually wait on the Lord, and have their Eyes lifted up towards Heaven. 2dly, To be always in Readiness, because they know not at what Hour the Lord will rise.*

*Q. What doth that teach us to do?*

*A. At every Minute to be in Readiness for Death; because the Hour thereof is uncertain.*

*Q. What was Moses's Custom when they went forward on their Journey?*

*A. He prayed, Lord, rise up,*

*and let thine Enemies be scattered.*

*Q. When they rested, what did he?*

*A. He prayed, 'O Lord, return to the many thousands of Israel, chap. x. 26.*

*Q. What Doctrine learn we by that?*

*A. When we set forward on any Journey, or begin any Work, to pray; and when we rest, or make an End, to do the like, that our Speed may be the better.*

*Q. How many Ways did God shew himself gracious to the Israelites in this Book?*

*A. Four; 1st, In being their Guides. 2dly, In feeding them with Manna. 3dly, In being merciful toward them when they repented. 4thly, In giving them Victory over nine Princes.*

*Q. Who were they?*

*A. Aram, King of the South Canaanites; Og, King of Bashan; Sehon, King of the Amorites; Balac, King of Moab; Evi, Bokem, Zur, Har, and Reba, Kings of Midian.*

*Q. What was the Spoil they took in the Overthrow of the Kings of Midian?*

*A. Six hundred and seventy-five thousand Sheep, seventy-two thousand Beeves, sixty-one thousand Asses, two thousand Virgins Prisoners, besides Silver, Tin, Brass and Lead, ch. xxxi.*

*Q. What was the Slaughter they made?*

*A. They put both Men, Women, and Children to the Sword*



Sword, except those Virgins above.

*Q. What was the Cause they did so?*

*A.* The Commandment of God.

*Q. Why was God so severe against them?*

*A.* Because King Balac, when he saw his own Force too weak to disgorge his Malice upon the Israelites, and that the Prophet Balaam\*, contrary to his Expectation, instead of cursing blessed them, he fell to another Practice.

*Q. What was that?*

*A.* By the Counsel of Balaam he sought to bring them into Displeasure with their God, and so to have cut them off.

*Q. How did he compass them?*

*A.* By Flattery. He sent Midianitish Women unto them, who,

by their Allurements, enticed them to Fornication and Idolatry.

*Q. What do we learn by this?*

*A.* That the Wicked will leave no Means unpractised for the Destruction of the Godly.

*Q. Was God wroth with the Israelites then for those Sins?*

*A.* So grievously, that God commanded the Offenders to be hanged, and smote with the Plague twenty-four thousand.

*Q. What stooped this Plague?*

*A.* The Zeal of Phineas, that slew Zimri and Cozbi in the very Act of Fornication, *ch. xxv. 8.*

*Q. What do we learn by the whole Circumstance?*

*A.* That God, tho' he plague his People when they sin, yet he will ten Times more plague them that were the Cause of their Sin,

\* There are many that think the Prophet Balaam was of the Posterity of Nahor, the Brother of Abraham, and an Inhabitant of Haran in Mesopotamia, *Gen. xi.* Josephus saith, he dwelt near to Euphrates; and St. Jerom, in a City called Phatura, mentioned *Num. xxii.* and signifies an obscure Prophet or Oracle; from whence he travelled to Abe Cor, the Plain of Vines, where his Ass spake, *Num. xxii.* 400 Miles from thence, he went to the Land of the Moabites, 4 Miles, where he blessed the Children of Israel in the Mount of Peor.

Balaam was no ordinary Person, as we may see by the Revelations wherewith God was pleased to honour him with, set down in the *xxiii.* and *xxiv.* Chapters: But if a Prophet, and a true one, he was a bad Man, and shewed himself infected with the most dangerous of all Vices; and as St. Peter observeth, *2 Peter ii. 15.* He loved the Ways of Iniquity; applied himself to the Magick Art, and therefore he is called a Soothsayer, as we may read in the Book of *Jeshua.*

There is often mentioned in Scripture this Plain of Vines, and Abel of the Vines; it was a beautiful City 56 Miles S. E. of Jerusalem, and lay in the Way as they went from Mesopotamia into the Country of the Moabites, who dwelt near the Eastern River of the Dead Sea, between the Mountains and the Lake Asitia: In St. Jerom's Time there was a little Village called, from the Plenty of Vines found there, Here Jephthab overcame the Amorites, *Judges xi.*

as may appear by the Wrath extended upon the *Midianites*.

*Q. Were the Israelites thankful for the gracious Care which God had over them?*

*A.* No; they were most rebellious and unthankful.

*Q. How many Sins by their Example, do we learn to beware of in this Book, besides those two Sins before spoken of, Fornication and Idolatry?*

*A.* Four: 1<sup>st</sup>, Murmuring against God. 2<sup>dly</sup>, Distrust in his Promises. 3<sup>dly</sup>, Breach of his Sabbath. 4<sup>thly</sup>, Rebellion against his Magistrates.

*Q. How many Times did they murmur?*

*A.* Four Times; First, three Days after they had departed from *Sinai*; when the Lord consumed with Fire the outmost Part of the Host, *ch. xi. 1.*

*Q. How the second Time?*

*A.* They were weary of *Manna*, and lusted after Flesh, and for their Punishment they had Flesh till they surfeited, and their Surfeit brought a grievous Plague upon them, insomuch that they died with Meat in their Mouths, *ver. 32, 33.*

*Q. How the third Time?*

*A.* For Water, at *Kadesh*, in the Desert of *Zin*, *ch. xxii.*

*Q. How the fourth Time?*

*A.* For Bread and Water; and God sent fiery Serpents that stung them to Death, *ch. xxi, 6.*

*Q. What caused the Mercy of God, at all Times, to put an End to their Punishments?*

*A.* Their own Repentance

first, and then the Prayer of *Moses*.

*Q. How was this Plague of fiery Serpents remedied?*

*A.* God commanded *Moses* to make a brazen Serpent, and hang it upon a Cross, and whosoever was stung, looked upon it and was cured.

*Q. What was this a Figure of?*

*A.* The Virtue of Christ, whose hanging upon the Cross is a sovereign Remedy for the Sickness of our Souls, if we look up to him with the Eyes of Faith.

*Q. How did they distrust him?*

*A.* In being come to the Land of *Canaan*, and desiring to go back to *Egypt*, or to be buried in the Wilderness.

*Q. What was the Ground of that Desire?*

*A.* Their Faintness of Heart. In that tho' God had diverse Times before swore to give them the Land of *Canaan* for an everlasting Inheritance, yet they feared to go forward, when they heard the Land was inhabited by Giants.

*Q. Of whom did they learn this News?*

*A.* Of the Spies that were sent to search the Land, and bring of the Fruit, *chap. xxi. 34.*

*Q. How did the Spies discourage the People?*

*A.* By reporting falsely of the Land. They spake of the Inhabitants as of Men invincible, and of the Land that it eat up those that possessed it.

*Q. How did God revenge this Impiety upon them?*

*A.* By a Plague which consumed

fumed all of them but *Caleb* and *Joshua*.

*Q. What would the People have done to them for crossing their Humour?*

*A. Have stoned them to Death.*

*Q. How did God punish this Distrust?*

*A. He would have quite destroyed them but for the Prayer of Moses.*

*Q. How did he then pacify his Wrath?*

*A. Even with the Judgment of their Mouths.*

*Q. How was that?*

*A. As they desired rather to be buried in the Wilderness, than to enter into the Land of Promise, even so it came to pass; for all that then lived from twenty Years old and upwards, died, and were buried in the Wilderness, except *Caleb* and *Joshua*.*

*Q. What was the Reason that the like Punishment fell upon Moses?*

*A. For his Distrust too, as appears, chap. xi. 13. xx. 10.*

*Q. What do we learn by that?*

*A. That no Man is so righteous but he may fall.*

*Q. By whom was the Sabbath broke?*

*A. By an old Man in gathering Sticks to make a Fire, chap. xv. 36, 37.*

*Q. How was he punished?*

*A. He was stoned to Death.*

*Q. What may we learn by this?*

*A. If God was so severe for gathering a few Sticks on the Sabbath, he will be far more severe to such as prophane the*

*Lord's Day, by swearing, drinking, gaming, whoring, and other lewd Exercises.*

*Q. How many Times did Israel murmur and rebel against God's Magistrates?*

*A. Twice. First, *Aaron* and *Miriam* rebelled against *Moses*.*

*Q. What was their Punishment?*

*A. *Miriam* was stricken with a Leprosy; but she was cured by the Prayer of *Moses*.*

*Q. What do we learn by that?*

*A. The Virtue of Meekness, to pray for our Enemies as *Moses* did, chap. xii. 13.*

*Q. Who rebelled the second Time?*

*A. *Korath*, *Dathan*, *Abiram*, and their Accomplices.*

*Q. What was their Rebellion?*

*A. They usurped upon the Priest's Office, and compared for Worthiness with *Moses* and *Aaron*, for which the Earth opened, and swallowed them up alive, chap. xvi. 31, 32.*

*Q. How did God punish the People that took their Parts after their Death?*

*A. Fourteen Thousand and Seven Hundred died of the Pestilence.*

*Q. How did he yet further convict their Rebellion?*

*A. By proving the House of *Levi* chosen for the Priesthood by a Miracle. *Aaron's* Rod among the twelve, that were put into the Tabernacle for the twelve Tribes of *Israel*, did blossom, and bear ripe Almonds.*



*Q. What is the Inference of this Example?*

*A. By two, and not under, chap. xxv.*

*Q. How long did God lead the Israelites to and fro in the Wilderness?*

*A. Forty Years.*

*Q. Why did he detain them so long from their promised Happiness?*

*A. To try their Faith, and by continually exercising of them, sometimes with Crosses, sometimes with Blessings; to make them learn only to trust in him, and so in the End to appear worthy Heirs of so blessed an Inheritance.*

*A. How odious a Thing it is in the Sight of God, to grudge against Magistrates and Rulers.*

*Q. How many Ways is a Man subject to Sin?*

*A. Two Manner of Ways; of Ignorance and Presumption.*

*Q. What hath Ignorance?*

*A. Favour and Forgiveness, chap. xv. 18.*

*Q. What Presumption?*

*A. Death, chap. xv. 27, 30.*

*Q. By how many Witnesses ought a Man by the Law of God to be convicted in a Case touching a Man's Life?*

*Obs.* The fourth Book of *Moses* is called *Numbers* in our Language, because *Moses* numbers the *Israelites* in the Beginning of this Book. The Hebrew Title is *Vaiedabar*, which signifies, *and he spoke*. It includes the History of what pass'd during the Wandering of the *Israelites* in the Wilderness for the Space of about 38 Years and 9 Months, viz. from the second Month of the second Year after the Departure of the Children of *Israel* out of *Egypt*, to the Beginning of the 11th Month of the 40th Year.

Here is set down the Charge and Duty of the Priests and Levites, their Maintenance and miraculous Confirmation in the Priesthood, &c. Here are Laws Ceremonial, Moral, Civil, and Mix'd. Herein is represented to us the wonderful and singular Conduct God was pleas'd to use towards them in leading them thro' the Wilderness to the Land of Promise, with the Events which happened in their Journey; the Occasions, Circumstances, and Success whereof afford us many excellent Instructions as well in Ecclesiastical as Civil Affairs.

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## *The Fifth Book of MOSES, called* DEUTERONOMY.

Question.

*WHAT is contained in this Book of Deuteronomy?*

Answer. Another Repetition

of the Law, because they were dead to whom the Law was first given.

*Q. Who repeats it to them?*

G

A.

*A. Moses; by continual Exhortations to Obedience.*

*Q. Obedience to whom?*

*A. To God first, then to the Priests and Judges.*

*Q. What Lesson have we from hence?*

*A. That the first Care of a religious Magistrate is the Obedience of the People to God, next to himself.*

*Q. How many Things were they to observe in reading the Law?*

*A. Two Things; 1<sup>st</sup>, Neither to add to it, nor take from it, chap. iv. 2. 2<sup>dly</sup>, Not only to learn it themselves, but to teach it also to their Posterity, chap. i. 9.*

*Q. In what Manner did God admonish this new Generation to be careful of this Law?*

*A. By the Remembrance of the Ingratitude of their Fathers, who had provoked his Wrath, and were dead; and the wonderful Miracles and Victories which he had brought to pass among them, to assure them of his Love and Protection.*

*Q. Among the rest, which is one of the special Favours God bestowed upon them, mentioned in this Book?*

*A. That is, in 40 Years Space, the Garments of their Forefathers never waxed old, chap. viii. 4.*

*Q. How doth he encourage them not to be afraid to enter into the Land of Canaan?*

*A. Three Manner of Ways: 1<sup>st</sup>. In that he was God, and*

*would be true to his Promise, for he had sworn they should possess it. 2<sup>dly</sup>, By telling them it was a most pleasant, rich, and fruitful Country, chap. viii. 7, 8, 9. 3<sup>dly</sup>, By assuring them of all Assistance, yea, the very Hornets and Flies should fight for them, chap. vii. 20.*

*Q. Of how many Things doth God counsel them to beware when they are once settled in Canaan?*

*A. Of three Things; Unthankfulness, Presumption, and lack of Charity.*

*Q. How did he shew they might be unthankful?*

*A. By enjoying the Fruits of the Land, and not praising his Name for them, chap. viii. 10.*

*Q. How Presumption?*

*A. By attributing the Glory thereof to their own Strength, and not to the free Mercy of God, chap. ix. 18.*

*Q. How uncharitable?*

*A. In having Abundance, and shutting up their Hands against the Poverty of their Brethren, chap. xv. 7, 8. a Sin too common in these Days.*

*Q. What other Vices doth he forbid?*

*A. Forfaking of God's Service, for the Love of any Friend, be he ever so dear, chap. xiii. 6. The Imprisoning of God's Ministers, xii. 19. Confusion of Sex, as a Man to wear Woman's Apparel, or a Woman Man's, xxii. 5. Detaining any thing of another's, which we find xxii. 12, 13. All Manner of Cruelty, even to-*

towards Brute Beasts. xxii. 6. All Doubleness of Heart, hanging between two Religions, figur'd unto us by the Garment of Linsy Woolsey, ii. 11, 12. All Violating of Virginity, xxii. 5. All bearing false Witness, xix. 16. All employing of evil gotten Goods in the Service of God, as such as think they may be charitable with Money gotten by Theft, Usury, or Whoredom, xxiii. 18. The taking of any thing to gage where-by our Neighbour gets his Living, xxvi. 8. All Partiality, as to punish one for the Sin of another. xxiv. 6. All Security and flattering of a Man's self in his own Sin, chap. xxix. 19, 20, 21.

*Q. If they did, or do offend in any of these Sins, how will God execute his Judgments upon us?*

*A. Without respect of Persons, chap. x. 1.*

*Q. What may be pretended for an Excuse, if we be found guilty of any of these Sins?*

*A. Nothing, not even Ignorance; because we are as the Israelites were, daily admonished of them, by the Ministers of God's Word, chap. xxx. 11.*

*Q. Did Moses never enter into the Land of Canaan?*

*A. No; he only had a Sight of it, and then died.*

*Q. What was the Reason?*

*A. His Sin of Distrust in God's Power, committed at the Waters of Meribah?*

*Q. What may we learn generally by his whole Life?*

*A. Six Virtues for that one Vice before-mentioned.*

*Q. Which be they?*

*A. 1st, Boldness in his Calling, that feared not to speak to Pharaoh. 2dly, Meekness against Wrong, that was not moved at any despightful Words given by the Israelites. 3dly, Patience against Travel, that did not only guide the Israelites in their Journeys, but at all Times decided their Causes. 4thly, Zeal in God's Glory for the Advancement of Virtue, and repressing of Vice. 5thly, Love to his Brethren, to spend his Life for them, rather than they should miscarry. 6thly, Faith in his End, not envying that he might not enter into the Land of Promise, considering that by his Death he was invested with a greater Patrimony, the Kingdom of Heaven.*

*Q. What is meant by the Charge given to Levi of Thummim and Urim, in the 33d Chapter and 8th Verse of this Book?*

*A. It is spoken concerning the Priests, where the Thummim and Urim, i. e. Light and Perfection, might continue in this Tribe; the one signifying the Knowledge, the other their Life and Conversion; and by the Holy One\*, is meant the High Priest, who, with God, was always to be consulted concerning the Publick Safety.*

\* This gave Aaron the Name of the Saint of the Lord, *Psal. cvi. 16.* Let it comprehend all the Priests and Levites in Conjunction with him. See



*Dr. Spencer de Leg. Hebr. Lib. 3. chap. 7. Dissert. 7.* where he treats also of these Words, as they may be applied to our Lord Christ, the true Holy One of God, who indeed is a Priest for ever, holy, harmless, undefiled, separate from Sinners, &c. *Heb. vii. 26.*

*Quintus Curtius* has a remarkable Passage of this Priesthood, which *Josephus Eusebius*, and several other of the antient Writers take Notice of. "Alexander, that great Conqueror of the World, making a Visit to Jerusalem, in going toward the Temple, was met by the High Priest, &c. in Procession, approaching his Person, whom he took to be the Gods descended down from Heaven, and with the greatest Reverence bowed; which before he had vouchsafed to no Prince upon Earth."

*Obs.* This last Book of the *Pentateuch*, or five Books of *Moses*, finishes an Account of the Space of about 2500 Years, and derives its Name *Deuteronomy* from a compound Word in the Greek Language, signifying a second Law, or a Repetition of the Law, and properly may be called an Abridgment of it. Its Hebrew Appellation is *Elle Haddebarim*, which are the two first Words of it in the Hebrew Text, and they signify, these are the Words which *Moses* wrote, during the two last Months of the 40th Year.

As the Birth, Life, and Death of *Moses* is prodigious remarkable, I shall here in the Conclusion of his History, give a more particular Narrative of the Affair, in the former; beginning from the Time of *Joseph* and his Family coming into Egypt, who discharged the Trust reposed in him, and preserved his Authority undiminished during the Reign of four several Pharaohs, and procured large Possessions for them in Goshen, where they followed Grazing, the Employment of their Ancestors. They growing very numerous, and the Memory of *Joseph* being now forgot by the Egyptians, *Rameses Miamun* in the Beginning of his Reign being jealous, that their Number might endanger his Crown, caused the Israelites to be treated as Slaves, and they were reduced to the most wretched Condition imaginable when our Historian was born. He was the Son of *Amram*, the Son of *Kobath*, the Son of *Levi*, by *Jochebed*, the Sister of *Kobath*, and Daughter of *Levi*. On Account of the Non-obedience of the Midwives, a public Edict was issued to the same Purpose, and all the Males among the Hebrews were to be put to Death. *Jochebed* being pregnant at that Time was comforted by a Vision, and brought to Bed with a safe, easy, and speedy Labour, and no Midwife was privy to it. In three Months Time his Parents found no Possibility of preserving him, the whole Family being to be put to Death where a Male Child was found, therefore *Jochebed* was constrained to expose the pretty Infant in a Chest or Ark, like a Cradle, pitched sufficiently to hinder the Water from getting in, and she placed it among the Rushes on the Edge of the River Nile, leaving her Daughter *Miriam*, or *Mary*, to attend and see what became of the little helpless Brother. It happened that *Thermuthis*, the King's Daughter, with her Attendants, came to bathe herself in the River, and going into the Nile, perceived the Ark, and sent one of her Women to fetch it, when to her great Astonishment, she found the little Creature with its innocent Cries, as it were demanding Compassion. Upon which the young Princess took Care of him, and as Providence would have it, he was nursed by his own Mother, educated and brought

brought up in the *King's Court*, and became a *Proficient* in all the Parts of good *Literature*, and when he came of *Age*, greatly excelled in *Magnanimity* and *Virtue*, and the whole *Scope* of his *Life* was to aggrandize the *Jews*.

This faithful Servant of God, the chief of all Prophets, not only reiterates and explains to the People the Moral Law or Decalogue, but also the Ceremonial Law, &c. required of them, together with the Justiciary or Civil Law, and several military Ordinances, &c. after all which he confirms it with excellent Promises of great and wonderful Blessings in Case of their Obedience, and with terrible and fatal Curses, if they apostatize and break the Covenant he had made with them. And last of all he appoints *Joshua* to succeed him, and solemnly delivers the Book of the Law into the Hands of the Priests and *Levites*. He composed also, and taught the Children of *Israel* an excellent prophetic Hymn or Song, wherein he foretells what should happen to them till the Coming of Christ, and the Calling of the Gentiles. He blessed the twelve Tribes, and viewed the Holy Land from the Top of Mount *Nebo*, and so died and was buried by the Lord.

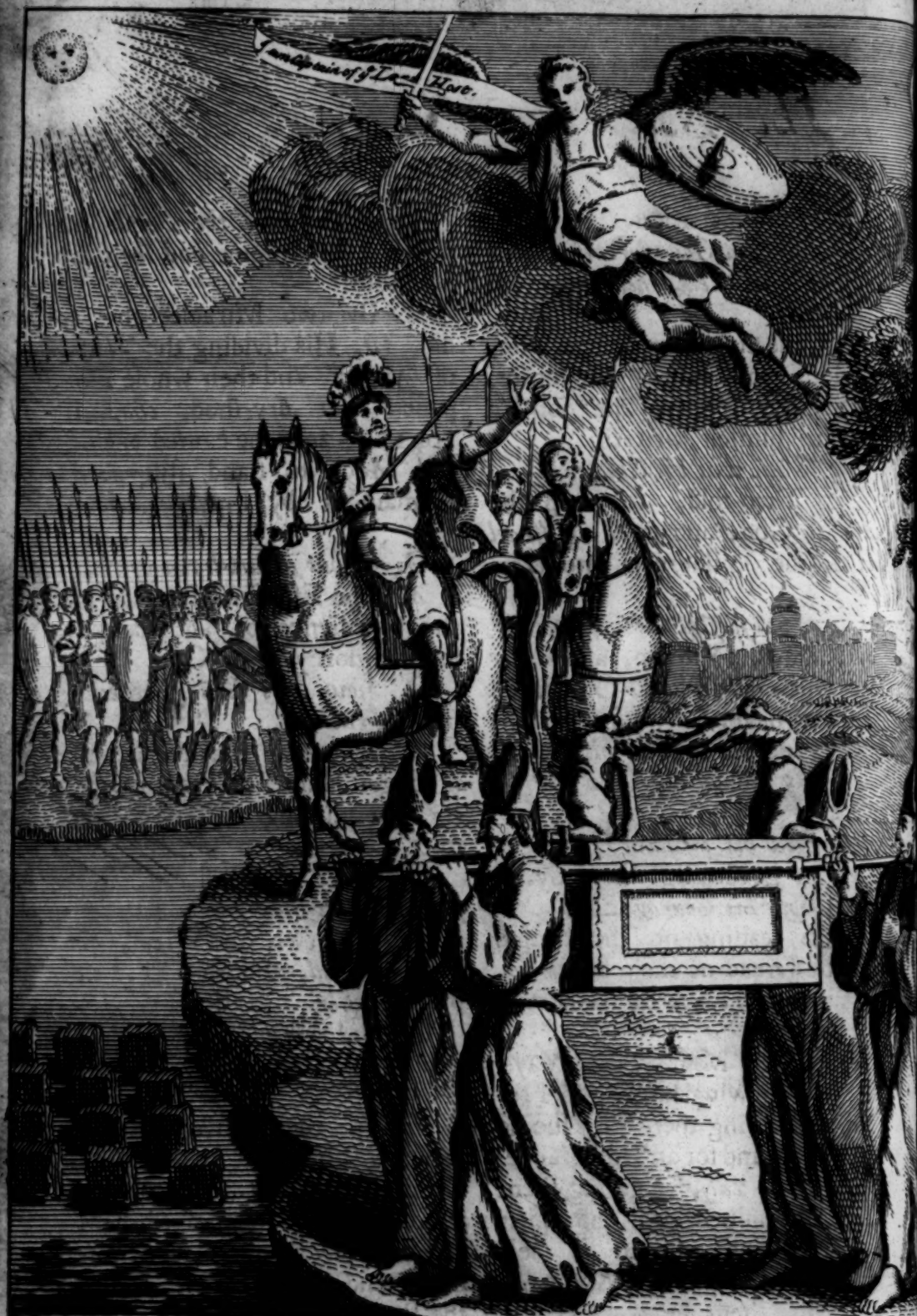
*Moses* journeyed with the *Israelites* as before observed, 40 Years in the Wilderness, after he left *Succoth*, came out of *Egypt*, made 40 Mansions, or Places of Rest and Abode, viz. 1<sup>st</sup>, at the Wilderness of *Etham*; 2<sup>d</sup>, at *Pibachiroth*, where they had a Mountain on each Side, the Red Sea before, and a cruel Tyrant behind them, *Pharaoh*; 3<sup>d</sup> and 4<sup>th</sup>, on each Side of the Red Sea; 5<sup>th</sup>, at *Marah*; 6<sup>th</sup>, at *Elim*; 7<sup>th</sup>, at *Sin*; 8<sup>th</sup>, at *Raphadim*, in the Desert near the Mount *Sinai*; 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup>, at and about *Sinai*, where the Law was received; 13<sup>th</sup>, at the Graves of Concupiscence; 14<sup>th</sup>, at *Hazereth*; 15<sup>th</sup>, at *Rithmah*; 16<sup>th</sup>, at *Rimmon Pharez*; 17<sup>th</sup>, at *Libnah*; 18<sup>th</sup>, at *Rissa*; 19<sup>th</sup>, at *Chebelab*, which was a Type of the Church, where all the Elect and faithful People of God travel thro' the Wilderness of this wicked World; 20<sup>th</sup>, at *Saphar*; 21<sup>st</sup>, at *Harada*; 22<sup>d</sup>, at the Valley *Thabath*; 23<sup>d</sup>, at *Maceheloth*; 24<sup>th</sup>, at *Tharab*, a memorable Place in the Wilderness, near to the Borders of *Canaan*; 26<sup>th</sup>, at *Chasmona*, near to *Kadesbarnea*, from whence *Moses* sent his twelve Spies into the Land of *Canaan*, of which you may read, *Gen.* 14. 16, 20. *Numb.* 13. 27, 33, 34. *Deut.* 1. *Psal.* 29. *Ezek.* 47, &c. 27<sup>th</sup>, at *Moseroth*, where the Lord caused them to turn back for their Murmuring toward the South; so that they might live just 40 Years in the Wilderness, *Numb.* 14. 23. 28<sup>th</sup>, at *Nenei Jaacon*; 29<sup>th</sup>, at the Mountain of *Hor Gidgad*; 30<sup>th</sup>, at *Jothatha*; 31<sup>st</sup>, at *Arbona*, where the Children of *Israel* wept for the Discommodiousness of the Place, being for Want constrained to remove their Tents; 32<sup>d</sup>, at *Az on Gaber*, 148 Miles from *Kadesbarnea*, and 174 from *Jerusalem*. Here *Solomon* made his Navy, which he sent to *Ophir* to fetch Gold, 1 *Kings* ix. 33. at *Zin Kades*; 34, at Mount *Hor*; 35, at *Zalmona*; 36, at *Phunon* on the Wilderness of *Arabia Petraea*. This was a City of the *Idumaeans*, so high that one might see many Parts of the World: Here *Moses* set up the brazen Serpent; 37, *Oboth*: Here the *Arabians* received an Answer from the Devil by way of Conjurati-  
on; 38, at *Igim*; 39, at *Dibon Gad*; 40, at *Almon Dibla Thaim*, close by the River *Arnon*, *Num.* xxi. and 23. Thus *Moses* in 40 Years made

40 Places of Residence; and after having passed the Mountains *Abarim*, destroyed the *Ammonites* at *Jabza*, Num. xxi. and *Sehon* King of the *Ammonites* at *Chesbon*, who held the Country beyond *Jordan*; because he would not suffer the Children of *Israel* to pass thro' his Dominions; therefore put him to Death, and gave his Country to the Tribes of *Reuben* and *Gad*; this City afterwards fell to the *Levites*, Num. xxi. 33. Deut. i. 2, &c. *Moses* came through *Jazir* (which in *Jerom's* Time was a small Village, and signifies *The Cord is my Help*) to *Edrie*, where *Og* the King of *Basban* was overcome by him, and afterwards fell to the Tribe of *Manasses*, Num. xxi. Josh. xiii. Deut. xiii. St. *Jerom* saith, that in his Time this Town was called *Adar*: He then came to *Abtaroth* the Metropolis of *Basban*, 4 Miles from *Edrei*, beyond *Jordan*, which belonged to the half Tribe of *Manasses*; and last of all came to *Pisgab*, a Hill in the Land of *Sittem*; and there *Moses*, having lived about 80 Years, and wrote *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, and the 90th *Psalms*, died, and we suppose was buried, tho' it is the Opinion of many that God took him into Heaven.









And Joshua said Pass over, & take up every Man of you a Stone &c  
that this may be a Sign among you, that when your Children ask their Fathers  
in Time to come, saying, What mean you by these Stones then shall ye Answer  
them, that the Waters of Jordan were cut off before the Ark of the Covenant  
of the Lord. Josh. 4. 5. 6. 7.

# The Book of J O S H U A.

Question.

**H**OW did God further manifest his Tenderness over the Israelites?

*A.* In setting over them a wise, religious and valiant Governor, which was *Joshua*, the Son of *Nun*, as himself writeth.

*Q.* What was his Charge?

*A.* Two-fold, to keep the Law of God, and to bring *Israel* out of the Wilderness into *Canaan*.

*Q.* What special Virtues had he?

*A.* Faith, Wisdom, and Courage, such as all good Governors ought to have.

*Q.* How did he shew his Faith?

*A.* By believing God's Promises.

*Q.* How his Wisdom?

*A.* In governing discreetly.

*Q.* How his Courage?

*A.* In leading on the People without Dread of their Enemies.

*Q.* How did God here encourage the People?

*A.* Three Manner of Ways. 1<sup>st</sup>, In renewing his former Promise, and telling them they should divide the Land for an Inheritance, chap. i. 6. 2<sup>dly</sup>, In giving them a Captain endued with the Spirit of *Moses*, and able to be their Conductor, chap. i. 5. And 3<sup>dly</sup>, by assuring them he would cast a Faintness of Heart upon their Enemies, chap. ii. 11.

*Q.* How were the People confirmed that *Joshua* had the Spirit of *Moses*?

*A.* By two Miracles that he did. 1<sup>st</sup>, His dividing the Waters of *Jordan*, and their whole Hosts passed over dry-shod, chap. iii. 16, 17. 2<sup>dly</sup>, he caused the Sun and Moon to stand still in the Firmament by Prayer, chap. x. 13.

*Q.* What do we learn by that?

*A.* The Effect of Prayer, and the Obedience of all Creatures for the glorifying of God.

*Q.* How was God glorified by that Miracle?

*A.* *Joshua* by that Means had a longer Time of Day-light for the vanquishing of God's Enemies.

*Q.* Were none of the Tribes placed on this Side *Jordan*?

*A.* Yes, two and a half, viz. *Reuben*, *Gad*, and the half Tribe of *Manasseh*.

*Q.* Did they sit down in Peace, and suffer their Brethren to go to War?

*A.* No, they shewed brotherly Love. They left their Wives, Children and Cattle in the Possessions which were allowed them; and themselves armed went foremost, and would take no Rest till the Brethren of the other Tribes were likewise planted as well as they, chap. vii. 16.

*Q.*



*Q. When they passed Jordan, how did Joshua shew himself thankful to God for so great a Miracle?*

*A.* By setting up a Memorial of his Power, which was twelve Stones for the twelve Tribes of Israel.

*Q. For what Purpose did he so?*

*A.* That such Remembrance of God's mighty Power might serve for a fuller Condemnation to his Enemies, and that his Servants might the more reverence him, chap. iv. 24.

*Q. Which was the first City they went to conquer?*

*A.* Jericho.

*Q. Did they rashly go and besiege it, as proudly presuming that howsoever or whatsoever they did, God would be with them?*

*A.* No, like discreet Soldiers, they used Deliberation, Consultation, and Sanctification.

*Q. How Deliberation?*

*A.* They took Time.

*Q. How Consultation?*

*A.* They sat in Council among themselves, and submitted their Counsel to the Direction of God.

*Q. How Sanctification?*

*A.* By Prayer and Fasting.

*Q. When they had taken Counsel, what did they?*

*A.* They sent Spies to know the State of their Enemies, and were in Danger of Death by the King.

*Q. Who saved their Lives?*

*A.* A Woman Harlot, viz. a Hostess, by hiding them in the

Top of her House when the King made Search for them, chap. ii. 6.

*Q. What moved her to do so?*

*A.* The Fame which she heard of the Works of God.

*Q. How did the Israelites requite this Kindness?*

*A.* They saved her, and her Father, Mother, Children, and all they had.

*Q. Did they shew this Mercy of their own Accord?*

*A.* No; but by the Instinct of God's Spirit.

*Q. What do we learn by that?*

*A.* That God wills not the Death of Sinners if they repent.

*Q. How was the City won?*

*A.* The Walls fell down by the Power of God, on the Priests sounding the Trumpets of Rams Horns, and then Joshua enter'd, chap. vi. 20.

*Q. How were the Israelites commanded to esteem the City, and all that was in it?*

*A.* As a Thing execrable and accursed, chap. vi. 17.

*Q. Was nothing preserved?*

*A.* Yes; Silver, Gold, and Vessels of Brass and Iron, which were to be consecrated to the Lord's Use, ch. vi. 19.

*Q. How were they to be consecrated?*

*A.* By being molten, and the Property of them altered.

*Q. What Sin is here committed?*

*A.* Theft. Achan kept a Babylonish Garment, two hundred Shekels of Silver, and a Wedge of Gold of fifty Shekels Weight, which

which he hid in his Tent, to serve his own private Use, *chap. vii. 2.*

*Q. What was their Fortune after committing of this Sin?*

*A.* Their good Success was turned into bad, such as is always the Fruit of Wickedness.

*Q. How did that appear?*

*A.* When three thousand *Israelites* were sent against *Ai*, the Inhabitants thereof put them to flight, and slew thirty-six of them, *chap. vii. 5.*

*Q. How were they cleared of this Sin?*

*A.* By destroying *Achan*, his Family, and all that he had, *v. 14.*

*Q. How did the Gibeonites purchase a League of Friendship with Joshua?*

*A.* By Dissimulation. They came to him in ragged Cloaths, and old Shoes, as tho' they had worn out their Apparel by journeying from some far Country.

*Q. How did Joshua reward their Dissimulation?*

*A.* He suffered them to live, because of his Promise; but sentenced them for ever to be Drudges to the Congregation, to hew Wood, and draw Water, *chap. ix. 21.*

*Q. How many Kingdoms did Joshua subdue?*

*A.* Thirty-one, viz. *Jericho*, *Ai*, *Jerusalem*, *Hebron*, *Jarmuth*, *Lachish*, *Eglon*, *Gezir*, *Debir*, *Geder*, *Hormah*, *Arad*, *Libnah*, *Adullam*, *Makedath*, *Bethel*, *Tapnab*, *Hepher*, *Apheck*, *Lacharon*, *Madon*, *Hajor*, *Shimron*, *Achshaph*, *Tannack*, *Megiddo*,

*Kedish*, *Jockneam*, *Dor*, *Gilgal*, *Tirzah*.

*Q. What is meant by the Word Debir?*

*A.* This Town was called *Debir*, which signifies an Oracle, or holy Altar; because the Lord there, by his Priests that was assigned for that Purpose, did foretell and prophesy of Things to come, being derived from *Debar*, i. e. He hath spoken.

*Q. What Mercies did he shew in all his Victories?*

*A.* None at all, he destroyed every Soul, according to the Commandment of God, *chap. x. 40.*

*Q. What is signified by that?*

*A.* That Wickedness must be quite rooted out where God means to be served.

*Q. Where was the first Paschal Lamb solemnized?*

*A.* At *Gilgal*. soon after they came to the Land, and Manna ceased; because they then did eat the Fruits of the Country. Here *Joshua* took twelve Stones out of *Jordan*; and set them up for a Memorial. Here the Tabernacle of God staved for a Time; which was the Reason that afterwards the *Israelites* committed Idolatry in this Place, *John iv. 5. Hos. ii. 4, 9. Amos v.* Near to this Place *Ehud* the third Judge of the Children of *Israel*, received Gifts of them to carry to *Aglon*, King of the *Moabites*, dwelling at *Jericho*, where he killed him with a Knife. Here *Saul* was the second Time confirmed King of *Israel*, *2 Sam. x.*

H

Q

*Q. Were the Israelites now in quiet Possession of the Land of Canaan?*

*A. They were, which sheweth the full Performance of God's Promise, chap. xxi. 14.*

*Q. What Virtues do we learn from the Israelites after their Victories?*

*A. Thanksgiving and brotherly Unity.*

*Q. How were they thankful?*

*A. In protesting to serve God, and obey him for his Benefits bestowed upon them, ch. xxiv. 24.*

*Q. How did they shew brotherly Unity?*

*A. In equal Divisions of their Portions without Strife or Contention.*

*Q. How did Joshua die?*

*Obs. Joshua and Caleb travelled with Moses from Raamestis out of Egypt thro' the Red Sea, and were two of the Spies which Moses sent from Kadesbarnea to the Land of Canaan, Numb. xiii. and went out of the Wilderness of Zin and Pharan, and came to the Town of Rechob in Galilee a City of the Levites in the Tribe of Asher 140 Miles; from thence they went to the Town of Hamath in Syria, which was afterwards called Antiochia, 188 Miles, belonging to the Levites, in the Tribe of Naphtali, 100 Miles from Jerusalem, upon the utmost Bounds of the Holy Land, Num. xi. 34. Jos. xix. from whence they returned again to Hebron, 304 Miles; where, upon the Side of the River Escol, they cut off a Bunch of Grapes with the Stalk, as much as they could bear upon their Shoulders, Num. xiii. From Hebron they returned again to Kadesbarnea, 20 Miles: There all the People murmured against Moses, Num. xiv. Thus in 40 Days the Spies travelled 648 Miles in the Land of Canaan, that is above 16 Miles aday. After that Joshua and Caleb went with Moses and the Children of Israel, to Escon-Gabir; thence to Jabza, 464 Miles; then passed through two Kingdoms to Mount Libanus, 18 Miles; and then returned into the Land of Sittim, that lay by the Hill Pisgah, in the Field of the Moabites, 80 Miles; where Moses died: From the Land of Sittim they passed thro' the River of Jordan, and came to Gilgal, 6 Miles; where Joshua pitched his Camp, Num. vi. 21. Jos. iv. 5.*

Now Gilgal was a Town between Jordan and the City Jericho 12 Miles S. E. from Jerusalem, where the Children of Israel having passed the River, made War upon all the Nations of the Land of Canaan. From Gilgal

*Joshua*

*A. Like a virtuous Man, rehearsing the Mercies of God, and exhorting the People to fear him, chap. xxiv. in the Year of the World 2517, and before Christ, 1483.*

*Q. What is the Type or Mystery of Joshua?*

*A. Joshua and Jesus are all one in Signification, i. e. Saviour or Defender, and did typically represent our Saviour Christ: That as this Joshua brought the Children of Israel thro' Jordan into the Land of Canaan; so Jesus Christ, the true Joshua and Saviour of the World, thro' that Jordan of Baptism, bringeth us into that Place of Promise; Eternal Life.*



*Joshua* went to *Jericho* 2 Miles ; there he assailed the Town with the Sound of Basons and Horns, or Trumpets, and won it, *Jos. vi. 26. Heb. xi.* Here Christ restored the blind Man to Sight, *Mat. vi.* converted *Zaccheus*, *Luka xix.* and it was called the City of Palms, 6 Miles from *Jerusalem*. From *Jericho* he went to *Ai*, 4 Miles, and took and burnt the whole Town, *Jos. vii. 8.* then returned to *Gilgal*, and upon the Hill of *Ebal* built an Altar unto the Lord, and there were the Blessings and Cursings pronounced, *Jos. viii. Deut. xxvii.* *Hai* or *Ai*, is a Town in the Tribe of *Benjamin*, near to *Bethel*, Eastward, where *Abraham* dwelt, *Gen. xii.* *Joshua* came to *Gibeon*, 12 Miles ; where the Sun stood still during the Battle with the three Kings, *Jos. x.* This was a Metropolis in the Tribe of *Benjamin*, situated upon a Mountain 4 Miles North of *Jerusalem*. The Inhabitants became Petitioners to *Joshua* for Peace, *Jos. x. 18.* Here stood the Tabernacle of the Covenant and the Brazen Altar. Here *Saul* was first made King of *Israel*. Here he put the Sons of *Abimelech* the Priest, to Death, *1 Sam. xii.* And here *Joshua* overcame the five Kings of the *Amorites*. From *Gibeon* he went to *Ajalon*, 2 Miles, where the Moon stood still, *Jos. x.* a City of the Priests in the Tribe of *Dan*. Here *Jonathan* tasted Honey contrary to his Father's Command, for which he was judged to die, *1 Sam. xiv.* He went to *Asoka*, 4 Miles ; where it hailed upon the Enemies that fled before *Israel*, *Jos. x.* After which he returned into the Camp at *Gilgal*, that lay in the Valley of *Achor*, where he hanged the five Kings ; then went to *Makeda*, which he had formerly conquered. This and the City of *Azeka* was in the Tribe of *Judah*. *Azeka* lay eight Miles West of *Jerusalem*, near to *Audulam*, where *David* killed *Goliath*, and was a City of the *Amorites* ; (of the Thief *Acon*, and the Valley *Achar*, you may read in *Hos. ii. Isa. xxv. Jos. xi. 15.*) Then *Joshua* came to *Libnah*, two Miles, and took the Town, *Jos. x.* Here the fourteenth King that *Joshua* conquered kept his Court. From whence he went to *Lachis*, eight Miles, and to *Eglin* eight more, where *Joshua* took the King of this City and hanged him ; the three last were also in the Tribe of *Judah*. He came again to *Hebron*, 16 Miles, from thence to *Debir*, one Mile, *Jos. x.* a City of the *Levites*, 20 Miles from *Jerusalem* towards the South. *Othniel* the Brother of *Caleb* won this Town, wherefore he gave him his Daughter *Archsa* to Wife. Formerly it was called *Kirjath-Sephir*, i. e. a City of Scribes and Students, for it was consecrated to Learning ; after that *Joshua*, with one continued War, won all that Part of *Judea* which lay towards the South, bordering Eastward upon the *Dead Sea* ; Southward upon *Kades Barnea*, Westward upon *Asdod* and *Gaza*, and Northward upon *Gibeon* and *Gilgal*. This Circuit of Land containeth about 356 Miles. From *Gilgal* and *Debir*, *Joshua* went with his Army 2 Miles, to the River *Memon*, where he slew the Rest of the Kings of the *Canaanites* in a memoroble Battle, *Josb. xi.*

*Asdod* was a City of the *Philistines*, situated upon the Shore of the *Mediterranean Sea*, in the Tribe of *Dan*, conquered by *Joshua*, *Josb. xi. 1 King. v.* It was taken by *Psaminitious* King of *Egypt* in *Manasseh's* Time, (as *Hesiodotus* saith.)

*Gaza* was a fine City of the *Philistines*, upon the Shore of the Red Sea; *Sampson* being inclosed in this Town took away the Gates and Bars thereof, and laid them at the Foot of Mount *Hebron*, *Judges* xvi.

*Merom* was a Lake near *Dothan*, four Miles from *Tiberias*, 40 Miles from *Jerusalem*, Westward; from whence he chased his Enemies, and followed them to *Sidon*, which was 612 Miles; a famous Mart Town in *Phœnicia*, near the *Mediterranean*, 16 Miles from *Jerusalem*. From *Sidon* he went to *Hazor*, 32 Miles; which Town he burnt. After that *Joshua*, at one Time won all the Towns in the Holy Land, which lay Northward in the Lands of *Samaria* and *Gallilee*, from *Gibeon* to Mount *Libanus*, and from the River *Jordan* to the Great Sea, called the *Mediterranean*, which Countries, in Circuit, contain 280 Miles. Then *Joshua* returned again to his Camp at *Gilgal*, 72 Miles from *Hazor*, where he made a Division of the Lands amongst the Children of *Israel*, *Josh.* xiv. 15. From *Gilgal* he went to *Shilo*, 12 Miles, and made an End of dividing the Lands, *Josh.* xviii. From *Shilo* he went to *Timnah Sera*, 8 Miles, and there he dwelt, for the Children of *Israel* gave him the Town for an Inheritance, *Josh.* xix. From thence he took a Journey, not long before he died, to *Sichem*, 40 Miles; there he assembled all the Tribes of *Israel*, *Josh.* xxiv. and so he returned to *Timnah* again, where he died and was buried, *Josh.* xxiv. So that this Prince in all travelled above 2392 Miles in the Service of the *Israelites*.

*Libanus* is a Mountain of extraordinary Height, 144 Miles from *Jerusalem*, Northward, looking into *Syria* and *Phœnicia*: From thence the River *Jordan* taketh its Beginning, being so called of the two Springs or Wells, *i. e.* *Jor* and *Dan*, rising from the Bottom of this Hill, and seems to take its Name from the Variety of the sweet Smells or Dews that are there; and also of the Frankincense or Gum *Olibanum* found upon it, and as some say, the more remarkable, as Snow lies upon it continually, and serves for a Sea Mark.

*Jordan* is a pleasant sweet River, watering the Holy Land, running thro' a great Part of *Gallilee*; it falls into the Sea *Tiberias*, and there, as it were, divideth it into two Parts: It watereth that Part of *Judea*, called *Samaria*, and about *Easter*, floweth over the Banks; about which Time *Joshua*, upon dry Ground passed thro' it, when fullest of Water, *Josh.* iii. So did *Elijah* and *Elisha*, *2 Kings*. Here *Naaman* the Leper washed himself, *2 Kings* v. Here Christ was baptized by St. *John* the Baptist, *Mat.* iii. *Luke* iii.

*Hazor* was a Town in the upper *Gallilee*, of the Tribe of *Naphthali*: It was the chief Hold and City of the *Canaanites*, 80 Miles North: This *Joshua* destroyed with Fire and Sword. *Deborah* also, the Prophetess, besieged it, took it, and put *Jabin* King thereof to Death.

*Shilo*, the City and House of God, was situated on a high Mountain in the Tribe of *Ephraim*, 4 Miles from *Jerusalem*. Here the Ark of the Covenant continued from the Time that the *Israelites* first entered into the Land of *Canaan*, till *Eli* the Priest fetched it thence; in whose Time it was taken by the *Philistines*, and he for very Grief fell down and broke his Neck against a Stone, *1 Sam.* iv. The Inhabitants thereabouts shew the Ruins of a certain Sepulchre, standing upon the Top of this Mount; where they say *Samuel* was buried: But that cannot be true, for he was buried at *Kamath*.

*Amath*, which is now called *Arimathea*; therefore it seems to be either the Ruins of *Eli's* Sepulchre, or else the House of the Lord, which many Years past stood there.

Of *Timnab*, you may read in the Travels of *Judab*.

As the Prophet *Moses* won all the Land on the one Side *Jordan*, so *Josua* won all the Country on the other, from the Town of *Baal Gaden*, beginning at Mount *Libanus*, not far from Mount *Hebron*, till you come to the Town of *Cæsarea Philippi*, and to the Hill of *Sier*, where some Time *Esau* dwelt; all which is 160 Miles long, and 30 broad.

## The Book of JUDGES.

Question.

**W**HO wrote this Book?

*Answer.* Samuel is supposed to have penned the Book of *Judges* and *Ruth*.

*Q.* What Governors had the People after *Joshua*?

*A.* Judges.

*Q.* Why were they called Judges?

*A.* Because they did execute God's Judgments upon their Enemies.

*Q.* Had they many Enemies after the Death of *Joshua*?

*A.* Yes, because of their Disobedience.

*Q.* How did that spread?

*A.* Into three Branches, vain Pity, Idolatry, and Ingratitude.

*Q.* How were they vainly pitiful?

*A.* In making League with the *Canaanites*, whom they ought to have cast out, *chap. i.*

*Q.* How were they Idolaters?

*A.* In worshipping Idols, *chap. xxiv.*

*Q.* How ungrateful?

*A.* Being made Owners of Cities, which they built not, and Vineyards, which they planted not, they forgot to glorify the Giver.

*Q.* What was the general Punishment of their Sin?

*A.* As the Lord had said before those People whom they saved became Goads to their Sides, and Thorns in their Eyes.

*Q.* What is the Meaning by that?

*A.* They continually vexed them with War.

*Q.* Wherefore did the Lord suffer them?

*A.* To sift and prove them, as he always will do to such as he loveth.

*Q.* Did the Lord then still love them, considering how they had provoked him by their further Wickedness?

*A.* He did, which shews the unspeakable Mercy of God towards his Church,

*Q.*



*Q. What was the general Virtue that purchased his Mercy towards them?*

*A. Repentance: They cried, and he heard their Groaning, chap. iii. 18.*

*Q. Wherein was his Mercy expressed?*

*A. In sending them Deliverers.*

*Q. How many were they?*

*A. Sixteen. After the Death of Jeshua, Caleb and Othniel judged Israel; then Othniel the younger; after that Ehud, then Deborah, assisted by Barak, her Captain General; after these judged Gideon, Abimelech, Tola, Jaer, Jephthah, Ibzan, Elom, Abdon, Sampson, Eli, and Samuel.*

*Q. What is remarkable in the Word Othniel?*

*A. Othniel signifies the God of Time; also a Type of Christ who is the God of Time, and in his due Time conquered the World, and Satan, the Prince thereof; thereby delivering the poor afflicted Members of his Church out of miserable Servitude and Bondage; for which Cause God hath made him Judge over it, and given full Power and Authority to rule and govern it.*

*Q. What in Deborah?*

*A. Deborah in the Hebrew signifies a Bee, and is a memorable Type of the Church: For, as a Bee in all her Actions*

*soundeth pleasantly; in the Members of God's Church in all their Actions sing and sound forth the Praises of God; or by continual Prayers, implore his Aid and Assistance; with the Bee, sucking upon the Flower of the Holy Scriptures, the sweet and acceptable Doctrine of Faith; by which the Hope of everlasting Life is strengthened in us, with the Sting of God's Word repulsing all vain Delusions, and idle Imaginations, (the Temptations of the Devil) and those waspish Affections of cruel and wicked Men; according to that of Ecclesiasticus, The Bee is but small, but bringeth forth most pleasant Fruit; and presenteth unto Man many memorable Instructions. And as Plato saith, The King of Bees, although without a Sting, yet ruleth and governeth his Commonwealth with great Severity and Justice; (finely described by Virgil in his fourth Geor.) so Christ, the Head of the Church, the Saviour of Souls, without any Sting of Bitterness, ruleth and governeth with singular Justice and Sincerity.*

*Q. What her Captain Barak?*

*A. He taketh his Name from Thunder and Lightning, typically representing the Glory of Christ Jesus, as the chief Captain of the Church; who with the Thunder*

\* This Name hath been given by other Nations to illustrate Women, as among the Greeks: For Instance, the Nymph, said to be the Nurse of Jove, is called *Melissa*, which signifies a Bee in the Greek Language; and the Wife of *Periander*, King of *Corinth*, had the same Name.

Thunder of the Law, and bright-  
ning Glory of the Gospel, de-  
stroyed the Enemies thereof; and  
by the Hosts of Angels and Saints,  
at the End of the World, will  
cast them down with Thunder  
and Lightning, into that bot-  
tomless Pit, there to remain for  
ever.

*Q. What doth Sampson signify?*

*A.* He typically representeth  
Christ diverse Ways: 1<sup>st</sup>, In his  
Person he was a mighty Man.  
2<sup>dly</sup>, In his Profession he was a  
*Nazarite*. 3<sup>dly</sup>, In his Calling,  
he was a Prince and a Judge.  
4<sup>thly</sup>, In his Manner of Living,  
for he went from Place to Place,  
to revenge himself upon the Ene-  
mies of God's People, the Chil-  
dren of *Israel*, and in his Death;  
even so our Saviour Christ is that  
strong Man, who being mightier  
than the Devil, hath dispossessed  
him of his tyrannical Jurisdiction  
over the Souls of Mankind; hath  
taken away those Gates of Death  
by his Mercy, opening unto us  
the Door of Life, that so being  
set at Liberty from that hellish  
Imprisonment, we may be made  
Partakers of everlasting Happi-  
ness. He was also a *Nazarite*,  
born and bred there, tying him-  
self to a Vow of Bondage, that  
we might be made free. He is  
a Prince and a Priest after the  
Order of *Melchisedeck*. During  
the Continuance of his Life in  
this Vale of Misery, his chiefest  
Actions were to go from Place  
to Place, to teach, to do good,  
and to rescue and relieve the poor  
distressed Members of the Church,

who lay miserably afflicted under  
the Hands of Satan, healing some,  
relieving others, and bringing a  
third Sort into the State of Grace:  
So that as *Sampson* delivered the  
*Israelites* from the Bondage of  
the *Philistines*, Christ, our Prince  
and Judge, delivered his from  
the Slavery of Satan; by his  
Death saving more Souls than in  
his Life, and thereby pulling  
down the strong Buildings, (the  
Temptations of Satan) and hath  
laid them level with the Ground,  
that they shall never be restored  
again. And lastly, after this  
Life is ended, he shall be our  
Prince and Judge, and bring us  
to that Place of Promise, pre-  
pared for us in his everlasting  
Kingdom.

*Q. What were the particular  
Sins of the Israelites?*

*A.* In *Abimelech*, Ambition,  
Tyranny, and Despair.

*Q. How was he ambitious?*

*A.* He usurped the Kingdom  
after his Father *Gideon's* Death,  
*chap. ix. 1.*

*Q. How did Jotham, his young-  
er Brother, reprove him for his  
Ambition?*

*A.* By the Example of Trees,  
wherein he shews that those of  
least Desert are always most  
aspiring, *chap. ix. 8.*

*Q. How was Abimelech ty-  
rannical?*

*A.* In murdering 70 of his own  
Brothers for the Security of his  
own Estate, *ver. 5.*

*Q. What was the Punishment  
God laid upon him for his Unnatu-  
rality?*

*A.*

*A.* That as he lived in Cruelty, so he died in Contempt.

*Q.* How was that?

*A.* A Woman with a Piece of a Mill-stone almost knocked out his Brains at the Tower of *Jabex*, ver. 53.

*Q.* What other Sins reign'd particularly in the People?

*A.* In *Sampson*, Lust; in *Jephthah* Temerity or Rashness; in a *Levite*, Love of Vanity; in the Men of *Benjamin*, the Rape of a Woman; in the *Ephraimites*, Envy.

*Q.* Towards whom was *Sampson* lustful?

*A.* Towards *Delilah*, a wicked Woman, for which he lost God's excellent Gifts, and became a Slave to his Enemies, chap. xvi. 1, 4, 9.

*Q.* How was *Jephthah* guilty?

*A.* In making a rash \* Vow, and performing it; so that thro' his own Folly, he became childless.

*Q.* Was it well done of *Jephthah* to make good his Vow?

*A.* It was Sin to vow it; Murder in the highest Nature to perform it.

*Q.* How was the *Levite* guilty?

*A.* In forsaking the Service of

God, to supply the Wants of his Body, when he was content to serve in the Temple of Idols for Meat, Drink, and Apparel, chap. xvii. 10, 12. but for his Punishment he was taken Prisoner by the Men of *Dan*, chap. xviii. 17.

*Q.* How was the Tribe of *Benjamin* guilty of a Rape?

*A.* By ravishing a *Levite's* Wife.

*Q.* What was their Punishment?

*A.* All the other Tribes rose up against them, razed their City, and slew all their Men but 600 that fled into the Wilderness, chap. xx. 46, 47.

*Q.* How were the *Ephraimites* envious?

*A.* They repined at the great Victory which *Jephthah* had obtained against the *Ammonites*.

*Q.* How were they punished?

*A.* *Jephthah* slew of them two and forty thousand, chap. xxi. 6.

*Q.* What particular Vices were there in the People of other Nations?

*A.* In *Adonizebeck*, a *Canaanite*, inhuman Cruelty, chap. i. 7. In the Men of *Succoth*, and *Peniel*, churlish Behaviour towards Soldiers,

\* This Vow, by some learned Criticks, is considered in another Sense; *Jephthah* did not offer his Daughter a Sacrifice as a Thing sacrificed, but consecrated her to the Service of God, and condemned her to perpetual Virginity, which was counted one of the greatest Calamities that could happen to an *Israelitish* Maiden; and being an only Child, it is no Wonder why *Jephthah* expresses such Grief at the Sight of his Daughter, chap. xi. 35. For by the Performance of this Vow, he deprived that dear one of the greatest Happiness of Life; for such was Marriage, especially when blessed with Children, esteemed in *Israel*.



ers, chap. viii. 6, 8. Derision  
the Philistines against Samp-

Q. How was Adonizebeck  
killed?

A. He did cut off the Thumbs  
of the Hands and Feet of 70  
Lions, and made them gather  
around him under his Table.

Q. What was his Punishment?

A. That Measure which he  
offered others was laid upon him-  
self: The Israelites when they  
saw him used him in the like  
Manner, chap. i. 7.

Q. How were the Men of Suc-  
coth and Peniel churlish to the  
Soldiers?

A. In denying them Victuals  
in their Extremity.

Q. What Soldiers were they thus  
unfriendly to?

A. To Gideon and his Men.  
But Gideon in Revenge tore their  
Elders in Pieces with Thorns,  
overthrew the Tower of Peniel,  
and slew the Men of the City,  
chap. viii. 16, 17.

Q. How did the Philistines de-  
ride Sampson?

A. They used him as a Fool  
at their Feast, to make them  
laugh.

Q. What did this Derision more-  
over include?

A. Blasphemy against God.

Q. How died Sampson?

A. He was slain amidst his  
Enemies by the Fall of the  
House.

Q. What do we learn in this  
Book, as touching the Person of  
God?

A. Mercy and Omnipotency.

Q. Wherein shewed he his  
Mercy?

A. In pardoning their Of-  
fences, tho' they did always of-  
fend him.

Q. Wherein his Omnipotency?

A. In bringing Matters to pass  
by weak Means.

Q. What were they?

A. Ehud, being lame of his  
Right-hand, slew King Eglon  
with a Dagger of a Cubit long.  
Shamgar slew 600 Philistines with  
an Ox-Goad. Jael, a Woman,  
killed Sisera, the chief Captain  
of King Jabin's Host, with an  
Hammer and a Nail. Gideon,  
a poor Thresher, overcame an  
Host of Men with broken Pot-  
sheards and Rams Horns. Samp-  
son slew a Thousand Men with  
the Jawbone of an Ass.

Q. What were the Acts of Eli  
and Samuel?

A. They are set down in the  
Books of Samuel.

Q. What is remarkable in Ca-  
leb?

A. As Caleb put to Death  
the three Sons of Anak, terrible  
Giants; so Christ, the Son of  
God, so loved the World, that  
he gave himself for it. As Caleb  
was a Man of noble Resolution  
and Courage, being then in the  
29th Year of his Age; so Christ,  
with more than human Resolution,  
conquered Hell, and those three  
mighty Giants incident unto it,  
the Sons of Satan, Sin, the  
World, and Death.

*Obs.* The *Israelites* committed Idolatry, and worshipped *Bael* and *Asteroth*; wherefore the Lord suffered them to fall into the Hands of *Cushan Rishathaim*, King of *Mesopotamia*: But because of their Oppression they cry'd unto the Lord, and he stirred up *Othniel*, the younger Brother of *Caleb*, who, in 2512, conquered *Cushan*, delivered the People, and governed *Israel* 40 Years, *Judges* iii. *Caleb* and *Othniel* went with all the Children of *Judah* from *Judah* to *Beseck*, a Metropolitan City of the *Canaanites*, near to the Water *Merom*, where *Adonizebeck* kept his Court, and where they took him and cut off his Fingers and Toes, *Judges* i. And from thence they went to *Jerusalem*, 30 Miles, took it and burnt it, *Judges* i. They came from *Hebron*, took it, and slew the Giants therein: Near *Hebron* lay the Town of *Debir*, which *Othniel* won and dwelt in, having married *Archsa*, *Caleb's* Daughter.

*Ehud*, the third Judge of *Israel*, was the Son of *Gira*, of the Tribe of *Judah*, and dwelt in the City of *Jericho*, was a valiant and resolute Man, lame of his Right Hand, *Judg.* iii. and to the Judgment of Man not fit to be a Captain, being so infirm. Yet it happened, that growing in Favour with *Eglon*, King of the *Moabites*, who then kept his Court at *Jericho*, (which Town he had but 18 Years before conquered) took Opportunity of the Children of *Israel* coming to *Gilgal* (for they came thither to offer to the Idol, and bring Gifts to the King) to present their Presents unto him; and because of his former Familiarity, was admitted to speak in private with him, when he thrust him thro' the Belly with a short Knife, locking the Door, fled to *Seirah*, and told the Children of *Israel* what he had done. From thence they went to *Ephraim*, there blew the Trumpet, and set upon the *Moabites*, and put them to the Sword, and slew ten thousand, *Judges* iii.

*Deborah* was the Wife of *Lapidoth*, and dwelt under a Palm Tree between *Bethel* and *Ramath*, in Mount *Ephraim*, 8 Miles North of *Jerusalem*, and succeeded *Ehud* in 2632. After *Deborah* was appointed Judge of *Israel*, she ordained *Barak* chief Commander or Captain.

*Barak* was the Son of *Abiniam*, a noble Captain, who lived at *Kades*; from whence he went to the Palm Tree, and took *Deborah* back with him to *Kades*; from whence they went with 10,000 Men to the Hill *Thabor*, 36 Miles, situated on the Borders of *Issachar* and *Zebulon*, 56 Miles North of *Gideon*. And as *Josephus* writeth, *Lib. Antiq. 4.* there fell such a Shower of Rain and Hail upon the Enemies of the *Israelites*, that thro' the extreme Violence thereof, they were dispersed, and *Sisera*, their Captain, constrained to leave his Chariot, and to save himself by Flight, never staying till he came to the Tabernacle of *Jael*, in the Plain of *Zencenaim*, where he was murdered. *Barak* pursued the Enemy with great Slaughter to *Haraseth* or the *Gentiles*, a City in the *Upper Galilee*; and from thence went to *Jael*, where he found *Sisera*, as *Deborah* the Prophetess had told him; and then went with all his Army to *Hazor*, where *Jabin* King of the *Canaanites* kept his Court; and of a sudden conquered the City, and destroyed it, as *Joshua* had before done, with Fire and Sword, putting all the Inhabitants to Death. *Joseph. Ant. Lib. 5.*

*Sampson* the 13th Judge was born in *Zarea*, and brought up in the Tents of *an* and *Eliab*, *Judges* xiii. From thence he went to *Timnab*, which is 2 Miles; there he fell in Love with *Judab*, the Daughter of a *Philistine*, *Judges* xiv. He went back to his Father at *Zarta*, and revealed his Affection, and they went together again to see the Maid, and by the Way he killed a Lion, *chap.* xiv. Within a while after, *Sampson* and his Friends went again to *Timnab*, and by the Way found Honey in the Lion that he had slain, and gave it to his Friends to eat; and when he came to the *Philistine's* House he propounded the Riddle in *Judges* xiv, in the Year of the World 2791; of which Time he succeeded *Abdon* in the Rule of the *Jews*. He went then to *Ascalon*, a City of the *Philistines*, and killed 30 of their Men, and took away their Garments; and then returned to *Timnab*, and delivered the *Philistines*, which had unfolded the Riddle, those Changes of Garments. From thence (being angry that his Wife had disclosed the Riddle) he returned to *Zarea* to his Friends; but when his Anger was over he returned to his Wife, it being then Wheat Harvest, and carried with him a Goat to make merry, and be reconciled to her; but her Father shut him out of Doors, because he had married her to another Man; wherefore he took a Number of Foxes, and tying them Tail to Tail, put Fire-Brands to their Tails, and turned them into the Wheat of the *Philistines*, and set on Fire all the Wheat and Vines, and Olives thereabouts, *Judges* xv. From thence he went to a Cave in the Rock *Eta*, in the Tribe of *Judab*, near to the River *Soreck*, which runs into the *Mediterranean* Sea. At the Rock *Eta*, *Sampson* was bound with two new Cords by the *Israelites*; and from thence led to *Ramah*, six Miles, where he killed 1000 *Philistines* with the Jaw Bone of an Ass: He came to *Gaza*, and there carried away the Gates of the City; and went to the River *Soreck*, and dwelt with *Dalilah* the Harlot, and by her was deceived, and taken by the *Philistines*; they put out both his Eyes, bound him in Chains, and led him to *Gaza*, brought him into the House of their God *Dagon*, to make Sport; but he pulled down the House, and a Multitude of them were slain, where he also died; and was buried in the Sepulchre of *Manoah*, his Father, between *Zarea* and *Eliab*. As some think, this *Sampson*, according to the Meaning of the Word, was the true *Hercules*, and those noble Exploits that he did, the *Grecians* attributed to their *Hercules*.

*Deborah* being dead, *Zeba* and *Zalmunab*, Kings of the *Midianites*, cruelly invaded the Land of *Judea*; but the Lord taking Compassion on his People, sent them an Helper, one *Gideon*, Son of *Joas*, of the Family of *Abiezer*, born at *Ephron*, a City in the Tribe of *Manasseh*. This Man, at the Appointment of the Lord, took upon him the Charge of the People; and at *Ophra* he destroyed the Idol *Baal*, pitching upon that Place an Altar unto the Lord; Wherefore he was called *Jeru Baal*. He began to rule in *Jerusalem* 2672. He went from *Ophra* to *Narad*, in the half Tribe of *Manasseh*, where he blew the Trumpet, and sent back 22000 of his Army, as the Lord had appointed. The *Midianites*, hearing of this Preparation, provided a great Host, and pitched in the Valley of the Hill *Moreh*. So *Gideon*, taking only 300 Men with him, went over to *Jordan*, and came to the Town of *Jezreel*, 16 Miles from *Hared*, where he gave the *Midianites* a



wonderful Overthrow, *Judges vii*. *Jezreel* was a fair City, situate upon a Hill at the Foot of the Mountain *Gilboab*, near to the Flood *Kishon*. *Abab* and *Jezabel* kept their Court here, and *Joram* their Son, whom *Jehu* overcame. And here *Jezabel* was eaten up by Dogs, *Jos. xvii. 19.* *2 Sam. ii.*

*Gideon* returned to the River *Jordan*, and put *Oreb* and *Zeb* to Death, whom he had taken in the late Battle. From thence he went to *Succoth* with his Army for Provisions, which he was refused, with ill Treatment, as they were also at *Penuel*; but in his Return to *Ophra*, he put all the Inhabitants of *Succoth* to the Sword, and the Elders and Princes he tore to Pieces with Thorns; and also destroyed *Penuel*, and put the Inhabitants to Death. In his Way to *Jagbatha*, he took *Zeba* and *Zalmunna*, Kings of the *Midianites*, and put them to Death, *Judg. viii. Num. xxxii.* After he had gathered together all the Gold which he had taken from the *Midianites*, he made a rich Ephod, *Judg. viii.* and then went to *Sichem*, where his Son *Abimelech* was born. He went back to *Ophra*, ten Miles, and died after he had judged *Israel* ten Years.

*Abimelech* then went from *Ophra* to *Sichem*, and by the Citizens was chosen to succeed his Father in the Government as sixth Judge of *Israel*. He then returned to *Ophra*, and put to Death his 70 Brethren, all Sons of *Gideon*, but by diverse Concubines; for God permitted Bigamy, but did not command it. He went again to the Land of *Sichem*, and there was chosen King. From *Sichem*, which was the Seat of the Kingdom, he went back to *Ophra*, and there judged *Israel* three Years, and then the third Time the *Sichemites*; but they breaking Promise with him, he caused the City to be destroyed, and Salt to be sown in the Place, to be barren and accursed for ever. He then went with his Host to *Thebez*, two Miles, where he was mortally wounded by a Woman that flung a Stone upon him at the Siege of that Town, whereof he died, *Judg. vii.*

*Joatham*, at the Time that *Abimelech* put his Brethren to Death, to save himself fled to Mount *Gerizim*, where he propounded the Riddle mentioned *Judges vii.* And in this Mountain, and in Mount *Hebal*, to which, if joined, the Blessings and Curses were recited. Here Christ spoke with the *Samaritan*, *John iv.* He afterwards went to *Beerab*, where he hid himself from the Fury of *Abimelech*, and so escaped. Near to this City *Judas Maccabeus* fought a memorable Battle with *Bacchides*, and others, whom he conquered.

*Thola*, the seventh Judge of *Israel*, succeeded *Abimelech* in the Government of the Jews, Son to *Puah*, of the Tribe of *Issachar*. He dwelt at *Samir*, a City of Mount *Ephraim*, not far from *Jericho*, and there he was buried, *Jos. xv.*

In the third Year of this Man's Reign, *Hercules*, King of the *Argives*, (famous for his 12 Labours) began to reign *A. M. 2718, Macrob. lib. 1.*

*Jair* succeeded *Thola*, and began his Government in 2738; dwelt at *Kamoz*, a Town in the Tribe of *Gilead*, but was of the Tribe of *Manasseh*. He was lame of both his Feet, but in Esteem among the Jews; for there were 30 Castles and Towns called after his Name, *Judg. x. Numb. xxxii. Deut. iii. Jos. xiii. 1 Chr. i.* In the 10th Year of this Judge, 2747,

and before Christ 1221 Years, *Hercules* died, and *Priamus* King of *Troy*, began his Reign; which City he lost 40 Years after.

*Jephthah* was born at *Mixpah* in *Gilead*; and being driven into Exile by his Brothers, he fled into the Land of *Tob*, 48 Miles from *Jerusalem*, *Judg. xi.* But he returned to *Mixpah*, and was there chosen Prince, and took upon him the Government, and went with his Army against the *Amorites* to the City of *Aroer*, where he put them to Flight, and pursued them to *Minrieth* in the Tribe of *Reuben*; which, in *St. Jerom's* Time, 40 Years after Christ, was called *Menneth*. He went to the Plain of the *Vines*, and so returned to *Mixpah*, where he offered his Daughter for a Sacrifice to the Lord, *Judg. xi.* At that Time the *Ephraimites* got a memorable Battle; in which were slain 22000, *Judg. xii.* This *Jephthah* was a famous Captain, and after he had judged *Israel* six Years, died; and as some say, because he performed not his Vow effectually, God struck him with a grievous Ulcer; so that as he passed from City to City, in every Place he left a Member. Others, that he died in the City of the *Gileadites*; and that in Memory of his singular Actions, and notable Exploits, which by God's special Aid he atchieved, his Body was cut in Pieces, and into every City of *Gilead* a Member was sent and buried; which, as I take it, is the better Opinion.

*Ibsan*, the 10th Judge of *Israel*, was a *Bethlemite* of the Tribe of *Judah*, and died there: And as the *Hebrews* think, *Boez*, the Grandfather of King *David*, had 30 Sons and 30 Daughters, and lived to see them all married, and took them home into his own Family (which doubtless was a great Blessing of God) and from hence took his Name, *Judg. xii.*

*Elom* in 2773 began his Rule, and dwelt in *Ajalon*, in the Tribe of *Zebulun*; who, after he had governed ten Years, died in the same Town. There was another City of the same Name in the Tribe of *Dan*, where, at the Prayer of *Joshua*, the Sun stood still. In the 5th Year of this Man's Rule, the *Trojan* War began, *Anno Mundi* 2777, before Christ 190 Years.

*Abdo* succeeded *Elom*, was of the Tribe of *Ephraim*, in a Mountain of the *Analekites*, 16 Miles N. of *Jerusalem*. He ruled eight Years, and then died, and was buried in *Pirithin*. He was a good Prince; but that in obeying others, he lost himself. He had 40 Sons, 30 of which he saw married in great Honour: He had his Chariot drawn by 70 Asses. In the 10th Year of this Man's Rule *Troy* was taken.

The Spies of the *Danites*, after the Death of *Sampson*, went to *Zareq*, and *Esbaol* to Mount *Ephraim*, to the House of *Micah*, where the *Danites* took his carved Image and his *Levite* from him: The Army of the *Danites* followed, and in their Way pitched their Tents at *Kirjathjearim*, *Judges i.* a City of the *Levites*, in the Tribe of *Judah*. It sometime belonged to the *Gibeonites*, *Josh. ix.* about a Mile from *Jerusalem*. Here stood the Ark of the Covenant, after it had been in the Land of the *Philistines* seven Months; and stood in the House of *Abinadah*, whose Son *Eleazar*, (because he was of the Family of the *Levites*) by Consent of the Children of *Israel*, was consecrated Priest thereof, to attend and keep it. Here it remained 48 Years, till *David* fetched it thence with great Joy, *1 Sam. vii.* and

and 2 Sam. vi. 1 Chron. xiv. Here *Saul* was anointed King by *Samuel*. Here the Company of the Prophets, that is, the Scholars of the wise, came down from the more eminent Places where the Ark of God was, with holy Songs and Instruments of Musick; and the Spirit of the Lord came upon *Saul*, and he sang and praised God with them: They called this the Hill of God; because the Ark of the Covenant stood in it, 1 Sam. x. Here *Jonathan* the Son of *Saul* thrust out a Garrison of the *Philistines*, which held this Town in Subjection, ver. 14. Near to this Place was the Valley *Rephaim*, or of the Giants, where *David* won a memorable Battle against the *Philistines*, and pursued them with great Slaughter even to the Plain of *Perizim*, 2 Sam. xv.

The *Levite*, whose Wife the Inhabitants of *Gideon* most wickedly abused, dwelt in *Ramah*, a City in Mount *Ephraim*, which Town *Baesa* King of *Israel* would have fortified and repaired after it had been decayed; but he was hindered by *Benbadad* King of the *Syrians*. There were several Towns of this Name, as *Ramoth* where *Abab* dwelt, 1 Kings xxii. *Ramatbaim*, *Sephim*, or *Arimathaea*, where *Samuel* dwelt, 1 Sam. i. and there where the Ark of God stood, not far from *Gibeah*, was called *Ramah*, Judg. xix. There was another *Ramath* in the Tribe of *Naphtali*, Josh. xix. all of them being so called because they stood upon very high Mountains.

The Children of *Israel*, when they fought against the *Benjaminites*, went out from *Mizpah*, in the Land of *Gilead*, where they appointed to meet (for in the Enemies Land they could not assemble themselves) the whole Army of the *Israelites* went to the Ark of God in *Shilo*, and from thence to *Gibeah*, where they lost 22000 Men: They returned to *Gibeah*, two Miles, and intreated God for Aid, Judges xx. They made a second Expedition to *Gibeah*, and gave the Enemy Battle; but because they trusted in their own Strength there were slain 1800. From thence they returned back again, and before the Lord in *Shilo* lamented their Overthrow, and with earnest Prayers implored his Almighty Help; and then a third Time renewed the War, trusting in God, and put to the Sword 25000 of the *Benjaminites*, and gained a complete Victory, Judges xx. Having taken and burnt the City of *Gibeah* with Fire, they returned to *Shiloh*, and before the Lord they began to lament the Calamity of the Tribe of *Benjamin*, saying, Wherefore has this Thing happened, that one of the Tribes should be rooted out before thee? chap. xxi. They then went to *Jabes* in *Gilead*, 50 Miles, besieged and took it, levelling it with the Ground; and then came again to *Shilo*, and brought with them 400 Maids, which they gave the *Benjaminites* to be their Wives. The Inhabitants of *Jabes*, (which lay 60 Miles from *Jerusalem*, N. E.) buried the Bones of *Saul* and *Jonathan* his Son, 1 Sam. xxxi.



## R U T H.

## Question.

**O**F whence was Ruth?

*Answer.* Of the Land of Moab; she was basely born.

**Q.** What Virtue do we learn by her Example?

*A.* Constant Love of a Daughter-in-law to her Husband's Mother.

**Q.** Who was her Husband?

*A.* Chilion, the Son of Elimelech, a Man of Juda.

**Q.** Wherein consisted the Love of Ruth to her Mother-in-law?

*A.* In not forsaking her Company, and in relieving her with her painful Labour, chap. ii. 18. i. 17.

**Q.** How was her Mother-in-law called?

*A.* Naomi, the Wife of Elimelech.

**Q.** How came it to pass that

Chilion, the Son of Elimelech, being an Hebrew, married with Ruth, a Moabite?

*A.* Elimelech, his Wife, and Sons, by reason of a Famine that was in Juda, went to dwell among the Moabites; and so grew the Acquaintance, chap. i. 1.

**Q.** Who was Ruth's last Husband?

*A.* Boaz, an Israelite.

**Q.** What Doctrine learn we by the Marriage of these two, considering the one was an Israelite, the other a Stranger to the Children of God?

*A.* That by the Coming of Christ, who vouchsafed in the Flesh to proceed from her Line, the Gentiles should likewise be called to Salvation, as well as the Jews.

*Obs.* In the Days of Gideon there was a Famine in the Land; Elimelech, his Wife Naomi, and two Sons Mahlon and Chilion, Ephrathites of Bethlem Judah, went into the Land of Moab, 40 Miles, where each of their Sons were married, but to the great Loss of Naomi. In a short Time she was bereft of her Husband, and last of all her two Sons, upon which she set out for the Country of Judah again, and her two Daughters with her; God having blessed the Land at her Departing, she intreated the young Widows to return, telling them she was old, and could bear no more Sons to make them Husbands; and strongly pressed each of them to go back to their own Mother's Houses, where they might expect better Support, than from an aged Mother-in-law, and in a strange Country. These tender Expressions drew Tears from them all; and at length Ophra returned; but Ruth persevered in her Resolution, making the most earnest Protestations: Intreat me not, said she, to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy People shall be my People, and thy God shall be my God; where thou diest will I die, and there will I be buried: The Lord do so to me and more also, if aught but Death part thee and me, chap. i. 16, 17.

Her

Her Mother-in-law seeing her Resolution, consented she should accompany her to her own Land, where they arrived in the Beginning of Barley Harvest; and *Ruth* being in the Fields a-gleaning, was fell in love with and soon after married to *Boaz*.

## *The First Book of SAMUEL.*

Question.

**WHO** are the Authors of this Book?

*Answer.* Samuel, the Seer, *Nathan* the Prophet, and *Gad* the Seer, wrote the first and second Books of Samuel.

**Q.** How many of the Judges remain unspoken of?

*A.* Two, *Eli* and *Samuel*.

**Q.** What was Samuel?

*A.* A Prophet, the Son of *Elkana* and *Hannah*, whom his Mother obtained of the Lord by earnest Prayers when they came from *Ramathaim* in Mount *Ephraim* to *Shilo*, the House of the Lord.

**Q.** How many Sons had *Eli*?

*A.* Two, *Hophni* and *Phineas*.

**Q.** What Sin do we learn to beware of by the Example of *Eli*?

*A.* Too much Lenity towards our Children.

**Q.** Wherein did *Eli* shew too much Lenity towards his Sons?

*A.* In not giving them Correction for their Faults.

**Q.** What were his Sons Faults?

*A.* Prophanation and Adultery.

**Q.** How were they prophane?

*A.* In serving their own Appetites of the Sacrifices before God was served, chap. ii.

**Q.** How were they adulterous?

*A.* In using the Company of such Women as after their Travel came to the Temple to be purified, chap. ii. 12.

**Q.** Did not their Father rebuke them for their Faults?

*A.* Yes, as many negligent Persons do now a-Days, told them it was not well done, and bad them do no more so, and so let them pass.

**Q.** How did God punish the Father?

*A.* He took his Office of Priesthood from him, by suffering the Ark to be taken away by the *Philistines*; and then upon the News thereof *Eli* broke his Neck, chap. iv. 18.

**Q.** How were his Sons perished?

*A.* With sudden Death both in one Day.

**Q.** What did the *Philistines* with the Ark?

*A.* They brought it to *Ashdod*, a chief City of theirs, and placed it in the Temple close by the Idol *Dagon*.

*Q. What Agreement was between the Idol and it?*

*A.* As between God and the Devil, Light and Darkness; so that in the End the Idol fell down, and was broken to Pieces.

*Q. What do we learn by that?*

*A.* That when true Holiness comes in Place, Superstition cannot stand.

*Q. What Sin was in the Philistines to take away the Ark of God?*

*A.* Sacrilege; for which they were plagued with Mortality and Death of the People, and with a grievous Sicknes called the Emrods, chap. v. 12.

*Q. What did they with it then?*

*A.* They sent it, back to Israel, with Gifts of Gold and Silver.

*Q. What were the Gifts?*

*A.* Five Gold Mice, and five golden Emrods.

*Q. Who received them?*

*A.* The Men of Bethshemesb.

*Q. What was their Sin in the Receipt thereof?*

*A.* Curiosity: They would needs open and look into the Ark, which was lawful for none to do but Aaron and his Sons, to see if the Philistines had stolen away any of the Relicks.

*Q. How did God punish them for this Presumption?*

*A.* He smote of those Men, Fifty Thousand threescore and ten, chap. vi. 19.

*Q. What do we learn by that?*

*A.* Not to pry into the Secrets of God further than we have Commission.

*Q. How did Israel recover the Favour of God again?*

*A.* By Repentance.

*Q. By whose Counsel?*

*A.* By Samuel's.

*Q. Wherein did they shew Repentance?*

*A.* In acknowledging their Sin, in fasting and lamenting, chap. vii. 6.

*Q. What was their Speed afterwards?*

*A.* Prosperous: They slew the Philistines, recovered their lost Cities, and established Peace, chap. vii.

*Q. Whose Son was Samuel?*

*A.* The only Son of Elkana and Hannah.

*Q. How did Hannah obtain her Son?*

*A.* As we must our Desires, by Prayers and Tears.

*Q. What did she when she had him?*

*A.* She paid her Vows, and sung a Song of Thankfulness.

*Q. What learn we by her?*

*A.* To remember to offer up our Praises, when we have received our Petitions.

*Q. What Virtues do we note in Samuel?*

*A.* Diligence in his Calling towards Men, and Sincerity of Faith towards God.

*Q. How did he shew his Diligence towards Men?*

*A.* In governing justly.

*Q. How his Sincerity of Faith towards God?*

*A.* In truly performing the Duty of a Priest and a Prophet.



*Q. What Reason had the People to mislike the Government of Judges, and crave a King?*

*A.* 1<sup>st</sup>, Because when Samuel waxed old, he resigned his Authority to his Sons, and they were Extortioners, and took Bribes. 2<sup>dly</sup>, By Reason of the Mutability of Man's Nature, that for the most Part affect Mutability and Change.

*Q. Was God pleased with their Desire?*

*A.* No; because they thirsted for another kind of Government than he appointed them, and so seemed to prefer their own Opinion before his Wisdom.

*Q. How did Samuel shew they had offended?*

*A.* By causing it to thunder and rain in Wheat Harvest, by his Prayer and Invocation, *ch.* xii. 18.

*Q. What did the People then?*

*A.* Repented. And God was merciful, and promised to be a gracious God both to them and their King, upon Condition they would serve him. So ready is God always to pardon Sinners, if they will turn unto him, *chap.* x.

*Q. What is to be noted in the Life of Saul?*

*A.* His Virtues and his Vices.

*Q. What were his Virtues?*

*A.* He fought the Battles of the Lord, and overthrew his Enemies.

*Q. Why was the Kingdom taken from him?*

*A.* Because of his Vices.

*Q. How many were his particular Vices?*

*A.* Eleven, 1<sup>st</sup>, His usurping upon the Priest's Office, *chap.* xiii. 6, 14. 2<sup>dly</sup>, he slew not Agag, the King of the Amalekites, as God had commanded him, and when Samuel reproved him for his Faults, he was obstinate, and stood to the Prophet's Face, that he had not offended, *chap.* xv. 3, 20.

*Q. What was his fourth Offence?*

*A.* Envy. He grudged at the Virtues and good Success of David, *chap.* xviii. 11.

*Q. What was his fifth Offence?*

*A.* Ingratitude. He would have slain David the very Time he delivered him by his Musick from the Torment of the wicked Spirit, *chap.* xviii. 11.

*Q. What was his sixth Offence?*

*A.* Inconstancy in his Word. He promised David his Daughter Merab in Marriage, and after gave her away to another, *chap.* xviii. 10.

*Q. What was his seventh Offence?*

*A.* Treachery of Mind. He would have betrayed David to the Philistines, *v.* 21,

*Q. What was the eighth Offence?*

*A.* Murder. He would have killed David in his Bed, but Michael, (his Wife, and the Daughter of Saul) preserved him by letting him down thro' a Window, when the House was searched, *chap.* xix. 11, 12.

*Q. What do we learn by that?*

*A.*

*A.* The Duty of a faithful Wife towards a virtuous Husband, rather than to a wicked Father.

*Q.* What was his ninth Offence?

*A.* He would have killed his own Son Jonathan for excusing David, chap. xxx. 23. 10thly, he slew the Lord's Priest, chap. xxii. His eleventh Offence was, he consulted with Witches, chap. xxviii.

*Q.* How did God punish him for these Offences?

*A.* 1st, He took his Kingdom from him, and gave it to David. 2dly, He deprived him of his Holy Spirit, and let an Hellish Fiend possess him. 3dly, His own Son was slain. 4thly, He despaired and slew himself, chap. xxxi.

*Q.* What was the Reason that he persecuted David as he did?

*A.* His Jealousy; for he knew that he should succeed him in his Kingdom.

*Q.* What did he shew in that?

*A.* Contempt against the Ordinance of God.

*Q.* Was David then chosen before the Death of Saul?

*A.* Yes, long before, so that in his Election we may observe, that God in chusing his Ministers, hath not so much Respect to the outward Gifts of the Body, as to the inward Graces of the Mind.

*Q.* How did that appear?

*A.* In chusing David, the youngest and weakest of his Brethren; and refusing the rest

of more likely Aspect and Countenance, chap. xvi.

*Q.* After David was chosen King, what were his Acts?

*A.* He slew a Lion and a Bear, and vanquished great Goliath.

*Q.* What may be understood by his prospering in Strength and Power?

*A.* That to a virtuous Mind God will also give Vigour of Body.

*Q.* What did he figure by his Victory over Goliath?

*A.* The Victory of Christ over the Devil.

*Q.* What Virtues do we learn from David in the first Book of Samuel?

*A.* Patience, Clemency and Loyalty, in quietly bearing of Persecution; first by Saul, and then by the Amalekites.

*Q.* How many Ways did Saul persecute him?

*A.* Three manner of Ways: 1st, By bringing him in Danger of Death; 2dly, by Famine; 3dly, by driving him into Exile.

*Q.* How many Times was he in Danger of Death?

*A.* Six Times; 1st, in the Presence of Saul, when Saul threw his Spear at him; 2dly, in being sent by Saul to fetch an hundred Foreskins of the Philistines; 3dly, in his Chamber, when his Wife Michael delivered him; 4thly, in Gath, when he escaped from Achish, by counterfeiting Madness; 5thly, when he was in the same Cave with Saul; 6thly, when the Men of Ziglax would have stoned him.

*Q. What doth this teach us?*

*A.* That which it taught *David*, That many are the Troubles of the Righteous, but the Lord delivereth them out of all.

*Q. How many Times was he in Danger of Famine?*

*A.* Twice; 1<sup>st</sup>, when he did eat the Shew Bread, chap. xxi. 6. 2<sup>dly</sup>, when he sent to *Nabal* for Provisions, chap. xxv. 8.

*Q. Where lived he in Exile?*

*A.* First in the Wilderness, and then amongst the *Philistines*.

*Q. Wherein did he shew his Clemency?*

*A.* In pardoning *Nabal's* churlish Answer, wherein he had vowed his Ruin, ver. 23.

*Q. At whose Intreaty did he save him?*

*A.* At *Abigail's*, *Nabal's* Wife, by which we learn, that many Times the Follies of Men are excused by the Wisdom of their Wives.

*Q. How was he persecuted by the Amalekites?*

*A.* They took his two Wives *Abinoim* and *Abigail* (the Widow of *Nabal*) Prisoners, but he rescued them.

*Q. Wherein shewed he his Loyalty?*

*A.* Not only in refraining to lay violent Hands upon *Saul*, his anointed Sovereign, tho' twice in his Power, and might have slain him, but also in praying for his Welfare.

*Q. Where was Saul in his Power?*

*A.* Once in the Caves in the Rocks of *Engedi*, and another Time in the Wilderness of *Ziph*, near the Mountain *Hachilah*, chap. xxiv. 4, and xxvi. 7.

*Q. What do we learn by this?*

*A.* That no Subject ought to lay violent Hands upon his Prince, be he ever so wicked.

*Obs.* The Mother of *Samuel* having obtained her Desire, returned with her Husband to *Ramathaim*, where *Samuel* was born; after which she went to *Shilo*, to present her Son before the Lord; and he remained there with *Eli* to serve God all his Life, 1 *Sam.* i. She then came back to her House, and bore *Elkana*, and a Son and a Daughter more.

*Ramathaim* in *Sophim*, was not far from *Lidda* and *Joppa*, about 16 Miles N. E. of *Jerusalem*, and was sometimes called *Ramath*. Here *Joseph* (whose Addition was *Arimathea*) dwelt, that demanded the Body of our Saviour to bury in his own Sepulchre, and seems to have its former Name from an Academy, or publick School of Prophets, which served for the whole Land; and now it is called *Ramath*.

The two Sons of *Eli* the Priest, *Hophni* and *Phineas*, having carried the Ark of the Lord to *Ebenezer*, which lay near *Apeck*, in the half Tribe of *Manasses*, where *Benhadad*, King of the Syrians, was obliged to *Abah*, King of *Israel*, for rescuing his Life, 1 *Kings* xx. where the Ark was taken, and *Hophni* and *Phineas* were slain. Old *Eli* also broke his Neck at this Time, about the 98th Year of his Age, and the 40th of his Rule; or he ruled from the Time of *Samson* until then, 1 *Sam.* iv. anno mundi



50. The Prophet *Samuel* succeeded him in the Government of the Church, and ruled 40 Years.

From *Apeck* the *Philistines* carried it to *Ashdod*; from thence to the City *Gath*, to the Sea Town *Gaza*; and so to *Ekron*; where they placed it upon a new Cart, drawn by two new Milch Kine, and brought it back to *Bethshem*; and from thence to *Kirjath-Jearim*, and placed it in the House of *Elhinadab*; where it was kept until *David's* Time; who fetched it thence to *Jerusalem* with great Joy, in 2900, being moved above 276 Miles, whilst from *Shilo*.

*Gath* was an Haven Town, situated upon the Banks of the *Mediterranean* Sea, 34 Miles West of *Jerusalem*: This was *Goliath's* Country. Here *Achish*, to whom *David* flew, governed, 1 *Sam.* xxi. 27. and, for the most part, the Kings of this City were called *Achis*, as the Emperors of *Rome* sometime were called *Cæsars*.

In *Ekron* the Inhabitants worshipped *Baal-Zebub* for their God. It lay 16 Miles from *Jerusalem*, near to the *Mediterranean* also.

The Prophet *Samuel*, when grown up, left *Shilo*, and went to *Mizpah*, in the Land of *Gilead*, where he called a Congregation, and made solemn Sacrifice unto the Lord of a sucking Lamb; and the Lord at the same Time thundered from Heaven, and dispersed the Army of the *Philistines*, so that they fled.

He then went to *Arimathea*, where he dwelt, and built an Altar unto the Lord, and went yearly to *Bethel*, 1 *Sam.* vii. Here the Children of *Israel* desired him to chuse them a King, 1 *Sam.* viii. Therefore he went to *Ramath*, in the Land of *Ziph*, not far from *Bethlem Euphrata*, and anointed *Saul*, the Son of *Kish*, to be their King: And when they came to *Gilgal*, he shewed *Saul* what he should do; then they came to *Mizpah*, in the Land of *Gilead*; and there *Saul*, by casting of Lots, was chosen King, 1 *Sam.* x. they came to *Bezeck*, where they caused an Army to issue out against the Children of *Ammon*; from thence they passed over *Jordan* to *Jabaz* in *Gilead*, where they overthrew *Nabaz*, King of the *Ammonites*, and all his Host; which done, *Samuel* gave his Soldiers a Cheer, saying, *Let us go now unto Gilgal, and there renew the Kingdom*. Accordingly they went, and *Saul* was placed on his Royal Throne, chap. xi. Some time after, *Samuel* sharply rebuked King *Saul*, because he had offered a Sacrifice contrary to his Command, chap. xiii. Another Time, when they came to *Gilgal*, he rebuked the King, because he did not wholly destroy the *Amalekites*. *Samuel* himself hewed the Body of King *Agag* in Pieces, and returned to *Arimathea*; from whence he went to *Bethlem*, and there anointed *David* King, chap. xvi. then returned again to *Arimathea*; where he died, and was buried, chap. xxviii. having travelled up and down 364 Miles.

*Saul* went to seek his Father's Asses, from *Gibeon* to *Ramath*, thirty Miles, where *Samuel* anointed him King; and here certain Men met him hard by *Rachel's* Grave, with Intelligence that the Asses were found: And as he passed on the Road, three Men met him, and gave him two Loaves of Bread, who were travelling to *Bethel*, chap. x. when he was coming to the Mount of God at *Kirjath-Jearim*, a Company of Prophets met him, and prophesied: Then the Spirit of God came upon *Saul*, and he began

began to prophesy. He came to *Minpab* and was chosen King; then he came to *Bezeck*, and gathering Soldiers led them against *Nabaz*, King of the *Ammonites*: He then went with his Army to *Jabex*, where he overthrew him with all his Host; then came to *Gilgal*, and was placed in his princely Seat, 1 *Sam.* xi. He passed thro' several other Cities too tedious here to mention; conquered the Land of the *Moabites*, the Land of the *Ammonites*, and the Land of the *Edomites*, with most of their Cities and Towns, &c. in his Travels. At *Ajalon* he would have slain his Son *Jonathan*, because he had eaten a little Honey. He kept his Court at *Gibeon*; from whence he went against the *Philistines*. And, as the History sheweth, *Saul* had Wars with the *Philistines* during his Life, chap. xiv. He afterwards overcame the *Amalekites* at *Gilgal*; and here he was reproved for his Faults by the Prophet *Samuel*, chap. xv. And in his eleventh Year, anno mundi 2881, *David* being then about 20 Years of Age, was anointed King by *Samuel*. Some Time after *Saul* was vexed with an evil Spirit; then *David* played unto him upon the Harp, by which he was eased. Soon after he went with his Army to *Aseka*; and there *David* killed that famous Champion, *Goliab*, chap. xv. and then the Children of *Israel* pursued the *Philistines* to the Valley and River *Sorock*, and to the Gates of their Cities *Ekron*, *Ascalon*, and *Gath*, putting the *Philistines* to the Sword; so that they slew above 30,000, returned and burnt all their Tents, and found great Riches; and then came to *Gibeon*, where the Women came out of all Places of the Town, dancing, and, with loud Voices singing, *Saul hath slain a thousand, but David ten thousand*, chap. xviii. at which Words *Saul* was wroth, and went to *Arimathea*, in order to kill *David*, and came to *Naioth*, in *Ramatb*, where *Samuel* and *David* were; but the Spirit of God came upon *Saul*, and he prophesied, falling down upon the Ground before *Samuel* and *David*, chap. xix. He then came again to *Gibeon*, and would have killed his Son *Jonathan* with a Spear, because he excused *David*; for he loved *David* as his own Soul, chap. xviii. and there he caused 85 Priests to be put to Death, because the High-Priest *Abimelech*, at *Nob*, had given *David* of the Shew Bread to eat, and had delivered him *Goliab's* Sword, chap. xxi. and xxii. He went to the Levitical Town *Nob*; where he spared neither Man nor Woman, Young nor Old, nor so much as the innocent Children, chap. xii. He afterwards, in his Travels, came to *Engedi*, where *David*, in a Cave, cut off a Piece of his Garment. He went again to *Gibeon*; thence to *Zipb*; and as he lay asleep upon the Hill *Hachila*, *David* came secretly into the Camp, and took his Cup and his Spear from his Head, but would not kill him, chap. xxvi. *Saul* returned and went to *Gilboa* to fight with the *Philistines*; and having changed his Apparel, went to *Endor*, and there asked Counsel of a Witch, and the Devil appeared unto him in the Likeness of *Samuel*, chap. xxviii. The next Day he fought against his Enemies at *Gilboa*; in which Battle his three Sons, *Jonathan*, *Abinadab*, and *Melchisuab* were slain, and he himself fled to *Bethsan*, where he killed himself, chap. xxxi. and 1 *Chron.* xi. having travelled 2428 Miles.

*Engedi* was a Castle on a Mountain near the *Dead Sea*, a little beyond *Sodom*, six Miles N. E. of *Jerusalem*. Here grew a notable Balsam, which

*Cleopa-*

*Leopatra* in the Time of *Mark Anthony*, brought the Roots of into *Egypt*, and there made a pleasant Garden.

*Gilboa* was another Mountain, near to *Sichem*, which, when *Saul* was slain, *David* cursed, saying, *Let neither Rain nor Dew fall upon you, O Mountains of Gilboa, because the strong Men of Israel were slain there*, Sam. i. This was but a figurative Speech, whereby *David* would express the Greatness of his Sorrow; for *Borchardus*, in the Year of our Lord 1283, sleeping upon this Hill, on the Eve of *All Saints*, a great Dew fell upon him, which almost wet him through.

*Endor* was a Town in the Tribe of *Manasses*, near to the River *Kison*, Josh. xvii. 44 Miles North of *Jerusalem*, which in *Jerom's* Time, was but a small Village.

*Bethsan* was a City also in the Tribe of *Manasses*, where *Saul* killed himself, four Miles North of *Jerusalem*, and the *Philistines* cut off his Head, and set it upon the Walls of this City. In *Jerom's* Time, *Ptolemy* called it *Scythopolis*; and in the second Book of *Maccabees*, we may read of its then being under the *Scythians*. *Josephus* gives an Account of it *de Bell. lib. 2*. See *Judges* xviii. which was a little before *Vespasian* came into the Land of *Judea*.

## The second Book of S A M U E L.

Question.

**D**ID *David* seek the Kingdom by unlawful Means?

*A.* He did not; altho' he was anointed for it, he waited God's Determination ten Years.

*Q.* How did he entertain the News of *Saul's* Destruction?

*A.* He rent his Cloaths, wept and fasted till Night.

*Q.* What learn we by that?

*A.* The tender Compassion of *David*, and so consequently what ought to be in all Christians for the hard Misfortunes even of our Enemies, chap. i. 12.

*Q.* How did he reward the Counterfeit?

*A.* Instead of a rich Reward, which he hoped for, he frowned upon him, and asked him how he durst shed the Blood of the Lord's anointed, and commanded one of his Followers to kill him.

*Q.* How was the State of the Kingdom when *David* entered upon it?

*A.* Like a tempestuous Sea; for *Ishbosheth* the Son of *Saul*, whom *Abner* made King of *Israel*, had raised a civil Dissention among the People.

*Q.* Did they make War upon *David*?

*A.* They did; but God gave *David* Victory, 1st, by Force of Arms,



Arms, and 2dly, by a private Quarrel between *Ishbosheth* and *Abner*, his chief Captain.

*Q. Whither went Abner?*

*A.* He fled to *David*, and *Joab*, *David's* chief Captain, slew him treacherously, because *Abner* before had slain *Asahel*, *Joab's* Brother, chap. iii. 2.

*Q. Was David privy to this Act?*

*A.* No; but greatly lamented it, and prayed God to reward *Joab* according to his Desert, ver. 19.

*Q. What became of Ishbosheth?*

*A.* After *Abner* left him, two of his own Servants (*Baanah* and *Rechab*) treacherously slew him, and brought his Head to *David*, chap. iv. 8.

*Q. How did David reward them?*

*A.* As Villains should be, caused them to be slain, had their Hands and Feet cut off, and after hanged them up for an Example over the Pool of *Hebron*, ver. 12.

*Q. What do we learn by these Circumstances?*

*A.* The good Hope of *David's* virtuous Government.

*Q. What was the next Argument of his virtuous Government?*

*A.* He did that which every good Prince ought to do. He studied to advance Religion, by bringing the Ark of God into the City, dancing before it, to shew his Zeal and Gladness, and purposing to build a Temple for the Lord, where his Name might be called upon, chap. vi. 16.

*Q. How did God accept of his Zeal and good Intent?*

*A.* So well that he gave him Dominion over many Nations, and promised to establish the Kingdom to his Posterity for ever, chap. viii. and chap. vii. 12.

*Q. What did Michael when she saw David her Husband dance before the Ark?*

*A.* As the wicked of our Time, she laughed godly Zeal to scorn, chap. vi. 16.

*Q. How many Times did David fall from God after this?*

*A.* Thrice; 1st, thro' Lust, 2dly, thro' Murder. And lastly, thro' Presumption.

*Q. How did he offend thro' Lust?*

*A.* He knew the Wife of *Uriah*, chap. xi. 4.

*Q. How thro' Murder?*

*A.* He caused her Husband to be slain, ver. 15.

*Q. How thro' Presumption?*

*A.* He numbered his People as depending upon Victory by the Multitude of Men, and not by the Power of God, chap. xxiv. 1.

*Q. How did God plague him for his first two Sins?*

*A.* He kindled Dissention against him, both within his House and without.

*Q. How within his House?*

*A.* By Means of a deadly Hatred that sprang up between his Sons, *Absolom* and *Ammon*. *Absolom* deflowered *Tamar*, *Absolom's* Sister, for which *Absolom* slew *Ammon*, chap. xiii. 19.

*Q. How did he practise his aspire?*

*A.* By stealing the Hearts of the People from his Father, by Courtesy and flattering Speeches.

*Q.* Who was his chief Counsellor?

*A.* Achitophel; who soon after hanged himself, chap. xvii. 32.

*Q.* What became of Absolom?

*A.* He likewise had an untimely Death, as he fled before his Father's Army, riding under an Oak, he was hanged in a Bough thereof, and afterwards thrust thro' the Body with a Dart, by Joab, chap. ix. 14.

*Q.* What may we learn by these Men's Overthrow?

*A.* That Treason will always have a shameful End.

*Q.* How was Dissention stirred up against David, without his House?

*A.* First, by Reproach; a base Subject of his vomited out against him; and then by the Malice of the Philistines, chap. ii.

*Q.* What was the Subject called that reviled him?

*A.* Shemei, of the House of Saul.

*Q.* How did he revile him?

*A.* He called him Murderer, and cast Stones and Dust in his Face, chap. xvi. 7, 13.

*Q.* How did David endure it?

*A.* As he did all his former Troubles, with Patience; commanding his Men of War not to touch Shemei; for, said he, my Son, which came out of my own Bowels sought my Life, how much more may this Ben-jamite do it? Suffer him to curse,

for the Lord hath bidden him, v. 11.

*Q.* What Virtues are shewn in David besides Patience?

*A.* Gratitude and Abstinence.

*Q.* Wherein did he shew himself grateful?

*A.* In giving all the Lands of Saul to Mephibosheth, his Friend Jonathan's Son, chap. xix. 30.

*Q.* Wherein did he shew his Abstinence?

*A.* In refusing, being very faint thro' Thirst, to drink of the Water, which Men had hazarded their Lives to fetch him, chap. xxiii. 17.

*Q.* How was David plagued for his Presumption?

*A.* God offered him the Choice of three Plagues; either to have seven Years Famine, to flee three Months before his Enemies, or to have three Days Pestilence in the Land, chap. xxiv. 15.

*Q.* Which did David chuse?

*A.* Three Days Pestilence.

*Q.* What was his Reason?

*A.* Because he would rather fall into the Hands of God, than Men; for God will be merciful, when Men are spiteful.

*Q.* How many of his People died of the Pestilence?

*A.* Threescore and ten thousand, ver. 15.

*Q.* In all the Troubles of David, did God send him no Friends, to comfort him?

*A.* Yes; God is a God of Mercy, and as he doth promise, even so will he perform; at all Times of his Distress he raised him some Friend or other.

*Q. Who were they?*

*A.* Before Saul died, *Jonathan*, *Michael*, *Abimelech* the Priest, four hundred Men that came to his Aid in the Wilderness, *Abigail*, rich *Nabal's* Wife, that brought him Provisions, and *Achish*, King of *Gath*, that gave him a City, called *Ziglag*.

*Q. Who were his Friends in the Time of his Persecution, after Saul's Death?*

*A.* Besides many other of his Subjects that stuck unto him, *Hushai* shewed himself a special Friend, in overthrowing the Counsel of *Achitophel*, when by the Rebellion of his Son, *Absalom* was cut off, chap. xvi. and old *Barzillai*, that succoured him, when he fled from his Son, chap. xvii. 31.

*Q. Notwithstanding the manifold Troubles that David had, did he at last find Rest?*

*A.* Yes, and died in Peace.

*Q. What doth this troublesome Life and quiet End figure unto us?*

*A.* The Troubles of the King of Heaven, Christ Jesus, who, according to the Flesh, was persecuted on every Side, as *David* was; with outward and inward Enemies, as well in his own Person as in his Members; but at last overcame all, and gave his Church perpetual Victory: His Name be praised.

*Q. What are the Particulars wherein David figured Christ?*

*A.* *David* is as much as to say, *My dear beloved, my chosen one*, being derived from *Dod*, which

signifies a *Friend*, or *Beloved*; for which Cause he was said to be a Man after God's own Heart, and represents Christ unto us, eleven different Ways.

*Q. What is the first?*

*A.* First, in his Name, he was beloved; so God testifies of Christ, This is my beloved Son, in whom I am well pleased.

*Q. What is the second?*

*A.* Secondly, in the Place of his Birth, he was born at *Bethlehem*; so was Christ.

*Q. What is the third?*

*A.* Thirdly, in his Employment, he was a Shepherd, so was Christ. I am the true Shepherd; for a good Shepherd giveth his Life for his Sheep.

*Q. What is the fourth?*

*A.* In his Musick, *David* was cunning upon the Harp, and by that comforted the afflicted Spirit of *Saul*; so Christ, by the Musick and Harmony of his Doctrine, the glad Tidings of Salvation, comforteth the afflicted Members of his Church.

*Q. What is the fifth?*

*A.* Fifthly, *David* got his Glory and Preferment by the Death of *Goliath*, so Christ was glorified, by conquering Death and the Devil.

*Q. What is the sixth?*

*A.* Sixthly, *David* was persecuted by *Saul*, and pursued from one Place to another, so that he had no where to hide his Head with Safety; so Christ was persecuted by his own Countrymen, the *Jews*, shut out from the Society of Men; and as he said,

*Mat.*



*Mat. viii.* The Foxes have Holes, and the Birds have Nests; but the Son of Man hath not where to lay his Head.

*Q. What is the seventh?*

*A.* Seventhly, in the Dangers that *David* sustained, but by God's Providence was mercifully delivered; so Christ was inclosed, and in Danger of the *Jews* at *Nazareth*, *Luke iv.* in *Jerusalem*, in the Temple also, *John viii.* but he escaped them all, because then his Time was not come, *John vii. 8.*

*Q. What is the eighth?*

*A.* As *Absalom* rebelled against *David*, being his Father, so the *Jews* rebelled against Christ, altho' he was their Creator, and Father of all the World; according to *Isai. lxi.* I have fed and brought up Children, but they have forsaken me.

*Q. What is the ninth?*

*A.* As *David* fled to Mount *Olivet*, his Heart being pressed with intolerable Agony; so Christ

fled to his Father by Prayer, for Comfort in that Extremity.

*Q. What is the tenth?*

*A.* Tenthly, as all the Friends and Familiars of *David* forsook him, at the Time that *Absalom* rebelled against him, and followed him with Persecution, Mocks, and Taunts; so Christ, at the Time that *Judas* betrayed him into the Hands of the *Jews*, was forsaken of all his Followers, and many of those, which a little before he had done good unto, mocked and derided him as he was upon the Cross.

*Q. What is the eleventh?*

*A.* Eleventhly, and lastly, as *David* was restored, notwithstanding his former Miseries and Troubles, to his antient Glory and Eminency; so Christ, after he had suffered the due Punishment for Sin, Death, and before that, extreme Misery, yet at length conquered both, and by his divine Power, restored himself to his former Estate of eternal Glory.

*Obs.* King *David*, a little after he was appointed King, was sent by his Father *Jesse*, to *Gibeab* of *Saul*, and there played upon the Harp to compose *Saul*; and when *Saul* went out with his Army against the *Philistines*, *David* came back to *Bethlehem*, his own Country, and there fed his Father's Sheep, *chap. xvii.* From thence he went to *Aseka*, and killed *Goliath*, and carried his Head to *Jerusalem*, and then went with *Saul* to *Gibeab*; from *Gibeab* he went into the Land of the *Philistines*, and performed his Promise, putting to the Sword 200, and returned with their Fore-skins unto *Saul*; in Recompence of which noble Exploit, he was married to *Saul's* Daughter. A while after he made an Incurſion upon the Land of the *Philistines*, and in a sharp and cruel War got a famous Victory, and returned with Glory to *Gibeab*: But when he perceived that *Saul* went about to take his Life, and that he was so narrowly pursued, he had no Way to escape, but to be let down by a Cord thro' a Window; he then made haste, and went to *Aithatha*, where he complained unto *Samuel*, of the Injuries of *Saul*, and

laid before him, in what a miserable Condition he was and to what Straits he was brought; wherefore *Samuel*, to comfort him, brought him to *Naioth*, a College of such as were Professors of that sacred Study of Divinity. Now *Saul*, hearing that *David* was in this Place, came with some of his Servants on Purpoe to make him Captive; but at the Sight of *Samuel*, he began to sing Psalms and Hymns after the Manner of the Prophets; after which *David* returned to *Gibeab*, where at the Stone of *Ezel*, a little South of *Gibeab*, *Jonathan* went to *David*, and counselled him to depart with all Speed, for that his Father meant Evil towards him: So they took Leave of each other with Tears, chap. xx. and he went to *Nob*; from thence to *Gath*, and to the Cave of *Odullam*, where resorted unto him many of his Kindred, and such as were indebted and in Danger, to the Number of 40 Persons. In this Place he wrote the 57th and 142d Psalms, as may appear by their Titles. After that he went to *Mizpah*, and there he carefully commended his Friends and Followers to his safe Protection, till such Time as the Fury of *Saul* was assuaged, chap. xxii. but by the Counsel of the Prophet *Gad*, he returned by the Wilderness of *Hareth* to *Kegila*, and rescued it; and here *Abiathar* the Priest came to him, chap. xxiii. but fearing the coming of *Saul*, he went into the Wilderness of *Ziph*, where *Jonathan* came to him, chap. xxii. Thence to *Moan*, from *Moan* to *Engedi*, so to *Carmel* in *Judea*, where he determined to have destroyed *Nabal* for his Churlishness, chap. xxv. and afterwards to *Gath*, where *Achish* King of the *Philistines* kept his Court: He was very courteous and bountifully-minded; he entertained *David*, and gave him freely the City of *Ziglag* to dwell in, chap. xxvii. and there he inhabited one Year and seven Months; and then went Southward, and made Incursions upon the *Amalekites*, waisting and destroying their Land, which lay in the Desert of *Sur*, in *Arabia Petraea*, and returned back to *Ziglag*, and sent Part of the Prey which he had got to the King of the *Philistines*, chap. xxvii. Then *David* went from *Ziglag* with the Army of the *Philistines* to fight against *Saul*; but because the Princes of the *Philistines* durst not trust him, by the Consent of *Achish* their King, he returned to *Ziglag*, chap. xxviii. 29. While *David* was gone with the *Philistines* to fight against *Israel*, the *Amalekites* invaded *Ziglag*, took it, and burnt it with Fire, and carried away *Abinoam* and *Abigail* (*David's* Wives) Captive; wherefore *David*, at his Approach, finding this, with all Speed pursued the Enemy, and in the Way found an *Egyptian* unable to march, who guided *David* to the *Amalekites* Tent, they not expecting the Evil, were making merry with the Booty that they had taken. *David*, with the rest of his Company, manfully behaved themselves, attacked the *Amalekites*, took away their Booty, and put most of them to the Sword. This Battle was fought eight or twelve Miles from *Ziglag*, as by the Circumstances of the History may appear. After which Slaughter, he returned and repaired the City, and to every neighbouring City sent a Part of the Prey. Here he received Intelligence of the Success of the *Israelites* in their Wars against the *Philistines*, and of the Death of *Saul* and *Jonathan*, which he bitterly lamented, chap. xxx. 2 Sam. i. These Things happened in the tenth Year after *Samuel* had anointed *David* King.

David came from *Ziglag* to *Hebron*, and at this Time was of the Age of 30 Years, and was anointed King by the Tribe of *Judah*, A. M. 2891, and before Christ 1109. Here he kept his Court seven Years and six Months. From thence also he sent Messengers to *Jabes* in *Gilead*, 44 Miles, to signify his gracious Acceptance of that Favour, which they shewed unto *Saul* in burying his Body there, chap. i. 1. *Chron.* xii. From *Hebron* he went unto *Jerusalem*, then called *Jebus*, being possessed of the *Jebusites*; but he won it with a strong Hand, and thrust them out; and in Mount *Sion* set up the City *Millo*, afterwards called the City of *David*, and began his Reign in *Jerusalem* in the 38th Year of his Age, and seventh of his Reign. In this Place he built a large and magnificent Palace of Cedar Wood, which *Hiram*, King of *Tyrus* sent him from Mount *Libanus*, 104 Miles Distance, chap. v. 1 *Chron.* xii. He went into the Valley *Raphaim*, in the Way that leadeth to the City *Bethlehem*, where he fought a memorable Battle against the *Philistines*, and by the Help of God overcame them; for which Cause it was called *Baal Perizzim*: So he returned to *Jerusalem*; but the *Philistines* came the same Year into the Valley again, and pitched their Tents, when the Lord gave *David* a Sign, that when he heard a Noise in the Mulberry Trees, he should set upon the Enemy. So *David* went forth, and close by the Town of *Geba* and *Kirjath-jearim*, two Miles from *Jerusalem* Westward, and gave them the second Overthrow, chap. xv. 1 *Chron.* xv. He pursued them to *Gaza*, which was in his tenth Year from his first Beginning in *Hebron*: Then he assembled all the Princes, Priests, and chief Men of *Israel*, to the Number of 30,000 which inhabited from *Sechor* till you come to *Chemab*, a City of *Naphtali*, at the Foot of Mount *Libanus*, 163 Miles off. They came to *Jerusalem*, and went with *David* to *Kirjath-jearim*, about a Mile, to fetch the Ark of the Covenant from thence into the City of *David*, chap. vi. 1 *Chron.* xiv. and placed it upon a Cart drawn with Oxen, and turned out of the Way to the Threshing-floor of *Nachon*, where *Uzza* rashly and inconsiderately touching the Ark of God, contrary to the Divine Law, was therefore slain by the Lord in the Way; (so sacred is the Divine Will of God and his Commandments) and that Place was called *Peri-Uzzah*, i. e. the Breach of *Uzzah*, he not being of *Aaron*, to whom it was only lawful to touch the Ark. *David* being terrified by this Example of God's Severity, would not that Day bring the Ark of the Lord into *Jerusalem*; but carried it to the House of *Obed Edom*, a Nobleman and *Gittite*, who dwelt near *Jerusalem*: But when it was told *David* that the Lord blessed the House of *Obed Edom*, and all his Family, because the Ark was there, *David* went from *Jerusalem*, with a great Multitude of People, to his House, to fetch it into his own City. And when the Ark was carried by the Priests, *David* girt himself with a Linen Ephod, (which kind of Garments the Priests of the inferior Order used to wear) and danced before it, singing Psalms and Hymns to the Praise and Glory of God, and with great State brought it to the City of *Jerusalem*, with the Sound of Trumpets and other Instruments of Musick, and placed it in the Middle of the Tabernacle, which they had curiously erected in *Sion*, the Upper City, and City of *David*, for that Purpose: At which, *Michael*, *Saul's* Daughter, despised him in her Heart, and



and laughed at him; but God gave her a due Recompence, as we may read, *chap. vi.* and him a just Reward; for he promised by the Prophet *Nathan*, *That of his Posterity and Blood, the King of Kings, and Saviour of the World, should be born.* In the Year following he invaded the Land of the *Philistines*, and took the City *Gath*, and then returned home; when, in the twelfth Year of his Reign, he afflicted the *Moabites* with a cruel War, and destroyed two of their Armies with the Sword, and the rest of the Multitude he made tributary, *chap. viii.* and *Chron. ix.* and so returned to *Jerusalem* with great Triumph and Joy.

In the 13th Year of his Reign he made an Expedition to *Zeba* in *Armenia*, 600 Miles North of *Jerusalem*, and in this Place won a memorable Battle against *Hadad-Ezer* the King, near to the River *Euphrates*; He took 700 Horse and 20,000 Foot, burnt their Chariots, took 100 Castles, conquered all the Towns and Country round about, and went away with a great Booty, as well Gold as Silver, Brasses and other Things; which Brasses, for the Excellency thereof, was like unto Gold itself, and (as *Josephus* saith) afterwards *Solomon* made the *Molten Sea* of it. When *Gadarezer*, King of the *Syrians*, (he that built the famous City of *Damascus*) heard of the Overthrow of *Hadad-Ezer*, he sent a great Army to his Aid; of which King *David* near the same Place slew 20,000, gaining a most glorious Victory, extending his Government from *Jerusalem* beyond the River *Euphrates*, above 600 Miles, making those two Nations tributary unto him, *chap. viii.* 1 *Chron. ix.*

After *David* won those two memorable Victories, he went with all his Army towards the South, and invaded the Land of *Syria*; and on his March *Foram*, the Son of *Tobi*, King of *Antiochia*, (then called *Hemath*) met *David* with Gifts and Presents in the Name of his Father, returning him Thanks for destroying the common Enemy *Hadad-Ezer*, a mighty Tyrant. *David* received his Gifts, which was Gold, Silver, and Brasses, gave *Foram* an acceptable Dispatch, and went with his Army to the Valley of *Salt*, near *Damascus*, gave Battle to the *Syrians*, and gained a compleat Victory, and slew 18,000; soon after took the City, and placed a Garrison, compelling them to pay Tribute, *chap. viii.* He then went with his Army into the Land of the *Ammonites*, conquering all the Cities and Towns thereabout, and they also became tributary. He then returned to *Jerusalem*, and dedicated all the Riches he had taken unto the Lord. A while after he made an Incurfion into the Land of *Idumæa*, and obliged them also to pay Tribute, destroying *Midian*: And now his Kingdom, from North to South, extended 800 Miles, from *Soba* to the *Red Sea*, and from East to West 120 Miles from *Tyrus* to *Sidon*, reaching to *Damascus*. Thus, by the singular Blessing of God, he obtained a spacious and powerful Empire, 1 *Sam. viii.* 1 *Kings xi.* 1 *Chron. xix.* and came again to *Jerusalem*, with great Praise and Glory, being now in the 14th Year of his Reign.

*Nabas*, King of the *Ammonites* dying, *Haron* his Son succeeded him, who contemptuously abused the Messengers of *David*, 2 *Sam. x.* and to justify the Injury, he gathered an Army out of *Soba*, *Syria*, and *Mesopotamia*, even a mighty Host, to oppose *David*, who in the 15th Year of his Government, met with his Army at *Helam*, overcame him, and destroyed

oyed 700 Chariots and 40,000 Horse, 2 Chron. xx. *David*, after this, with great Applause of the People, was entertained at *Jerusalem*, which is 20 Miles; where, being puffed up with Prosperity, he forgot his former Piety and Sanctity, and, by Degrees, fell into unlawful Actions and unjust Desires; whence it happened, that soon after he committed Adultery with *Bathsheba*, and, after that, to hide his Fault, caused her Husband to be slain. This was kept secret, till the Lord, by *Nathan*, sharply reprehends him, lays before him what he was, and what his present Estate is, from whence that came, and then concludes, that he is most unthankful, careless, and negligent toward God and Man, in committing those Insolencies; neither left he there, but told him God would severely punish him for his Offence; which after happened, as you may read 1 Sam. xi. 12, 14, 17. *David* being prick'd in his Conscience with this sharp Reprimand, fell into great Lamentation, the Extremity of whose Passion may very well appear in the penitential Psalms, which at this Time, and soon after he wrote, and left to future Ages.

After this, about the End of Summer, he gathered an Army and went into the Land of the *Ammonites*, where he took the Metropolitan City, then called *Rabba*; but after being restored by *Ptolomeus Philadelphus* King of *Egypt*, he called it after his own Name *Philadelphia*, and there took the Crown from the Head of the King of the *Ammonites*, which weighed a Talent of Gold, being (as *Josephus* saith) richly adorned with fair *Sardonick* Stones, of which you may read 2 Sam. xii. From thence he came back to *Jerusalem*, 64 Miles, and married *Bathsheba*, and by her had four Sons, *Simeon*, *Soba*, *Nathan*, and *Solomon*, 1 Chron. iii. Soon after this *Ammon* deflowered his Sister *Thamar*: Not long after that, his Son *Abshalom* killed his Brother *Ammon*, being then about 18 Years of Age, which *David* took so heinously, that he would not suffer him to come into his Sight for three Years 1 Sam. xiii. When *Joab*, by the Subtilty of the Woman of *Tekoa*, reconciled him to the King his Father: yet nevertheless he came not to his Court for two Years after. This *Abshalom* was a goodly Man, affable; for which Cause, even at that Time, the People began to affect him. And A. M. 2950, *Abshalom* being then about 25 Years of Age, moved Sedition against his Father. A Matter remarkable, that altho' he had slain his Brother, being disgraced and absent from the Court almost five Years, yet within a short Time after, he so strongly united the Affections of the People to him, that he constrained *David* (standing in Fear of his Greatness, all his former Acts and worthy Victories notwithstanding) to forsake his own City, and for Safety to fly to the *Mount of Olives*, a Mile from the City, where he staid to see the Condition of the Tumult: But Necessity constrained him to take his Way to *Babuzim*; and as he was going, *Zimri*, the Son of *Gesa*, of the House of *Saul*, cursed him, every Man's Enemy when making himself apparent when he is in Adversity, and his best Friends commonly forsake him. From thence he went to *Jordan*, where the Priests, *Jonathan* and *Achinaar*, brought him certain Intelligence of the wicked and perverse Counsel of *Achitophel*, a Man in those Times famous for his Wisdom, but perfidious in his Actions, as commonly such are that hope after Honours, or seek to benefit themselves by Innovation and Change.

After



After the Intelligence hereof, he went over *Jordan* with those few Men that he had, and with all possible Speed went to *Bethabara*, 16 Miles N. E. of *Jerusalem*: At this Place *Joshua* led the Children of *Israel* through *Jordan* on dry Ground, *Jos. iii. 15.* And here *John Baptist* taught, and baptized Christ, &c.

Thence he went to *Mahanaim*, where he sent forth his Army by Bands against *Absalom*, who at this Time had assembled a great Host near the Wood *Ephraim*, near to the Place where *Joshua* won a memorable Battle against the *Canaanites*; and tho' *David's* Men were but few, they gave *Absalom* a great Defeat: *Absalom* being left in Danger, to save himself, fled; but in his Flight, the Hair of his Head being long, and blown with the Wind, took hold of the Branch of a Tree, by which he hanged between Heaven and Earth, as unworthy of either; and *Joab*, who but a little before was his Friend, in that very Place, with three Darts, put him to Death: A just End for so unjust a Man, 1 *Sam. xviii.* *David*, notwithstanding, took the Death of *Absalom* very heavy, till by *Joab* he was recalled from that Grief. Then in Company of *Berzillai*, of his Son *Shimei* and *Mephibosheth*, the Son of *Jonathan*, and *Zeba* his Servant; *Shimei* also that before cursed him, who, to leave a memorable Token of a base Sycophant, after this Victory came first down to crave Pardon for his Offence, with many others that went along with him from *Mahanaim* to *Bethabara*, where great Multitudes of People came to meet *David*, 2 *Sam. xix.* Then *David* went back to *Gilgal*, and so to *Jerusalem*, the same Year that he was exil'd by his Son, in the 30th Year of his Reign. The next Year *Saba*, the Son of *Bieri*, taking Example by *Absalom*, and observing the Mutability of the Peoples Affections, moved a Sedition against *David*; but *Joab* his Captain overcame him, *chap. xx.* After this there followed three Years Famine. About the End of the third Year, and 34th of his Reign, he went to *Jabes Gilead*, 50 Miles, to fetch the Bones of *Saul* and *Jonathan*, to bury them in the Sepulchre of his Father, 2 *Sam. xxi.* and brought the Relicks of *Saul* to *Gibeon*, and buried them in the Sepulchre of his Father *Kish*, 2 *Sam. xxi.* and then returned to *Jerusalem* four Miles; and in the 35th, went against the *Philistines*, near the Levitical Town of *Nob*, 12 Miles, upon the Borders of the Countries of the *Philistines* in the Tribe of *Dan*. Thus he became the unpattern'd Glory of his Country, reign'd 40 Years with the greatest Prudence, having travelled 2904 Miles, then died, and was buried in a good old Age.

*Abner*, one of *Saul's* Captains, was with *Saul* when he killed himself. He came to *Mahanaim*, where he made *Ishbosheth*, *Saul's* Son, King, who kept his Court there seven Years; he came to *Gibeon*, and slew *Asabel*, *Joab's* Brother, in Battle; but afterwards, when he was at *Hebron*, was treacherously slain by *Joab*.

*Joab* was *David's* Captain, Son of *Zeruiab*, *David's* Sister; for he had two, *Zeruiab* and *Abigail*. *Zeruiab* had *Joab*, *Abishai*, and *Asabel*: *Abigail* had only *Amasa*; All which were great Men in King *David's* Time.

*Bana* and *Rechab* murdered their Master, King *Ishbosheth*, in his Chamber, as he lay on his Bed, cut off his Head, and brought it to the King at *Hebron*.



Hebron; but *David* was not pleased with their Treachery, wherefore he caused them to be put to Death.

The wise Woman of *Tekoa* went from thence to *Jerusalem*, and with her obliging Behaviour, persuaded King *David* to recall his Son out of Exile, who then remained at *Gesar*, 2 *Sam.* xiv. *Tekoa* was a City in the Tribe of *Judab*, eight Miles S. E. of *Jerusalem*. Near this City *Josaphat*, by Prayers, and the Sound of Trumpets, without drawing his Sword, took the City. In this Place the Prophet *Amos* lived, and there lieth buried; whose Sepulchre was to be seen 400 Years after Christ, as St. *Jerom* saith. See *Amos* i. *Jer.* vi. 2. *Chron.* xi.

*Abisbag*, the Virgin that lay with *David*, was accounted the fairest of all *Israel*; and was brought from *Sunem*, 44 Miles, where she was born, to *Jerusalem*, for King *David*, that she might lie with him in his old Age, to procure Heat.

*Saul* was of the Family of *Benjamin*. In 2876, he was sent to seek his Father's Asses, as before hinted, when *Samuel* anointed him King at *Mizpah*, 1 *Sam.* x. 23. He was a Man of great Stature, even higher than any of the People present, from the Shoulders upward, and was chosen by a general Approbation, to govern the Children of *Israel*. At his first Entry on the Kingdom, he quitted himself nobly, in raising the Siege at *Jabes Gilead*, with the Overthrow of the *Ammonites*. But his encroaching upon the Priest's Office, to sacrifice, and sparing *Agar* with the *Amalekites*, contrary to God's express Command, he was put out of Favour, and given over by God, to be vexed by an evil Spirit, chap. xiii. 15, 16. *Jonathan*, a valiant Prince, in sincere Friendship with his Brother-in-law *David*, is consulted for his Safety. The King being jealous of his Kingdom, on Account of the Acclamations of the People, seeketh to destroy him, but by the timely Assistance of *Jonathan*, he was secured from his Malice. After which he most barbarously murdered *Abimelech*, the High-Priest with eighty-five Persons, that did wear a Linen Ephod; and having destroyed *Nob*, a City of the Priests, with all that belonged to it, he consults with a Witch at *Endor* (as it is in our Translation but rather with the evil Spirit the Devil, that troubled him so much before, as the Hebrew Text seems to signify; and the Generality of thinking Men now are convinced, that there never was any such Thing as a Witch at all) and last of all he kills himself in Mount *Gilboab*, leaving his Body to the *Philistines*, and his Kingdom to *David*, chap. xxii. 18, 28. to the End, and xxxi. 4. in the Year 2890.

Thus we see that *David* was of the Tribe of *Judab*, a Man after God's own Heart, designed before, and anointed for that Purpose. He first grew famous by the Overthrow of *Goliath*, and bringing to the King three hundred Fore-skins of the *Philistines*. He married *Michael*, *Saul's* Daughter, who conveyed him with her Brother *Jonathan* from her Father's Fury. His Entrance into the Kingdom was strongly opposed by *Ishbosheth's* hereditary Title, and by *Abner*, his Captain; but they being cut off, he was settled upon the Throne in Peace, 1 *Sam.* xvii. 18, and 19.

His first Care was for Religion, to bring the Ark of God from *Kirjath-jearim*, to place it in *Sion*, a more publick and consecrated Place, and

would have built a Temple for that Purpose, but was forbidden by the Prophet *Nathan*, 2 *Sam.* vi. notwithstanding he made great Provision for his Successor to perform it with less Trouble and Charge, *chap.* vii. His second Care was for ordering Divine Service. And God gave him great Victories against the *Philistines*, *Moabites*, *Sabeans*, *Damascenes*, *Edomites*, *Ammonites*, and all that opposed him. But taking *Uriah's* Wife, his ill Usage to her Husband, and numbering the People, are evident Tokens of human Infirmary, *chap.* ii. and xxiv. After these, fell the Disasters of the flowering his Daughter *Tamar*, the Murder of his Son *Ammon*, the Rebellion of *Absalom*, and of *Sheba* the Son of *Beer*, and in his old Age the Combination of *Joab*, and setting his beloved Son *Adonijah* aside from the Crown, *chap.* xiii. 15, and 20. Most of the *Psalms* were of his Composing, and are the greatest Help to Devotion left the *Jewish* Church, 1 *Kings* i. His End, as is already observed, was most pious and glorious, leaving the wisest Statesmen, the ablest Warriors, and inestimable Treasure with his heavenly Counsel and Blessing to his Son *Solomon*.



NG





*There came forth little Children out of the City and mocked him, and  
said unto him; Go up thou Bald-head, go up thou Bald-head. And  
turned back, and looked on them, and cursed them in the Name of  
Lord: And there came forth Two She-bears out of the Wood; and  
tare Forty and two Children of them. 2 Kings . 2 . 23 . 24 .*

KINGS *and* CHRONICLES.

Question.

**WHO** were the Authors of these Books?

**Answer.** The two Books of Kings were wrote by *Nathan, Abiah, Iddo, Jonah, and Semia*; the *Chronicles*, which among the Jews make but one, by *Iddo the Seer, and Semia*.

**Q.** Who succeeded David in the Kingdom?

**A.** His Son *Solomon*.

**Q.** What was the first Thing he asked of God?

**A.** Wisdom; and God gave it him, *chap. iii. 12*.

**Q.** What did he shew therein?

**A.** That Wisdom beautifieth a Prince or Ruler more than either Wealth or Honour.

**Q.** What was the first Sin he punished?

**A.** Rebellion in *Adonijah*, *chap. ii. 25*.

**Q.** What was the second?

**A.** Murder in *Joab* for the Death of *Abner* and *Amasa*, altho' he fled to the Altar for Refuge.

**Q.** What doth that signify?

**A.** That no Place ought to shelter an Homicide, *ch. ii. 34*.

**Q.** What was *Solomon's* Estate?

**A.** Peaceful, and full of Pomp.

**Q.** How came that to pass?

**A.** By the Gift of God; because he asked Wisdom first, and above all Things, when God put him to his Choice; therefore he had not only Wisdom given him, but all Things else.

**Q.** How did he shew himself thankful?

**A.** In employing his Wealth and Wisdom to the Glory of God. He judged rightly, and built a most sumptuous Temple to the Name of the Lord.

**Q.** Wherein consisted the Magnificence of *Solomon*?

**A.** In these Things: He ruled over all the Kingdoms from the River *Euphrates* unto the Land of the *Philistines*, and the Borders of *Egypt*, *chap. i. 31*. His Victuals for one Day was thirty Measures of fine Flour, and three-score Measures of Meal, *chap. iv. 12*. ten fat Oxen, and twenty Oxen of the Pasture, an hundred Sheep, besides Harts, Bucks, Bugles and fat Fowl, *chap. iv. 2, 3*. He had forty thousand Stalls of Horses for his Chariots\*, and twelve thousand Horsemen, *chap. iv. 26*. Gold and Silver were as plentiful as Stones, *chap. x. 12*. He had seven hundred Wives, and three hundred Concubines,

M 2

\* This is a Mistake in our Translation. 4000 are expressly mentioned 2 *Chron. ix. 25*. *Solomon* had but 1400 Chariots, 1 *Kings x. 26*. And it was useless to have more Stalls than Chariots and Horses.

cubines, chap. xi. 3. Besides all this, he had Wisdom more than any Man living.

*Q. Notwithstanding he had his Heart's Desire in these, and all other Things, what was his Opinion of this World's Felicity?*

*A. That all was Vanity and Vexation of Spirit.*

*Q. Did this Prince, thus blessed of God both outwardly and inwardly fall afterwards from God?*

*A. He did, by Adultery and Idolatry, chap. xii. 5.*

*Q. What do we learn by that?*

*A. That how absolute soever we are for Honour, Wisdom, or Riches, yet we may fall as Solomon did.*

*Q. How was Solomon punished for his Sin?*

*A. God raised up Enemies against him, and after his Death, divided his Kingdom, leaving the least Part to his Son.*

*Q. Why did not God quite extinguish his Race, considering his Sin?*

*A. Because of the Promise which he made to his Servant David, chap. i. 34.*

*Q. Who succeeded Solomon?*

*A. His Son Rehoboam.*

*Q. How many Tribes had he under his Dominion?*

*A. Two; Judah and Benjamin.*

*Q. Who ruled over Israel?*

*A. Jeroboam, a Servant of King Solomon.*

*Q. How many Tribes were under him?*

*A. Ten, chap. xi. 31.*

*Q. What Vices do we learn to*

*shun by the Lives of the Kings of Israel and Judah?*

*A. Not to corrupt Religion, to serve our own Turns.*

*Q. By whose Example?*

*A. By the Example of Jeroboam, King of Israel, ch. xii. 28.*

*Q. What else?*

*A. Not to lay violent Hands on God's Ministers.*

*Q. By the Example of whom?*

*A. Of Jeroboam, ch. xiii. 4.*

*Q. How did God punish him?*

*A. As he thrust out his Hand to have the Prophet apprehended, his Hand withered, and he could not pluck it back again, ch. xiii. 4.*

*Q. What else?*

*A. Not to conspire against the King.*

*Q. By the Example of whom?*

*A. Of Zimri, that slew Elah King of Israel, being drunk in Tirzah, and afterwards sat upon his Throne, ch. xvi. 9, 10.*

*Q. What was the End of Zimri?*

*A. He reigned but seven Days, and being besieged in Tirzah, and finding no way to escape, he burnt the King's Palace, and himself in it, chap. xvi. 18.*

*Q. What else?*

*A. Not wrongfully to desire our Neighbour's Goods.*

*Q. By the Example of whom?*

*A. Of Abah, King of Israel.*

*Q. What else?*

*A. Not to shed our Neighbour's Blood, to be made Owner of his Goods.*

*Q. By the Example of whom?*

*A. Ahab and Jezebel, who, by the Practice of false Witness, put*



put *Naboth* to Death, and took his Vineyard, *chap. xxi. 33.*

*Q. How were they punished?*

*A. Abab* was slain at *Ramoth-Gilead*, and *Jezebel* was thrown out of her Chamber Window, and dashed in Pieces, *chap. xxii. 34.* and *1 Kings ix. 33.*

*Q. What else?*

*A. Not to hate the Preachers of God, because they grate upon our galled Consciences.*

*Q. By the Example of whom?*

*A. Of Abab, chap. xxii. 8.*

*Q. What else?*

*A. Not to be covetous.*

*Q. By the Example of whom?*

*A. Of Gehazi, that took Monney, Garments, Sheep, Oxen, and other Things, where he should not.*

*Q. What was his Punishment?*

*A. He was plagued with the Leprosy, 2 Kings v. 27.*

*Q. What else?*

*A. Not to take Counsel of Spirits in Time of Sicknes, or other Extremity.*

*Q. By the Example of whom?*

*A. Of Abaziah, who having fallen thro' the Lattice of a Window, sent his Servants to Baal-Zebub, to know if he should recover or not, 1 Kings i. 2.*

*Q. How did God punish him for that Sin?*

*A. He suffered him to pine upon his Bed for want of Help, 1 Kings i.*

*Q. What else?*

*A. Not to blaspheme the Name of God.*

*Q. By the Example of whom?*

*A. Of Senacherib, the Assyrian.*

*Q. How was he punished?*

*A. God slew of his Soldiers an hundred and fourscore and five Thousand Men; and when he returned into his Country, his own Sons murdered him in the Temple of his Idol Gods.*

*Q. What else?*

*A. Not to deride God's Ministers.*

*Q. By the Example of whom?*

*A. By the Children of Bethel, that called Elisha Bald-pate, 2 Kings ii. 24.*

*Q. How were they punished?*

*A. Two Bears came out of the Forest, and tore them in Pieces.*

*Q. What else?*

*A. Not to be vain-glorious.*

*Q. By the Example of whom?*

*B. Hezekiah, that in Pride shewed all his Wealth to the Ambassadors of Babylon.*

*Q. How was he punished?*

*A. God gave all that Wealth afterwards into the Hands of the Kings of Babylon for a Prey, 2 Kings xx. 17, 18.*

*Q. What else?*

*A. Not to mock or jest at the preaching of the Word of God.*

*Q. By the Example of whom?*

*A. Of Zedekiah and his Subjects, that mocked and despised the Prophets that were sent to forewarn them of their Destruction, 2 Chron. xxvi. 17.*

*Q. What was his Punishment?*

*A. Zedekiah himself, for despising the Light of his Soul, lost the Light of his Body; his Eyes were pulled out, his Sons were slain before him, and he and the People*

People were carried into Captivity to *Babylon*.

*Q. What Virtues do we learn by the Lives of the Kings of Israel and Judah?*

*A. To have a sure Confidence in the Providence of God.*

*Q. By the Example of whom?*

*A. Of Elijah the Prophet, to whom, in Time of Famine, God sent Meat by Ravens, 2 Kings xvii. 6.*

*Q. What else?*

*A. To be charitable to the Distressed.*

*Q. By the Example of whom?*

*A. Of the Widow of Sarepta, whose Oil and Meal, the more she spent, the more she had, for her Kindness shewn to Elijah, 1 Kings xvii. 16.*

*Q. What else?*

*A. To be zealous in Prayer.*

*Q. By the Example of whom?*

*A. Of Elijah, who, in Time of great Drought, called faithfully upon the Lord, and he poured Rain upon the Earth, 1 Kings viii. 4, 5.*

*Q. How many be the Degrees by which Prayer ascends into Heaven?*

*A. Six: 1<sup>st</sup>, Humility, in shewing Reverence with the Members of the Body, as kneeling. 2<sup>dly</sup>, Devotion, in having mind of nothing else when we pray. 3<sup>dly</sup>, Faith, in believing to obtain what we pray for. 4<sup>thly</sup>, Integrity of Heart, not to ask any Thing but what is just. 4<sup>thly</sup>, Conversation of Life, that our Manners answer our Devotion. 6<sup>thly</sup>, Perseverance, that is, never*

to faint or be weary of so good an Exercise.

*Q. What Virtues do we learn else?*

*A. Not to doubt of our Resurrection.*

*Q. By the Example of whom?*

*A. Of Elisha, that raised the Dead to Life; cured Naaman, the Leper, and made Iron to swim upon the Waters, 1 Kings iv. 35. v. 14. vi. 6.*

*Q. What else?*

*A. Not to distrust the Omniscience of God.*

*Q. By the Example of whom?*

*A. Of the Destruction that fell upon the Aramites or Syrians, that lay before Samaria, without any Stroke of Man's Hands, 2 Kings vii. 7.*

*Q. What else?*

*A. To assure ourselves of God's Help, howsoever we are forsaken of Men; because Millions of Angels encamp about the Faithful, 2 Kings vi. 7.*

*Q. What else?*

*A. To advance true Religion.*

*Q. By the Example of whom?*

*A. Of Josiah, King of Judah, who put down Idolatry, and commanded the Law of God to be read in the Temple, 2 Kings xxiii. 21.*

*Q. How died Josiah?*

*A. He was slain in the Field, by the Egyptians.*

*Q. Was this a Judgment upon him?*

*A. No; rather a Mercy, in that he was taken away from the Evil that God purposed to bring upon the Israelites.*

*Q.*

*Q. What else?*

*A.* Not to spare any Man in case of Religion.

*Q. By the Example of whom?*

*A.* Of *Asah*, King of *Judah*, that deposed his own Mother for Idolatry, 2 *Chron.* xv. 16.

*Q. What else?*

*A.* To provide Livings for the Ministers of God.

*Q. By the Example of whom?*

*A.* Of *Hezekiah* King of *Judah*, that commanded the Tithes of Corn, Wine, Oil, and Honey, to be brought to the Priests, 2 *Chron.* xxi. 4, 5.

*Q. What else?*

*A.* Not to doubt of Forgiveness, if we repent.

*Q. By the Example of whom?*

*A.* Of *Manasseh* King of *Judah*, whom, upon his hearty Repentance, God delivered out of Captivity.

*Q. Who wrote the Chronicles?*

*A.* *Iddo* the Seer, and *Semia* put together, and amended by *Ezra*; which among the ancient *Jews*, make but one Book, but with the Moderns two.

*Q. Had none else any Hand in this Work?*

*A.* Yes, *Nehemiah*, according to *Huetius*, collected several Pieces out of the publick Journals, and from the Writings of several Prophets which he annexed.

*Q. What is contained in the first Book of Chronicles?*

*A.* *Ezra*, Author of the first six Books, begins with a Genealogy from *Adam* to his own Time, which had not been exhibited in any Book of Scripture before; wherein are many Particulars concerning the Reign of *David* until his Death, and is the Sum of 2985 Years.

*Q. What in the second Book?*

*A.* It begins with the Reign of *Solomon*, and is a Continuation of the History of the People of God, and their Kings, from the Death of *David* to the *Babylonish* Captivity; and tho' Mention be herein made of the Kings of *Israel*, so called after the Separation of the ten Tribes from *Judah*; yet *Ezra* principally relates the History of the Kings of *Judah*, who then continued to be the People of God, and whose History alone *Ezra* intended to record. It is a Story of 472 Years, the last of which belongeth as well to the Story of *Ezra* as to this.

*Q. Why so?*

*A.* Because the Book of *Ezra* begins with the same Words that close the second Book of *Chronicles*, being 101 Years from the Beginning of King *Solomon's* Reign, till *Jeconias* was carried into Captivity, where they remained 70 Years, until the first Year of the Reign of *Cyrus* King of *Persia*.

*Obs.* *Solomon* entered upon the full Government of the Kingdom, *Anno Mundi* 2931, before Christ 1037, when he was about 20 Years old: after he went from *Jerusalem* to *Gilgal*, four Miles, and offered upon the Altar, which *Moses* had made, 1000 burnt Offerings, 1 *Kings* ii. 2 *Chron.* i. then re-



returned to *Jerusalem*, and built a Temple to the Lord in Mount *Moriab*, 1 *Kings* vi. This was begun about the 4th Year of his Reign, and 480 Years after the Children of *Israel* came out of *Egypt*, in the Month *Ziph*, which answered to our *May* in 2934: To the building whereof, *Hiram*, King of *Tyre*, sent Cedar Trees from Mount *Libanus*, 120 Miles, 1 *Kings* v. 2. *Chron.* ii. This Temple *Solomon* plated over with Gold, and set with precious Stones, and finished it in the Month of *November*, about the 11th Year of his Reign, 1 *Kings* vi. and dedicated it to the Lord in his 12th; and then began to build his House, which was 13 Years a building; and then to manifest his Thankfulness to the King of *Tyre*, went to *Cabal*, where he gave *Hiram* 20 Towns and Cities, with the Country round about, 2 *Kings* ix. and *Jos.* xix. then returned and went and fortified *Megiddo*, 1 *Kings* ix. In this Town *Josiah* King of *Judah* was wounded to Death, 2 *Kings* ix. After *Pharaoh* King of *Egypt* conquered and destroyed *Gezer*, he gave it to his Daughter, the Wife of *Solomon*, who rebuilt it and several other Towns, and fortified them; after which he went to *Ezongaber*, near the Red Sea in the Country of *Idumea*, where he built a Fleet of stately Ships, and sent them to *Ophir*, or *India*, to fetch Gold, 1 *Kings* ix. (This Country *Moses* called *Havilah*, *Gen.* ii. and was computed a Voyage of above 9600 Miles, and finished in about three Years) *Solomon* returned to *Jerusalem*, and having such great Prosperity, grew proud, and gave himself to unlawful Pleasures; had 700 Wives, and 300 Concubines, and began to worship the Gods of the *Gentiles*, which was evil in the Sight of the Lord; and after he had reigned 40 Years, about the 60th of his Age, he died, and was buried beside his Father *David*, in Mount *Sion*, in 2969, before Christ 1031.

Whilst *Solomon* reigned thus triumphant, wonderful to all the World, the Queen of *Sheba* (the Metropolis in *Ethiopia*) made him a Visit to hear his Wisdom, and make him a Present of 12000 Talents, or 27000*l.* at *Jerusalem*, 984 Miles. This Country by the *Hebrews* is called *Gbus*, from the Son of *Cham*, Son of *Noah*, after *Ethiopia*. It lies in *Africa*, under the Torrid Zone and the Equator, being in Latitude 16 and Longitude 61. which makes it extremely hot; the People are naturally black. and go all naked but their privy Parts, and are what we for the most Part call *Negroes*; and as *Pliny* saith, *Lib.* 6. *Cap.* 29. it was in the Jurisdiction and Government of Queens, who for their Resolution and Courage were called *Candaces*: one of which, in *Tiberius*, the Emperor's Time, was more famous, and exceeded all the rest of her Predecessors in the Extent of her Dominions, for her manly Presence and Nobleness of Spirit. The Eunuch, which *Philip* baptized, *Acts* viii. was Treasurer or Chamberlain to this Queen; and it is thought the Doctrine of the Gospel of Christ was first made known in this Country by him, and was afterwards more largely propagated and dispersed by the Evangelist St *Matthew*, who taught there. In *Isaiah* lxi. it is said, They shall come from *Saba*, and bring Gold and Frankincense to praise the Lord; from whence some have concluded, that those wise Men which come unto the Child Jesus, &c. were *Ethiopians*; but this does not agree with the Words of *Matthew*, chap. ii. where it is written, The wise Men came out of the East. For *Saba*, according to our Saviour's Words, *Matth.*

*Matth. xii.* lieth towards the South; for, says he, The Queen of the South, *i. e. Saba*, shall come forth in the Day of Judgment against this Generation, and condemn it; for she came from the End of the World to hear the Wisdom of Solomon, &c. Therefore no doubt they came from *Persia*, which lies East of *Jerusalem*; and the Prophecy is rather to be referred to the Propagation of the Church through the whole World, where some of every Nation shall bring Presents unto the Lord.

There is another *Saba*, in *Arabia Felix*, so called from *Zaba* the Son of *Chus*, the Son of *Cham*, the Son of *Noah*, 1248 Miles S. E. of *Jerusalem*, and is the Metropolitan City of the *Sabæans*, in *Arabia Felix*. Frankincense is found there in abundance, it droppeth from the Cedar Trees like a glewy Substance, and so congealeth into Gum twice a Year; in the Spring it is red, in the Summer white. The Phoenix is found there, of which there is but one in the World; [It is a Fable made use of by the primitive Christians for proving the Resurrection, to the Gentiles, who believed it Fact,] which *Pliny, Lib. 9. Cap. 35.* describes to be as big as an Eagle, with a Lift of Feathers like Gold about her Neck; the rest are of a purple Colour; therefore from *Phœnicia*, and the purple Colour of their Wings, she is called Phoenix: She hath a Tuft of Feathers upon her Head like a Crown, she liveth 660 Years; at the End of which Time she buildeth her Nest of Cassia, Cinnamon, Calamus, with other precious Spice, Gums, and sweet smelling Herbs; which the Sun by the Extremity of his Heat, and the Waving of her Wings, fires; and she taking Delight in the Sweetness of the Savour, hovers so long over it, that she burneth herself in her own Nest; within a while after, out of the Marrow of her Bones, and the Ashes of her Body, there groweth a Worm, which by little and little, increaseth to some Bigness and Feathers, and becomes another Phoenix. This Bird doth lively represent our Saviour Christ, and is a notable Type of the Resurrection. The Difference of these two Countries is mentioned in *Psal. lxxii. The Kings of the Seas and of the Isles shall bring Presents, the Kings of Saba and Seba shall give Gifts.*

*Memphis*, the great City in *Egypt*, and Residence of the Kings, in *Hosea* ix. it is called *Moph*; but the rest of the Prophets call it *Noph*, *Isa. ix. Jerem. ii. 44, 46. Ezek. xxx.* *Zoan* is the City of *Tanis*, where *Moses* wrought all his Miracles. It is reported, that in the Year of our Lord 1476, there was such a Pestilence in *Egypt*, that there died 20,000 a-day. Near to this Town stand the Pyramids, which were one of the seven Wonders of the World. The Height of one of them, according to *Pliny, Lib. 17.* was 625 Feet, and square on each Side 883 Feet; was twenty Years in building, and 100,000 Workmen employed about it every Day.

When *David* conquered *Idumea*, *Hadad*, King of the Country being then but young, fled with some of his Courtiers, from *Midian* to *Paran*; the Metropolis of *Arabia Petraea*, 84 Miles, 1 *Kings xi.* but thinking himself not safe, went to *Chœpes*, that impious and tyrannical King of *Egypt*; that built the three wonderful Pyramids at *Memphis*: He hating King *David*, gave him kind Entertainment, assigned him a Part of his Kingdom to dwell in, and afterwards married him to his Sister *Tachpens*; by whom he had a Son called *Genubath*, who was brought up in *Pharaoh's* or *Chœpes's* Court; where he continued all the Life of *David*, 20 Years. *David* being dead



dead, he returned into his own Kingdom *Idumea*, 200 Miles, thence to *Damascus*, 240 Miles, where he was created King of the *Syrians* by *Reson*, and other Fugitives, who had conspired against *Solomon*; by which Means he grievously troubled that Kingdom, and became an utter Enemy to the *Israelites* all the Life of *Solomon*. He was the original Stock of all the Kings of *Syria*.

*Reson* was *David's* chief Captain: After *David* had conquered *Hadad-Exer*, King of *Zoba*, *Reson* gathered up the dispersed Soldiers of his Army, and fled from him to *Damascus*, 120 Miles, and besieged it; the Citizens whereof, when neither *David* nor *Solomon* could suppress his Rebellion, entertained him for their King; which Principality he held, and was a great Adversary to King *Solomon*.

*Jeroboam* first King of *Israel*, was Son to *Nebat*, born at *Zared*, eight Miles from *Jerusalem*, and came to King *Solomon*, who made him Captain to collect the Tribute of *Manasses* and *Ephraim*, 1 *Kings* xi. He went to *Shilo*, four Miles, where the Prophet *Abijah*, the *Shilonite*, told him he should be King of *Israel*: But *Solomon*, seeking his Life, went to *Memphis*, in *Egypt*, and remained with King *Sesah* all *Solomon's* Life. *Eusebius* calleth this King *Osochores*, who that same Year succeeded *Macrencius*, *Solomon's* Father in-law, in the Government; after which he returned to *Sichem*, in *Israel*, which was 280 Miles; where the *Israelites* made him chief Captain against *Rehoboam*, *Solomon's* Son: Wherefore he began to reign over *Israel*, anno mundi 2971, and reigned 22 Years. At *Bethel* he caused a golden Calf to be set up for the People to worship: After which he had a Battle at Mount *Zemaraim*, i. e. *Ephraim*, with *Abia*, King of *Juda*, and lost 500,000 of his Soldiers, all chosen Men of *Israel*, 2. *Chron.* xiii. 17. the greatest Number of Slain recorded in all Histories. Oh! what a Slaughter was that and in other Battles that have mowed down innumerable Millions of Men since, for whom so many tender Mothers, Wives, and Widows, groaned many Months and Years. So with all Haste he went to *Thirzah*, a beautiful City on a Mountain in the Tribe of *Manasses*, where the Kings of *Israel* used to keep their Courts, until *Samaria* was built: There the Lord struck him with a grievous Disease, that he died miserably, 1 *Kings* xiv. 2 *Chron.* xiii.

The Years of the Iniquity of *Israel*, mentioned *Ezek.* iv. is to be accounted from the Time of *Jeroboam's* erecting the golden Calf in the second Year of his Reign: From which Time till the Destruction of *Jerusalem* by *Nebuchadnezzar* were 390 Years. *Jeroboam's* Wife, Queen of *Israel*, about the Time of the Battle, went to *Abijah*, the Prophet, concerning her Son *Abia*, for he was sick; but hearing of heavy Tidings, she returned home, 1 *Kings* xiv. 7. The Man of God which came out of *Judab*, as *Josephus* writeth, lib. *Ant.* 8. came from *Jerusalem* to *Bethel*, was called *Jadon*, i. e. The Judge of the Lord, and their reproved *Jeroboam* with an extraordinary Spirit, 1 *Kings* xiii. but being deceived, in his Return he was met by a Lion in the Way, and was slain, and buried in a Sepulchre at *Bethel*.

*Nadab*, the second King of *Israel*, succeeded his Father, and was anointed while he was yet living; a liberal and free-hearted Prince, and reigned



reigned better than a Year while alive. He began his Reign in the second Year of *Afa*, King of *Juda*, in 2992; and when he had reigned two Years, he went from *Thirza* with a great Army, and laid Siege to *Gibithon*, a City of the *Lewites* in the Tribe of *Dan*, near *Ekron*, in the Land of the *Philistines*, 16 Miles from *Jerusalem*, where he was slain by *Baasa*, one of his Captains, 1 *Kings* xv.

*Baasa* having slain his Master, usurped the Kingdom, and reigned almost 20 Years, two of which he reigned with his Son, 1 *Kings* xv. He went from *Gibithon* to *Thirza*, where he utterly rooted out the whole Stock and Family of *Feroboam*; after falling into Idolatry, *Yehu* the Son of *Hanani* the Prophet sharply reprov'd him, 1 *Kings* xv. He went to *Ramah*, and fortified it very strongly, 2 *Chron.* xxix. but hearing *Benbadad* King of *Syria* had invaded *Israel*, he went with all possible Speed to *Thirza*, and there died and was buried, 1 *Kings* xv. 2 *Chron.* xvi.

*Elab*, Son of *Baasa*, was crowned King, his Father living about the twenty-sixth Year of *Afa*, at the Time that *Benbadad* invaded and wasted *Galilee*; they reigned one before the other, after his Father's Death, and was killed at *Thirza* by *Zimri* his Servant, 1 *Kings* xv 16.

*Zimri* was Captain over King *Elab*'s Chariots: He reigned seven Days only in *Thirza*, in which Time he put to Death and destroyed all the Posterity of *Baasa*. One *Omri* besieged the City, and *Zimri* having no Hope to escape, set the City and Palace on Fire, in which he perished, 1 *Kings* xv. 16.

*Omri* was made King by the *Israelites* in his Tent, whilst at War near *Gibithon*; he reigned 12 Years, the first six at *Thirza*, the latter in *Samaria*, 1 *Kings* xvii. which City he built, and made it the Seat of his Kingdom. It lies in Mount *Semer*, 32 Miles from *Jerusalem* North, had its Name from the Lord of the Mountain, of whom *Omri* bought it for two Talents of Silver, i. e. 300 *l.* In this City 14 Kings of *Israel* kept their Courts, viz. *Omri*, the Founder, *Abab*, *Abazia*, *Jeboram*, *Jebu*, *Jochab*, *Joas*, *Feroboam* II. *Zacharias*, *Sallum*, *Menabem*, *Pekab*, *Pekab*, and *Hosea*, the last of the Kings of *Israel*, who lost the City, together with his Liberty. Of all these Kings there were but five that died naturally; the Lord being moved to Wrath, by Reason of their Impiety and Idolatry, he either gave them up to foreign Enemies, or by civil Wars they murdered one another, until such Time as the *Affyrians* destroyed the Land, and led the People captive. Thus the Lord punished with a sharp and severe Punishment this obdurate Nation, because they contemned the Admonitions and Doctrines of the Prophets, among which *Elias* and *Elizeus* were Chiefs. See 2 *Kings* i. 7. and chap. xvii. 1 *Kings* ii.

After the Death of *Omri*, when his Son *Abab* began to reign, *Iliz*, a rich Man in the Town of *Bethel*, to make his Name memorable, went to *Jericho*, which had been formerly destroyed by *Josbua* the Son of *Nun*, and laid waste 536 Years; where, contrary to the Commandment of God, and Curse of *Josbua*, for his Presumption the Lord was angry with him, and struck all his Children, that they died; the eldest called *Abiram*, at the laying of the Foundation; the youngest, called *Segub*, at the Hanging of the Gates, *Josb.* vi. 1 *Kings* xvi.

*Abab* went from *Samaria* to Mount *Carmel*, where *Elias* put to Death the Priests of *Baal*, which was 30 Miles, 1 *Kings* xviii. thence to *Jezreel*, where

he told his Wife how *Elias* had put the Priests of *Baal* to the Sword, 1 *Kings* xvii. He came again to *Samaria*, and was besieged by *Benhadad*, but he made a Sally out of the City, and by God's great Providence, put a great Multitude of them to the Sword, and the rest fled; so got a noble Victory, as the Prophet of the Lord before had told him, 1 *Kings* xx. After that he went with his Army to *Aphek*, where he renewed a second Battle, with the Success of putting 100,000 *Syrians* to the Sword, and took *Benhadad* alive: Here the Prophet reproved him for his Ingratitude and Obstinacy. He went to *Jezreel*, a City in the Tribe of *Issachar*, 48 Miles North of *Jerusalem*, where *Abab* sometimes kept his Court. Here *Naboth* the *Jezreelite* dwelt, an honest and religious Man, in good Esteem, and one that feared God, and would not suffer the Inheritance of one Tribe to be transferred to another, because God had commanded to the contrary, *Num.* ult. for which Cause he would not sell his Vineyard to *Abab*; wherefore *Jezabel*, that wicked Woman, to satisfy the King's Desire, caused him to be stoned, 2 *Kings* ix. *Josb.* xvii. 19. 1 *Sam.* ii. 1. 1 *Kings* iv. 18. and 1 *Kings* xxi. *Abab* went to *Ramoth Gilead*, where in a Fight against the *Syrians*, he was so sore wounded with an Arrow, that he was obliged to quit the Field, 1 *Kings* xxi. 22. and came back to *Samaria*, where he died of his Wounds.

*Abaziah* was crowned King of *Israel* during the Life of his Father *Abab*; he was a wicked and cruel King, and began his Reign in the 18th Year of *Jehosaphat* King of *Judah*, *A. M.* 3049, about the Time that his Father went to *Ramoth Gilead* to recover it from the *Syrians*. Soon after the Death of his Father, he fell thro' the Lattice Window in his Upper Chamber, of which Hurt he died, in 2 *Sam.* and 1 *Kings* i.

*Jehoram* II. succeeded his Brother *Abaziah* in the Kingdom of *Israel*, began his Reign in the 18th Year of *Josaphat* King of *Judah*; and, as *Josephus* saith, *Lib. Ant.* 9. about the fifth Year of his Reign, went from *Samaria* to *Jerusalem*, and told *Josaphat* how the King of *Moab* had rebelled against him, therefore desired him to go along with him to the War, 2 *Kings* iii. Then *Jehoram* and *Josaphat*, and the King of *Edom*, went from *Jerusalem* thro' the Wilderness of *Idumæa* in seven Days, when they and their Army for want of Water had almost perished; but at the Prayer of the Prophet *Elisha*, they were preserved, and came to *Petra*, the Metropolitan City of the *Moabites*, 172 Miles from *Jerusalem*, which they took and consumed with Fire and Sword, 2 *Kings* iii. After which *Jehoram* returned to *Samaria*, and soon after was besieged by *Benhadad* King of *Syria*; at which Time Provisions grew so scarce, that a certain Woman eat her own Child, 2 *Kings* vi. He went from *Samaria* with his Army to *Ramoth Gilead*, where he was overcome by *Asabel* King of the *Syrians*, and was sorely wounded. 2 *Kings* viii. and was carried in his Chariot to *Jezreel* to be cured; but *Jehu*, one of his chief Captains, as he rode along, shot an Arrow at him, and wounded him the second Time, whereof he died in the Field of *Naboth* the *Jezreelite*, 2 *Kings* ix.

*Jehu* was Son of *Josaphat*: He was anointed King of *Israel* in the Castle of *Ramoth Gilead*, by *Elisha*, *A. M.* 3063, and reigned 28 Years, 2 *Kings* ix. He went in his Chariot to *Jezreel*, and after he had killed *Jehoram* in the Field of *Naboth*, he came to the Gates of the City, and caused



caused *Jezebel* to be thrown from a Tower, whom he trampled under his Horses Feet; and, after that, in the same Place, she was eaten up by Dogs. Then he sent Messengers to *Samaria*, commanding the *Samaritans* that they should put to Death the 70 Sons of *Abab*, which they immediately did, and sent their Heads to him in a Basket, 2 *Kings* x. Then he went himself to *Samaria*, and in his Journey, caused to be slain by his Ministers the 42 Brothers of *Abaziab* King of *Judab*; and when he arrived at the City, utterly destroyed and rooted out all the Posterity of *Abab*; and to conclude the Tragedy, last of all, by a cunning Policy, put to Death all the Priests of *Baal*, 2 *Kings* x.

*Jeboahas* was Son of *Jehu*, and succeeded his Father, and reigned over *Israel* 17 Years: God stirred up against this wicked King, *Asabel* King of the *Syrians*, who, with 10,000 Foot. and 500 Horse, besieged *Samaria*, and put to the Sword many of his Subjects, took many Cities and Towns from him, as the Prophet *Elisha* had before told him, 2 *Kings* viii. 13.

*Joas*, his Son, while he was yet living, was anointed King in the 37th Year of *Joas* King of *Judab*: He reigned two Years with his Father, and 15 after his Death; He went with his Army against the City of *Aphek*, won three Battles against the *Syrians*, and recovered the Cities his Father had lost, according to the Prophecy, 2 *Kings* xvii. He returned to *Samaria*, and then went with his Army to *Bethsemes*, in the Land of *Judab*, where in a sharp War, he conquered *Amasia*, and took him Prisoner, 2 *Kings* xiv. Then went to *Jerusalem*, and took it, having the King Captive, he broke down the Walls, from the Gate of *Ephraim* to the Angle Gate, 400 Cubits in Length, 2 *Kings* xiv. Then this Conqueror returned to *Samaria*, with the Spoils of the Temple and of the King's House, with many Prisoners, &c. where he died, having reigned 17 Years. Note, In this Man's Time *Elisha* the Prophet died, 2 *Kings* xiii. 14.

*Jeroboam*, the second of that Name, succeeded his Father *Joas*, according to the Text of the Bible, in the 15th Year of *Amasia* King of *Judab*; and he reigned 41 Years, 2 *Kings* xiv. The Prophet *Jonas* told him, that he should not only recover the Towns and Cities of the Land of *Israel*, but also *Hemeth* and *Damascus*, which had been lost: Wherefore he gathered an Army out of the City of *Samaria*, and went to *Hemeth*, or *Antiocha*, in *Syria*, 248 Miles, and conquered all the Country thereabouts, and retook all the antient Towns and Cities that belonged to *David* and *Saul*, even to *Soba* in *Armenia*, and Country adjoining, 2 *Kings* xiv. Then came and took *Damascus*, and made all *Syria* tributary to him: Then went to the *Red Sea*, and retook all the South Part which also had belonged to *Israel*, and so returned to *Samaria*, his own Country; where he died and was buried. After his Death the Kingdom was oppressed with Tyranny, until it was destroyed by foreign Nations, and for 12 Years had no King. A little before this King's Death there happened a terrible Earthquake, as in *Amos* i. which no doubt foreboded this Event, as in *Zac.* xiv. 5.

*Zectariah* his Son, after 12 Years Time began his Reign, and in the 38th Year of *Azariah*, King of *Judab*, anno mundi 3178, before Christ 822; but he only reigned six Months, and then was miserably killed by his Friend *Sallum*, 2 *Kings* xv. *Josephus*, lib. Ant. 9.

*Sallum*



*Sallum* having slain *Zechariah*, after he had reigned a Month, was also killed by one *Menahem*, 2 Kings xv.

*Menahem* was born in *Thirzah*, in the Tribe of *Judah*. He reigned 10 Years, 2 Kings x. and grievously afflicted the Children of *Israel*; for having killed his Lord and King, he usurped upon the Kingdom, went with an Army to *Thirzah*, in the Tribe of *Manasses*, where the Inhabitants denied to open him the Gates, therefore he utterly destroyed it, even to the Ground, and destroyed all the Towns thereabouts: But the Lord being offended with him for his Cruelty, stirred up *Phul Belochus*, King of *Affyria*, who came from *Babylon* to *Samaria*, 624 Miles, and put King *Menahem* to so great a Strait, that he was obliged to capitulate for 1000 Talents, and so enjoyed his Kingdom, and *Belochus* returned to *Babylon*, 2 Kings xv.

*Pekabiah* reigned two Years after his Father's Death, and then was slain by *Pekab*, who succeeded him. *Josephus lib. Ant.* saith this Murder was committed at a Banquet.

*Pekab*, Son of *Ramaliab*, reigned 20 Years, 2 Kings xv. 16. He went with *Resin*, King of *Syria* to *Jerusalem*, and besieged it, but could not take it; however, he took *Abaz* King of *Judah*, in a great Battle, and put to the Sword above 12000 Soldiers that bore Armour, and took 200,000 Women, Children, and Maids, whom he carried away Captives to *Samaria*, 2 Kings xvi. 2 Chron. xxviii. But at the Command of *Obed*, the Prophet, set at Liberty all the Prisoners, and at the End of the 20th Year of his Reign, was slain by *Hosea* his chief Captain, who succeeded him in the Government, 2 Kings xv.

*Hosea* the nineteenth, and last King of *Israel*, (a wicked and cruel Prince) began to reign anno mundi 3290, before Christ 710 Years. God being angry, stirred up *Salmanazer*, Emperor of the *Affyrians*, in the End of the seventh Year of *Hosea*'s Reign, who came to *Samaria*, and besieged it for three Years; when he took it, and all the Country round about, and took *Hosea* Prisoner, with great Multitudes of the *Jews*; among whom were *Gabriel* and *Raphael*, the Friends of *Tobi* the elder, and led them to *Nimveh*, 652 Miles; from thence sent them to a Place called *Rages* in *Media*, 752 Miles farther N. E. of *Jerusalem*, in all 1404 Miles, and peopled several Cities, &c. This Captivity of the ten Tribes was in 3217. *Israel*, by reason of this Captivity, became desolate, and without Inhabitants, therefore he caused the People that dwelt about the River *Cutha*, in *Persia*, to go and dwell in the Land of *Samaria*, to till the Land and dress the Vines, 2 Kings vii. He also sent People from his own Country of *Affyria*, from *Babylon*, *Hamath*, *Antiocha*, *Media*, and the People of *Ava*, *Scythians*, &c. mentioned *Isa.* xxxvii. Thus the Policy of this Emperor exceeded that of the *Romans*, for the retaining of this Kingdom. *Titus Vespasian* having conquered the Land, wasted and destroyed it with Fire and Sword, dispersed the Inhabitants, and left the Country bare and naked, only keeping some of the strongest Cities and Garrisons for their Use, which not being able to oppose the IncurSIONS of the *Saracens* from *Arabia Petraea*, they soon lost all they had gotten. The *Turks* joining them, have now gained into their Possession all that pleasant and fruitful Land of *Judah* and inhabit therein to this Day, to the great Shame and Loss of the Christians.

Christians. But, to return to the People sent to inhabit this Kingdom, as they were of different Nations, so were they of diverse Religions, and every Family had his particular God; wherefore the Lord sent a Multitude of Lions among them, which daily vexed them; wherefore *Salmanazer* sent back unto them a *Lewite*, who taught them the Doctrine of the Lord, and the Customs and Ceremonies of the *Mosaick* Law; but they became so odious to the *Jews*, that they refused their Company, as that *Samaritan* Woman confessed to Christ at *Jacob's Well*, *John* iv. and, in Contempt, would say, a Man was a *Samaritan*, *John* viii. Those from *Persia* got the chief Command and Government over the rest.

*Benbadad*, King of *Syria*, who made several Incursions into *Israel*, is chiefly mentioned in *2 Kings* vi. Of his Captains which he sent to destroy the Land of *Baerza*, King of *Israel*, in *1 Kings* xv. more largely spoken of before in *2 Kings* v. We may read of *Naaman*, the Syrian, who was cured of a Leprosy, by washing himself seven Times in the River *Jordan*, according to the Prophet *Elisha's* Direction. This Prophet told *Hazeael* that he should succeed his Master *Benbadad* in the Kingdom of *Syria*. He made several Expeditions against the *Israelites*, overcame *Jeroboam* in a great Battle, *2 Kings* viii. conquered that Part of the Country about Mount *Libanus*, chap. x. won *Gath*, and then went to *Jerusalem*, where *Joas*, King of *Judab*, agreed to Articles of Capitulation, and he raised the Siege, chap. xii. then went and took *Samaria*, and all the Country round, making them tributary to him, chap. 13. After which he went to *Damascus*, and at his own Seat died and was buried. Then *Benbadad* the second succeeded him, and went with his Army to *Apheck*. He was three Times overthrown by *Joab*, King of *Israel*, and lost all those Cities *Hazeael* his Father had conquered, chap. xiii. He came to *Damascus*, and there died.

*Rezin* King of *Syria*, went from *Damascus*, and joining his Army with that of *Pekah*, King of *Israel*, they went to *Jerusalem*, and besieged *Abah* King of *Judab*, *2 Kings* xvi. anno mundi 3206. At this Time the Prophet *Isaiah* chap. vii. foretold of the Birth of our Saviour Christ, saying, Behold, a Virgin shall conceive and bring forth a Child, and shall call his Name Emanuel; which was 794 Years before his Birth. From *Jerusalem* he went thro' *Idumæa* to *Elath*, a City on the Red Sea, and won it; then came to *Damascus*, where he was slain by *Tiglath Phulazer*, a mighty King of the *Affyrians*, who carried a great Multitude of the Inhabitants of *Damascus* into the Country of *Syrene*, where they endured a miserable Exile, *Kings* xvi.

*Rehoboam*, the Son of *Solomon*, began his Reign anno mundi 2970, as King of *Judab* in *Jerusalem*, and reigned 17 Years. *1 Kings* xi. 14. A little after the Death of his Father, he went to *Sichem*, and was anointed and crowned King. The People desired he would ease them of some Taxes his Father had laid upon them; but not regarding their Request, told them, that his little Finger should be heavier than the whole Burthen of his Father: Wherefore disliking his Speech, and other Behaviour, all fell from him except *Benjamin* and *Judab*; and to shun the Fury of the People, he went back to *Jerusalem*, and fortified all the chief Cities of *Judab* and *Benjamin*, *2 Chron.* xi. particularly those in the Tribe of *Judab*, viz.

*Beth-*



*Bethlehem, Eram, Thecoa, Bethsura, Adullam, Gath, Mareza, Ziph, Adoraim, Lachi, Aseta, Zaria, Adjalon, and Hebron*; most of which Towns, and the memorable Actions done in them, are mentioned before.

*Abijah* or *Abia*, began to reign in the 18th Year of *Jeroboam* his Adversary, and reigned three Years, 1 *Kings* xv. 2 *Chron.* xvii. He conquered all the Country from *Bethel* to *Ephron*; then came back to *Jerusalem*, and took unto him 14 Wives, and begat 20 Sons and 16 Daughters, 2 *Chron.* xiii.

*Asa* began his Reign about the End of the 21st Year of *Jeroboam* King *Israel*. He governed *Judah* with great Commendation 41 Years, overcame the *Arabians* in a Battle in the Valley *Zephatha*, 2 *Chron.* xiv. pursued them to *Gezar*, and recovered many Cities which they dwelt in: After which he returned to *Jerusalem* and offered to the Lord of the Spoils he had taken, 700 Oxen. and 7000 Sheep, 2 *Chron.* xv.

*Saerab* was a noble Prince, and governed all *Libia* and *Ethiopia*, who came against *Asa* to the Valley *Zephatha* in *Judah*, 1200 Miles, but made a shameful Retreat, 2 *Chron.* 15. For it is reported he brought 1,000,000 of Soldiers that bore Armour, and 300 Chariots, which were dispersed, and most of them died miserably; as did that great Army of *Xerxes*, which consisted of 1,700,000: From whence it may be concluded, that it is not the Strength of Man that delivers him, but the Lord.

*Jehosaphat* signifies the Judge of the Lord. He began in the first Year of *Ahab*, 1 *Kings* xxii. and reigned from the 35th to the 60th Year of his Age; for the most Part behaving in a pious, affable, and good Manner. He was with *Ahab* King of *Israel*, when he was slain, 2 *Kings* xxii. 2 *Chron.* xviii. came to *Jerusalem*, and then went to *Beersheba*, the uttermost Part of his Kingdom South, to instruct the People in the Law. From whence he passed thro' Mount *Ephraim*, the opposite Bounds North, 2 *Chron.* xix. and so to *Jerusalem*, instructing his People throughout his Dominions in Piety and the true Worship of God, in every City ordaining Judges, Governors, Magistrates, Procurators, and Assessors, saying, *Take heed what you do; for the Office which you have taken upon you is not human, but divine; and as you judge, so shall you be judged, for the Lord is with you in Judgment: Wherefore, do all Things with Diligence, and in the Fear of the Lord; for with the Lord there is no Iniquity, nor Respect of Persons, neither taketh he any Bribes.* And the King himself remained chief Judge in *Jerusalem*, to whom any might appeal from the inferior Judges, 2 *Chron.* xvi.

He went with his Army to *Tecoa*, six Miles, where by fervent Prayers, the sounding of Trumpets, and other musical Instruments, he obtained a memorable Battle against the *Moabites*, *Ammonites*, and *Idumæans*; for the Lord turned the Weapons of them one against another: And *Jehosaphat* pursued them three Days with great Slaughter, and returned with a mighty Spoil, and went into the Temple with Psalteries, Harps, Timbrels, and great Joy, praising God, 2 *Chron.* 20. But the Felicity of *Jehosaphat* changed on a sudden; the froward and adverse Frowns of Adversity seized upon his Prosperity, for joining with that wicked and impious King of *Israel*, *Ahaziah*, upon Condition to build a certain Navy of Ships at *Engabar*,



gaber, to fetch Gold from *Tarshish*, and other Places in *India*; he diseased the Lord, and there arose a Tempest, which beat down the Works and destroyed the Navy; afterward he went with *Jehoram*, King of *Israel*, to war against the *Moabites*, 2 *Kings* iii. and then returned to *Jerusalem*, where he died, and was buried, 2 *Kings* xxii. 2 *Chron.* xxi.

*Joram*, at the Time his Father made his Expedition against *Mesa*, King of the *Moabites*, was crowned King in the 5th Year of *Jehoram* King of *Israel*, anno mundi 3055, before Christ 913 Years. He reigned with his Father *Jehosaphat* two Years, and after his Decease six; but when he was 40 Years old, died miserably, 2 *Kings* viii. 9. For about the Beginning of his Reign, he went to Mount *Seir*, where he used such extreme Cruelty towards the *Edomites*, who at this Time were his Subjects, that they fell from him, and chose them a King of their own, 2 *Kings* viii. So he returned to *Jerusalem*, and there cruelly put to Death his own Brothers: but God stirred up against him the *Philistines* and *Arabians*, who broke into *Judah*, and destroyed it with Fire and Sword. They went into *Jerusalem*, and took away all his Substance and Riches, and put his Children to the Sword, all but *Joachas*, also called *Abaziah*, and carried away his Wives captive into *Arabia Felix*, 1200 Miles: Then the Lord struck him with extreme Pains in his Bowels, of which, after two Years he died, and was buried without any Funeral Pomp near the King's Tower, being unworthy to be buried in the Sepulchre of the rest of the Kings, because he so much degenerated from *David* his Predecessor, 2 *Kings* viii. 2 *Chron.* xxviii.

About the Beginning of the second Year of this King's Reign, *Elias* the Prophet was taken up into Heaven.

*Abaziah* succeeded his Father *Joram*: He went to Battle with *Joram* King of *Israel* against the *Syrians*, and had a Wound in a Battle against *Hazael*, and lay sometime at *Jezreel*, to be cured. After this he went with *Jehoram* to meet *Jebu*, the Captain of the Host, who shot *Jehoram* with an Arrow in the Field of *Naboth*, of which he died; wherefore *Abaziah* to save his Life fled; but *Jebu* pursued him so close that he wounded him also, as he ascended an Hill near to *Jiblea*; but he got to *Megiddo*, 18 Miles North of *Jerusalem*, where, as *Josephus* saith, *Lib. Ant.* 9. he caused his Wounds to be dressed, and went to *Samaria*; and to save himself, went from one City to another, till at last he was found, and brought back to *Megiddo*, 14 Miles, and by Order of *Jebu*, was slain, 1 *Kings* viii. From thence his Body was carried to *Jerusalem* and buried, 2 *Kings* viii. 2 *Chron.* xxii.

*Ataliah*, a wicked Queen, was Sister to *Abah*, Daughter to *Omri*, and was married to *Joram*, Son of that good King *Jehosaphat*, when he was but 17 Years of Age. After the Death of *Abaziah*, killed by *Jebu*, in the 23d Year of his Age, she usurped the Kingdom, and reigned with great Tyranny almost seven Years, killed all the Heirs of the Kingdom, only *Joas*, one of *Abaziah's* Sons, saved by the Policy of *Jehoshabeath*, Sister to *Abaziah*, who stole him from amongst the rest of the King's Sons, and put him to nurse in her Bed Chamber; and he was with them in the House of God six Years; and in the seventh, one *Jehojada* waxed bold, and pro-

proclaimed *Joas* King, being the lawful Heir, anointed him in the Temple; and after they had slain *Athalia*, he succeeded to the Government, *2 Kings xi. 2 Chron. xxiii.*

*Joas* reigned 40 Years, and did that which was acceptable in the Sight of the Lord all the Days of *Jehojada* the Priest; but after his Death fell into evil Courses, and caused his Son *Zachariah* to be stoned to Death in the Upper Court of the Temple; for which Ingratitude the Lord stirred up the *Syrians*, who invaded *Judea*, and spoiled the City of *Jerusalem*: in which War all those that stirred up the King to Idolatry were slain; and a while after some of his Courtiers killed him as he lay sick in his Bed, and buried him in *Milo*, the City of *David*, *2 Kings xii:*

*Amaziah* was 25 Years of Age when he was enthroned by his Father, and ruled one Year while he was sick, and 28 after his Death. He went with his Army from *Jerusalem* to *Saelag*, 40 Miles South; and in the Valley of *Salt*, put to Death a Multitude of the *Idumæans*, took this strong Town, and called it *Jothal*, i. e. the Ear of our Lord, because God in that Place heard his Prayer. Near this Place he commanded 10,000 *Idumæans*, taken in War, to be cast headlong from the Top of an high Rock, which shattered their Bones to Pieces, *2 Kings xiv.* Then returned to *Jerusalem*, and began to worship the Gods of the *Idumæans*, which he brought along with him, *2 Chron. xxiv.* After which he went to *Belshemes*, four Miles, there was overcome by *Joas* King of *Israel*, *chap. xiv.* who carried *Amaziah* Captive to *Jerusalem*, *2 Kings xiv.* From whence he fled to the City *Lachis*, and there was slain by his own Servants, *2 Chron. xxv.* and his Body was brought and buried in the City of *David*, *2 Kings xiv. 2 Chron. xxv.*

*Azariah*, or *Uzziah*, succeeded his Father: He did those Things at first that pleased the Lord, and the Lord blessed him. He began his Reign when he was 16 Years old, and reigned 52 Years. He took several large Cities and Towns, fought against and conquered the *Philistines*, *Arabians*, and *Ammonites*, *2 Chron. xxvi.* And then returned to *Jerusalem*, lifted up with the Prosperity of Fortune; and not content with his regal Dignity, he endeavoured to have chief Authority over the Priests also, and went into that Part of the Temple where the Altar of sweet Incense stood, where it was lawful for none to go but the Priests, and there took upon him to offer Incense; but as he was offering, the Lord struck him with Leprosy, and his Son *Jotham* reigned in his Stead; but he soon died, and was buried in the King's Garden at *Jerusalem*, and not in the Sepulchre of the Kings, *2 Kings xv. 2 Chron. xxvi.*

*Jotham* began to reign when 25 Years of Age: He adorned the House of the Lord: He went and invaded the Country of the *Ammonites*, and conquered and made the whole Land pay Tribute, even 100 Talents of Silver of the common Weight, 10,000 Measures of Wheat, and 10,000 of Barley yearly, which held three Years: He went back from the Land of the *Ammonite* to *Jerusalem*, 60 Miles, where, after he had adorned the Temple with many princely Buildings, he died about the 41st Year of his Age, *2 Kings xv.*

*Abaz* succeeded his Father, and reigned wickedly 16 Years, 2 *Kings* vi. 2 *Chron.* xxviii. worshipped Idols, burnt his Son in the Valley of *Gehinnom* as an Offering unto *Molock*; wherefore God stirred up *Resin* King of *Syria*, and *Pekab* King of *Israel*, who wasted and destroyed his Kingdom, and in a Battle conquered him, and put 120,000 of his Men to the Sword. *Resin* went and took *Elatb*; so that he lost more than his Father had gotten. Being thus suppressed, he sent to crave *Tiglath Phulasser*, King of the *Affyrians*, at whose Request he sent a great Army from *Nineveh* to *Damascus*, 520 Miles, and there overcame *Resin*, and put him to Death, and took captive 242,000 of the People of *Damascus*, and sent them to *Cyrene*, a Country in *Africa*, 2 *Kings* xvi. Then he came to *Damascus* to meet his Friend *Tiglath Phulasser*, to rejoice with him for this happy Victory, he saw an Altar there very glorious, and sent *Urija*, the Chief Priest, to take a Draught, and erect one like it at *Jerusalem*, 2 *Kings* xvi. But yet he continued in his Impiety and Idolatry, without any Regard or Fear of God; therefore the Lord stirred up more Enemies, *viz.* the *Idumeans*, who took many of them captive; and the *Philistines*, who entered into the South Parts of *Judah*, and took *Bethfemes*, *Adjalon*, *Timnah*, *Socho*, *Gederth*, and *Gimso*, with their Villages. Thus *Abaz* all the Days of his Life did Evil in the Sight of the Lord, for which God punished him and all the Land; and in the 16th Year of his Reign he died, and was buried with his Father in the City of *David*.

*Ezekias* was born when his Father was but 13 Years of Age, which made it a Question whether he should succeed his Father or not in the Kingdom as lawful Heir: For according to the Course of Years and Chronology of Scriptures, we may find, that from the 13th Year of *Abaz*, to the first Year of the Reign of *Ezekias*, make just 15 Years: Therefore *Ezekias* began to reign about the End of the third Year of *Hosea*, King of *Israel*, 2 *Kings* xix. *A. M.* 3222, being 25 Years old, as appeareth 2 *Chron.* xxix. and governed the Kingdom with great Commendation 29 Years. First, he went to *Gaza*, and overcame a great Army of the *Philistines*, and recovered the Cities his Father had lost, according to that in the Prophet *Isaiah*, chap. xv. 2 *Kings* xviii.

From *Gaza* he came to *Jerusalem*, 44 Miles, and broke down the Places of Idolatry, and the Brazen Serpent made by *Moses* in the Wilderness, and called it *Nebustan*, a Brazen Thing, that hath nothing in itself of a divine Nature, and could neither profit nor hurt; therefore ought not to be worshipped. It was to be kept in Memory of that Sign of God shewed unto the Children of *Israel* in the Desert, when they were bitten and stung to Death by fiery Serpents, for looking upon this Brazen Serpent they were healed; but because of the Abuse thereof by the *Jews*, who turned it into Idolatry, it was broken to Pieces, *Num.* xxi. 2 *Kings* xviii.

In the 14th Year of his Reign, *Sennacherib*, that mighty Emperor of the *Affyrians*, having taken many Cities and Towns in the Holy Land, would also have besieged *Jerusalem*, and sent from *Lachish*, *Thartan*, *Rabsarim*, and *Rabsacha*, three mighty Princes, Ambassadors, with a great Train to attend them; these Men went about the City, to see in what Part it was most subject to Battery, and might easiest be got; so when they came to



the Conduit of the Upper Pool, by the Path of the Fuller's Field, between the Fish Gate and the Old Gate, in that Place where they might easiest be heard, they called to the King; but *Eliakim* the Son of *Hilkiah*, (which was *Hezekiah's* Steward) *Shebna* the Chancellor, and *Joab* the Son of *Asaph*, the Recorder, went upon the Wall; then *Rabshakeh* uttered blasphemous Words against the Lord: But *Ezekias*, when he heard what the Enemy had said, called all the Elders together, and sent for *Isaiab* the Prophet, the Son of *Amos*, and they went into the Temple of the Lord, and prayed. Wherefore the Lord heard their Prayers, and sent his Angel into the Camp of the *Affyrians*, and in one Night there were slain 18,500 Men, as they lay in their Tents before *Gibeab*, 10 Miles S. W. from *Jerusalem*, which at that Time they besieged. This great Deliverance happened *Anno Mundi* 3253, at the End of the 38th Year of the Age of *Hezekiah*, God struck him with the Plague. God oft times tries the Patience of his Saints with sundry Afflictions; but yet at his fervent Prayers he was restored to Health, and his Days were lengthened 15 Years; at which Time the Sun went back ten Degrees, according to the Variation of the Shadow in the Dial of *Jerusalem*, 2 *Kings* xx. *Isaiab* xxxviii. 2 *Chron.* xxxii. after which, being about 54 Years old, he died and was buried with his Fathers.

*Manasses* was but 12 Years old when he was crowned King: He grew a great Idolater, and put the Prophets of the Lord to Death, with such like Tyranny in *Israel*; wherefore the Lord stirred up the *Affyrians* against him, who overcame him in a great Battle, and took him Captive, carried him bound in Chains from *Jerusalem* to *Babylon*, 680 Miles: But after being humbled by his Afflictions, he came to the Knowledge of himself, repented of his former Evils, and prayed unto the Lord with fasting: Wherefore the Lord took Compassion on him, so that the King of *Babylon* mercifully loosed his Bands, and sent him to *Jerusalem*; where he adorned the Temple with several fair Buildings, left his Idolatry, and to the Day of his Death worshipped the True God, died in the 50th Year of his Age, and was buried in the King's Garden, 2 *Kings* xxi. 2 *Chron.* xxxiii.

*Amon* succeeded his Father, when 22 Years old. He reigned only two Years; because of his exceeding Idolatry the Lord cast him off, and some of his Servants put him to Death.

*Josiah* succeeded his Father when but 8 Years of Age, and governed *Israel* 32 Years with great Commendation, 2 *Kings* xxii. He went to *Bethel*, where, upon the Altar which *Jeroboam* built, he burnt the Bones of the Priests of *Baal*, as the Man of God, which came from *Judab*, had told *Jeroboam* 350 Years before, 1 *Kings* xiii. 2 *Chron.* xxxv. returned to *Jerusalem*, and celebrated the Passover with a solemn Feast, and a great Attendance, 2 *Kings* xxiii. 2 *Chron.* xxv. In the last Year of his Reign he went with his Army to *Megiddo* against *Pharoah Necho* King of *Egypt*; in which Battle he was slain with an Arrow in the 39th Year of his Age, and his Body was carried back to *Jerusalem*, where with great Lamentation it was honourably buried. 2 *Kings* xxiii. 2 *Chron.* xxv.

*Jehoahaz* succeeded his Father in the 23d Year of his Age. He reigned only 3 Months; for he went to *Riblah*, a City in the Tribe of *Naphtali*, 8 Miles from *Jerusalem*, where he was taken Prisoner by *Pharoah Necho*, 2 *Kings*

2 Kings xxiii. from whence he was led Captive by that Prince, bound in Chains, back to *Jerusalem*; who there appointed *Jehoiakim*, his elder Brother, to reign in his Place, 2 Kings xxiii. 2 Chron. xxvi. From *Jerusalem* he carried him to *Memphis*, the Metropolis of *Egypt*.

*Jehoiakim* governed 11 Years, was made King at 25, and paid to *Pharaoh* 100 Talents of Silver and a Talent of Gold for his Kingdom. He continued in Idolatry, and was sharply reprov'd by *Jeremiah* the Prophet, at which he was offended, and sought his Life. Wherefore the Lord stirred up *Nebuchadnezzar*, the second of that Name, Emperor of the *Assyrians* and *Babylonians*, who in the 11th of this King's Reign, came to *Jerusalem*, and took him Captive, tied in Chains, to have carried him to *Babylon*; but changing his Resolution, caused him to be put to Death, and cast out into the Fields of *Jerusalem* for a Prey to wild Beasts, *Jer.* xxii. 2 Kings xxiii.

*Jehoiachin* succeeded his Brother *Jehoiakim*, and began his Reign in 3351, and reigned only 3 Months and ten Days; which was about the 8th Year of *Nebuchadonozar* the Great; at which Time he was led Captive from *Jerusalem* to *Babylon*, together with *Mordicai*, and many other Nobles, which were 680 Miles, 617 Years before Christ, 2 Kings xxiv. 2 Chron. xxxvi. *Esther* ii. *Jer.* lii.

*Zedekiah*, the 19th and last King of *Judah*, was Son to good *Josiah* (yet an impious Tyrant) who by the Permission of *Nebuchadonozar* the Great, was King of *Judah* after his Brother, at 21 Years began to reign, in 3352, and 648 Years before Christ, and reigned 11 Years, 2 Kings xxiv; in the 11th Year of whose Reign *Jerusalem* was taken by *Nebuchadonozar* the Great, Emperor of the *Babylonians*. Wherefore *Zedekiah*, to escape the Brunt of the War, fled from *Jerusalem* with all possible Speed to *Jericho*, *Jer.* xxxix. 5. But upon the Plain near the City *Jericho*, he was overcome by the Princes of the *Chaldeans*, was carried to *Riblah* to *Nebuchadonozar*; who, after he had put all his Children to Death before his Face, put out both his Eyes, and led him Captive to *Babylon*, where he died miserably, 2 Kings xxv.

*Nebuchadonozar* began to lay Siege in the 9th Year of *Zedekiah*, in the Winter-time, Anno Mundi 3360, upon the 10th Day of the 10th Month *Tebeth*, which answereth to the 27th of *December*, which Day the *Jews* to this Day observe as a Fasting-Day. See *Jer.* xxxix. 5. 2 Kings xxv. Upon the 9th Day of the 4th Month *Thamuz*, which agreeth with the 10th Day of *July*, the City was taken, and *Zedekiah* put to Flight. Upon the 7th of the 5th Month *Ab*, *Nabuzaradan* chief Captain of the Army, was sent back by the Emperor, he destroyed and burnt the Houses and Buildings of *Jerusalem*, *Jer.* lii. Upon the 10th Day of the 5th Month *Ab*, which answereth to the 9th of *August*, being the Sabbath Day, the Temple of *Jerusalem* was set on Fire, *Jer.* lii. *de Bella Jud. Lib.* i. *Cap.* xxvi. 27. This first Captivity and Destruction of this noble City, happened in 3362, before Christ 638 Years, 390 being ended from the first Year of *Jeroboam* King of *Israel*, who set up the Golden Calves, and caused them to be worshipped. According to the Prophecy of *Ezekiel*, chap. iv. the Sins of *Jeroboam* should be grievously punished upon the People of *Judah*. And from the End of

of the 13th Year of *Josiah*, wherein *Jeremiab* first began to prophecy, until this Year in which the Children of *Israel* were carried away captive to *Babylon*, are numbered 40 Years; which, by *Ezek. chap. 4.* are called the Years of the Iniquity of *Judah*, because so long the *Jews* did contemn and despise the Admonitions of the Prophet *Jeremiab*.

The Country about *Babylon* is called *Kinar*, i. e. scattered; because the Builders of that Tower were divided in their Language, and scattered over all the Earth. *Nimrod* built *Babylon*, and became first great Commander of the World. He began his Reign *anno mundi* 1757; it is thought he reigned about 148 Years, and died in the Year of the World 1905. He endeavoured to conquer all his Neighbours, according to *Berosus, lib. 4.* *Nimrod* was accounted the Son of *Jupiter Belus*; and being angry with the holy Priests of the great God *Jehovah*, came with his Colony and People into the Field of *Shinar*, where he built this City, and laid the Foundation of a great Tower, made of Brick and Bitumen, lest a second Deluge should destroy it: But the Lord turned their Enterprizes into Evil, and divided their Language, so that their Minds, Manners, Understandings, Studies, and principal Actions were utterly changed; from whence the City was called *Babylon*, i. e. Confusion. *Josephus, lib. 1. cap. 9.* bringeth in a Saying of one of the ten Sibils (Women that had the Gift of Prophecy) which was, *That when all Nations of the Universe were of one Language, they should build an exceeding high Tower, as tho' they would have ascended by it into Heaven: but the Lord with a great Tempest, and dividing their Tongues, subverted their Enterprize; from whence it was called Babylon.* *Strabo* saith it was in the Compass of 380 Furlongs, i. e. 48 Miles; that in the Walls stood 100 Gates, and that the River *Euphrates* ran thro' it. This *Nimrod* was enrolled among their principal Gods, giving him the Name of *Saturn*. *Berosus* saith, that the *Babylonish Jupiter* succeeded this *Nimrod*, and after him *Ninus*, or, as some would have it, *Nimrod II.* and, after him, his Wife *Semiramis*, one of the manliest and most resolute Woman we read of. Each added much to the Beauty and Magnificence of this Place. In the great and mighty Tower stood the Temple of *Belus*, and his Sepulchre, not far from it in a Chapel, wherein was the Statue of *Jupiter*, all of pure Gold, worth 100 Talents, with several other Statues, Altars, &c. of pure Gold.

This City was afterwards taken by *Cyrus*, first Emperor of *Persia*, *anno mundi* 3431, before Christ 569, in the 70th Year of the Captivity of *Israel* and *Judah*, according to the Prophecy of *Jeremiab*, having triumphed over the Nations of the Earth 1600 Years, being then wasted and destroyed by *Cyrus*, and shortly after utterly ruined and laid waste by *Xerxes*, the fourth Emperor of the *Persians*, and so continueth to this Day, as *Strabo* saith. Where then, O World, is thy Prosperity, or Riches, or Glory, since in one Hour thou art consumed, in the other left desolate! Some Travellers have reported, that the Place where *Babylon* stood is become very stony and unfruitful, and that there stands the Ruins of a Tower, which the Inhabitants of *Pelugo* (a little Village upon the Banks of the *Euphrates*, at a little Distance) call the Tower of *Daniel*; in which was the Chamber where he used to pray to the Lord three Times a Day, the Win-

dows.



dows whereof looked towards *Jerusalem*, *Dan. vi.* They likewise say, that there remain Arches of a Bridge which *Semiramis* built, and the Foundation of the great Tower, whose Top would have reached to Heaven, being in Compass two Miles, but not very high; and that in the Ruins are so many venomous Creatures, none dare approach it; being so hateful to God, so it is hurtful to Man to this Day.

*Phul Belochus*, the first King of the *Affyrians*, that fought against *Israel* and *Judab*, began to reign, *2 Kings xv.* among the *Babylonians*, *anno mundi 3148*, and governed 40 Years.

*Tiglab Phulasser* succeeded his Father, and made a Conquest of all *Galilee*, and carried away the Children of *Israel* Captives into *Affyria*. He reigned 25 Years, *2 Kings xv. 2 Chron. xxviii.*

*Salmanasser*, who *Ptolemeus*, that excellent Mathematician, called *Nabonassar*, began to reign *Feb. 26, A. M. 3221*, before Christ 779, and reigned ten Years. He made a Conquest over *Hosea* King of *Israel*, for denying to pay him Tribute; and after three Years Siege, destroyed *Samaria* with Fire and Sword, conquering all the Country round, *2 Kings xvi.*

*Senacherib* succeeded his Father, and reigned seven Years. He endeavoured to carry the rest of God's People into Captivity, as we may read in the History of King *Hezekiah*. Hearing the *Arabians* had invaded his Country, he sent the second Time to *Jerusalem* where he blasphemed the Lord; and the Lord was offended, and sent his Angel, who, in one Night destroyed 185,000 of his Army. This sudden and unexpected Evil falling upon him, in great Fear he returned from *Lachis* to *Nineweh*, 692 Miles; from whence he brought his Army, and was there slain by his Sons in the Temple of his Idol God.

*Affarhaddon* succeeded his Father, and reigned ten Years in *Nineweh*, the chief City of the *Affyrians*. *Merodach*, a *Chaldean*, rebelling against *Senacherib*, continued his Government in *Babylon* eleven Years, *i. e.* one Year of *Senacherib's* Reign, and all the Reign of *Affarhaddon*, his Son; in which Time he conquered the *Affyrians*, and made them subject to the Empire of the *Babylonians*. In the 12th Year of the Reign of *Hezekiah*, *Affarhaddon* died, *anno mundi 3247*.

*Merodach*, first Emperor of the *Babylonians*, was Son of *Baladan*, Prince of *Babylon*, who ruled at the Time that *Senacherib* had the Overthrow in *Judab*; at which Time he took upon him the absolute Command of the City and whole Empire, *anno mundi 3236*, before Christ 764: And after the Death of *Affarhaddon*, he became Emperor of all *Affyria*, and reigned after that 40 Years.

*Ben Merodach* succeeded his Father, and reigned 21 Years.

*Nebuchadnezzar*, or *Nebuchadonozar*, was the most potent King of all the *Babylonians*, and obtained the chief Command, *anno mundi 3308*, before Christ 692 Years. He reigned 35 Years, and held his Court sometimes in *Nineweh*, *Judges i.* He made War with *Pharaoh Necho*, King of *Egypt*, *2 Kings xxv. 2 Chron. xxxv.* in the Valley *Megiddo*, where *Josias* was slain. *Herodotus*, *lib. 2.* mentioning the Battle, calleth this Place *Magdalum*, of which *Jeremiah* also speaketh: But they were Towns in the Tribe

Tribe of *Manasses*, near to the Plain where this Battle was fought ; in which Country *Mary Magdalen* was born.

*Nebuchadnezzar*, or *Nebuchadonozar* the Great, which *Ptolemeus* calleth *Nebupollaffer*, second of that Name, created Emperor of *Babylon* while his Father was alive, in the third Year of *Joachim*, King of *Judah*. He came to *Jerusalem*, and besieged it so vigorously. as obliged *Joachim* to pay him Tribute for 37 Years: And as *Berosus* saith, *lib. 3.* a little after, in 3343, before Christ 657, he went with his Army against the *Syrians*, *Phœnicians* and *Egyptians*, that rebelled from *Babylon* to *Carchemis* in *Syria*, where he overthrew *Pharaoh Necho*, *Jer. xl. Herod. lib. 2.* then went to *Jerusalem*, and took *Daniel* and his Companions Captives, and brought them to *Babylon*; then he went to *Pelusio*, 112 Miles, and conquered all the Land of *Egypt*, put to Death *Pharaoh Neco*, and made *Psammetius* his Son, King in his stead. *Jeremiah* told of this War, *chap. xxv. 26.* From *Pelusio* he returned to *Babylon*, 800 Miles; and soon after his Father died, and he succeeded, and reigned 43 Years. In the 11th Year of *Joachim* he went again from *Babylon* to *Jerusalem*, and by Policy took that City, and put the King to Death, according to the Prophecy of *Jeremiah*, *chap. xxii. 2 Kings xxiv.* and after he had made *Jechonias*, his Son, King, returned to *Babylon* again. In three Months after he went the third Time to *Jerusalem*, fearing *Jechonias* would rebel and revenge the Death of his Father; and in the eighth Year of his Keign, took *Jechonias*, *Marodoche*, and 3000 of the Nobility and others of the *Jews*, and carried them Captives to *Babylon*, *2 Kings xxi. 2 Chron. xxxvi. Esh. ii.* Nine Years after he came the fourth Time to *Jerusalem*, and besieged the City, because of the Impiety and Rebellion of *Zedekiah*, King thereof. During this Siege he took diverse Towns, *Jer. xxxiv.* *Pharaoh* coming with an Army out of *Egypt* to *Zedekiah*, he raised his Camp, and went into *Egypt* 480 Miles, which obliged *Pharaoh* to return. In the Emperor's Absence *Jeremiah* foretold the Destruction of the City, and would have fled thence into the Tribe of *Benjamin*; but in the Way was taken in the Gate of *Benjamin*, and cast into Prison, *Jer. vii.* A while after *Nebuchadnezzar* returned out of the Desert of *Zur*, where he went to meet the *Egyptians*, and utterly destroyed the City of *Jerusalem*, and carried away the Vessels and Ornaments of the Temple to *Babylon*, *2 Kings xxv. 2 Chron. xxxvi.* From *Jerusalem* he went to *Riblah*, in the Tribe of *Naphthali*, 48 Miles, where he put out *Zedekiah's* Eyes, and killed his Children, *2 Kings xxv.* After which he went and destroyed *Tyrus*, according to the Prophecy of *Ezekiel*, *chap. xxvi.* so went thro' *Egypt*, 480 Miles, conquering all the Countries and Provinces as he went along, even the *Ammonites*, *Moabites*, *Philistines*, *Idumeans*, and *Egypt* itself, and made them tributary to him, *Isa. xv. 16, 19. Jer. xlv. 47, 38, 49. Ezek. xxv. 29.* From *Egypt* he returned to *Babylon*, 960 Miles; and from that Time till his Death he was Emperor of all these Kingdoms.

In the second Year of his Empire *Daniel* expounded unto him his wonderful Dream, under the Similitude of an Image, setting forth the Condition of the four Monarchies of the World, *Dan. ii.* Not long after he caused *Shadrach*, *Mesheck*, and *Abednego*, to be cast into the fiery Furnace, because

because they refused to worship the golden Image which he had set up, *Dan. iii.* Also this *Nebuchadnezzar*, for his great Pride and Arrogancy, was by God struck mad, and in a deep Melancholly, under which Disease he continued for the Space of seven Years, tied in Bonds and Chains, running up and down like a Beast, and feeding upon Grass and Roots, until he came to understand that God, the Governor of Heaven and Earth, had the disposing of Kingdoms and Governments, giving them to whom he listed, and again taking them away: At the End of which Time he was again restored to his Understanding and Empire, and afterwards beautified the City of *Babylon*. Having reigned 43 Years, he died, and was buried beside his Father in the City, *anno mundi* 3387, before Christ 613, having travelled 7892 Miles.

The City of *Pelusia* before mentioned, was built by *Peleus*, the Father of *Achilles*, from whence it took its Name. Not far from this City, in the Mountain *Cassius*, upon the Borders of *Arabia Petrea*, where the Temple of *Jupiter Cassius* stood, is to be seen the Tomb of *Pompey* the Great, beautified and adorned by *Adrianus Caesar*, as *Capicolinus* saith. At this Day this City is called *Damiata*. You may read of it in *Ezekiel*.

*Tyrus* or *Zor*, was situated upon a high Rock, compassed about with the *Mediterranean Sea*, 106 Miles North of *Jerusalem*, and a famous Mart Town for all the Holy Land. By the Description of *Ezekiel* it seems to have been much like unto *Venice*, *Ezek. xxvii.* *Jer. xx.* *Isa. xxvii. 28.* Many other Prophets prophesied against this Town, saying Out of the Land of *Kitchim*, i. e. from *Macedonia*, the Destroyer of *Tyrus* should come; as after happened: For *Alexander* the Great, King of *Macedon*, besieged that Town, and in the seventh Month took it; for obtaining whereof he was constrained to fill up the Sea which compassed it about, containing 700 Paces, and made it firm Land for his Army to pass upon to the Walls of the City. In this Country the famous Civilian *Ulpian* was born; and upon the Borders of *Tyrus* and *Sidon*, Christ cured the Daughter of a *Canaanitish* Woman of a Devil, *Mat. xv.*

*Amilinus*, Evil *Merodab*, Son of *Nebuchadnezzar*, the Great, succeeded his Father, *anno mundi* 3388, before Christ 612. In the first Year of his Reign he set at Liberty *Jechonias*, King of *Judah*, and gave to him the Title, Dignity, and Maintenance of a King, *Jechonias* being then 35 Years of Age, and 37 after he had been in Captivity, *2 Kings ult.* *Jer. ult.* whence it is concluded by most, that this Emperor embraced the Doctrine of *Daniel* concerning the true God, as did his Father; who by publick Edict, professed it to the whole State, and caused it to be published thro' his Dominions; and therefore shewed Favour to *Jechonias*: and from hence 'tis thought, that those which were impious Princes about him, called him *Amilinus*, i. e. the circumcised, evil, simple, and foolish *Moradab*. His Wife's Name was *Nitocris*, according to *Herod, lib. 1.* She set off many Buildings in *Babylon*, and was Mother to *Balthasar*, the last Emperor of the *Assyrians*, *Dan. v.*

*Niriglissoroor*, whose Surname was *Regassar*, Emperor of *Babylon*, was son-in-law to *Nebuchadnezzar* the Great, having slain Evil *Merodab*, his



Wife's Brother, reigned over the *Babylonians* and *Affyrians* four Years, as *Berosus* saith.

*Labassardach* succeeded his Father, and reigned only nine Months, dying without Male Issue.

*Balthazar Nabonidus*, the last Emperor of the *Babylonians* and *Affyrians*, whose Sirname was *Labynitus*, the Son of *Evil Morodach* and *Nitocris*, obtained the Empire, and reigned 17 Years, anno mundi 3415, before Christ 585. This is that *Balthazar*, saith *Josephus*, lib. *Ant.* 10. chap. 13. which *Daniel*, chap. v. calleth the Son of *Nebuchadonozar*; tho' indeed he was but his Son's Son, as may be gathered from *Jer.* xxv. *All Nations shall serve Nebuchadonozar, and his Son, and his Son's Son.* This Man, as he was celebrating a Feast unto *Venus*, amongst a great Number of his Nobility, he saw a Hand-writing upon the Wall, as we read, *Dan.* v. Some say, that at that very Time the City was taken by *Cyrus*, and he put to the Sword in those Sports and Pastimes: However, certain it is, he was slain at a Banquet, lost his Empire, and was the last of all the *Affyrian* Emperors.

*Sisack* was a proud and presumptuous Prince, first King of *Egypt* that fought against the Kings of *Judah*. He made War upon *Rehoboam*, the Son of *Solomon*. In the last Year of his Reign, and first of *Rehoboam's*, he came with 1200 Chariots, and 60,000 Horse, from *Memphis* to *Jerusalem*, 844 Miles, and besieged the City, and took it: waited it, and spoiled the Temple, took thence the Golden Shields which *Solomon* had made, and destroyed that beautiful House of God: From whence that Saying of his own was verified, *That it is a great Evil upon the Earth, for a Man to take Care to lay up Riches and Treasures in this World, yet knoweth not who shall inherit it:* For in less than five Years after, all his Labour and Pains were made desolate by this King, who returned with the Spoils of the Temple and City to *Memphis*; where the Lord struck him, the Year following, with a grievous Disease, of which he died miserably.

*Pbarah Necho*, who made War upon *Josiah* King of *Judah*, was one of the greatest of all the *Egyptian* Kings, in the 13th Year of his Reign made War upon *Nebuchadnezzar* I. and in the Valley of *Megiddo*, near *Magdala*, fought a great Battle, wherein *Josiah* was wounded to Death. From this Valley he went to the River *Euphrates*, and fought a second Battle with *Nebuchadnezzar*, lost the Day, was put to Flight, and fled to *Riblah*, in the Land of *Chamath*, 320 Miles. Near to the Lake *Samachonites*, he overcame *Joachas*, King of *Judah*, and took him Prisoner, and led him bound to *Jerusalem*, and made *Joachim* his Brother King in his Place, then returned to *Memphis*. Four Years after he went to *Euphrates*, and was overcome a second Time by *Nebuchadnezzar*; who pursued him, took all *Egypt*, with himself, and made his Son King in his Stead. See *Jer.* xxv. 26.

## E Z R A.

## Question.

**WHO** wrote this Book?*A. Ezra, the Author, or Amanuenfis of Nehemiah.**Q. What was Ezra?**A. A Priest and skilful Scribe of the Law of God, in bringing all Things in Church and State into a Conformity to the Rules thereof.**Q. Of what Nation was he?**A. A Jew, of the Family of Aaron.**Q. How many Things do we generally learn by this Book?**A. Four.**Q. Which is the first?**A. The Truth of God's Mercy; according to his Promise, after seventy Years were expired, he delivered his People, out of Captivity.**Q. By the Favour of whom?**A. Of Cyrus, King of Persia, chap. i.**Q. Who brought them home?**A. Zerobabel and Ezra.**Q. What was Zerobabel?**A. He was a Captain and Leader of the Israelites, out of Captivity, to Jerusalem, with Joshua the chief Priest with the holy Vessels, and a Commission to build the Temple, and establish the Government of the Jews.**Q. What is the second Thing we learn by this Book?**A. Thankfulness, which ought to be in us for God's Benefits, as was in the Israelites after their Return, chap. vii. 27.**Q. What is the third?**A. The Care that we ought to have to establish true Religion by the Example of the Israelites, who never ceased, 'till they had built the Temple of the Lord, and published his Laws, chap. vi. 15.**Q. What is the fourth?**A. When we are once planted in Peace, and have the Use of true Religion, to labour as the Israelites did for the Preservation of human Society, by seeing good Laws executed, chap. x.*

*Obs. Zerobabel carried the People of Israel from Babylon to Jerusalem, 680 Miles, in the first Year of Cyrus Emperor of Persia, in 3433, and in the seventh Year of his Government. He went then to Susa, thence to Babylon, so back to Jerusalem; and in the next Year, the Beginning of the second Month, or 21st of May, in the third Year of Darius Hystaspes, Zerobabel and Joshua began to build the Temple, and finished it in the sixth Year of the same King, who, after a Reign of 36 Years, was succeeded on the Throne of Persia by his Son Xerxes, whom he had by Astossa, the Daughter of Cyrus, the first Founder of the Persian Empire.*

This *Xerxes* is the *Abasuerus* mentioned by *Ezra*, chap. iv. 6. in whole Reign the Enemies of *Judah* and *Jerusalem* wrote an Accusation to the King, telling him it was a rebellious City, &c. upon which he gave Commandment to cause these Men to cease building: But by their Application to *Artaxerxes*, the next Successor, the Rolls were searched, and the King finding the Decree of *Cyrus*, maketh a new Decree in 3511; and in the seventh Year of this King, *Ezra*, to whom this Commission was granted, came to *Abava*, a River near *Babylon*, where he assembled a great Multitude of the *Jews*, and from thence he sent proper Persons into the *Caspian* Mountains in *Chaldea*, to invite such *Jews* as could be found there, of which were principally the *Levites* in Captivity; and being thus met together, he then, in a solemn Manner, celebrated a Fast unto the Lord, and, by fervent Prayer, besought his Aid and Furtherance in their Enterprize; and on the twelfth of the Month *Nisan*, set forward for *Jerusalem*, where they arrived in Safety on the first Day of the fifth Month, having spent four Months on their Journey, chap. vii. 9. On his Arrival, he delivered up to the Temple his Offerings, which had been made to it by the King and his Nobles, and the rest of the People of *Israel* that staid behind. And then having communicated his Commission to the King's Lieutenants and Governors, throughout all *Syria* and *Palestine*, he betook himself to the Execution of its Contents; which fully authorized him to settle both the Church and State of the *Jews* according to the Law of *Moses*, and to appoint Ecclesiastical and Civil Officers, Princes and Governors, as himself thought proper; also Judges to punish Offenders according to the Demerits of their Crimes. With all this Power was *Ezra* invested, and he continued to execute it with Fidelity for the Space of 13 Years, till *Nehemiah* arrived with a new Commission from the *Persian* Court to rebuild the Walls of *Jerusalem*; after which *Ezra* continued to do the same Things by the Authority of the new Governor, as he had done before by his own; and by their thus joining together in the same holy Undertaking, and their mutual Assistance of each other therein, it exceedingly prospered in their Hands; till at length, notwithstanding all Opposition, both from within and from without, it was brought to full Perfection, 49 Years after its Commencement by *Ezra*.

## N E H E M I A H.

Question.

**W**HAT was Nehemiah?

**A.** A *Jew*, Cup-bearer to *Artaxerxes*, and a Man in great Favour with the King.

**Q.** How did Nehemiah obtain Favour of the King.

**A.** By Prayer and Fasting he procured it from God.

**Q.** What learn we by that?

**A.**



*A.* That the Hearts of all Men be in God's Hands, and that it be he that gives Man Acceptance in the Eyes of Men.

*Q.* What was his Disposition?

*A.* He feared God, and desired the Good of his Country, as appears, First, by his daily Prayers; next, by the Lamentation he made for their Misery, chap. xiv. and lastly, by obtaining the Means to help them.

*Q.* He did not then, as many do in these Days, say, God help them only, and so forget the Misery of his Brethren; but did he labour to give them Succour?

*A.* He did; and procured a Licence of the King to get Provision for the repairing of Jerusalem, but out of Malice, Sanballat the Horonite, and Tobiah the Ammonite hindered him in his Work, chap. ii. 8.

*Q.* What do we learn thereby?

*A.* That the Devil and his Instruments still lie in wait to hinder virtuous Actions.

*Q.* How did they hinder the Jews?

*A.* By raising War upon them.

*Q.* Did the Jews then leave off their Enterprize?

*A.* No, they laboured with one Hand, and held the Sword in the other, chap. iv. 17.

*Q.* What doth their Diligence teach us?

*A.* In re-difying our Souls, and building up our Spiritual Man; to practise the Deeds of Charity with one Hand, in the other to hold the Shield of Faith, to keep off the Assaults of the Devil and his Instruments.

*Q.* What did Nehemiah repair in Jerusalem?

*A.* The Wall of the broken Building, decay'd Religion, and Corruption of Manners, chap. xiii.

*Q.* Was Nehemiah the sole Manager of this weighty Affair?

*A.* No, he was assisted by his faithful Friend Ezra, who before had the Government.

*Q.* What doth Nehemiah signify?

*A.* Comfort, and was a Type of our Lord Jesus Christ: For as he was sent to the dispersed Jews, to comfort and restore them into their own Country, and build Jerusalem; so Christ, our Comforter, was sent by his Father from the Throne of Heaven to refresh and comfort us by his Doctrine, and gather the dispersed Members of his Church into one Communion.

*Obs.* Nehemiah had an exceeding great Tenderness for the Country of his Fathers, tho' he had never seen it himself. One Day, as some Jews, who were newly come from Jerusalem, acquainted him with the calamitous State of that City, namely, that its Walls were beaten down, its Gates burnt, and that the Jews were become a Reproach among all Nations, he was so affected with this Account, that he devoted himself to Fasting and Prayer, and humbled himself before the Lord, that he might be favourable to

to the Design he then conceived of asking the King's Permission to rebuild the City. The Course of his Attendance at Court being come, he presented the Cup to the King according to Custom, but with a sad dejected Countenance; which the *Persian* Monarch took Notice of, and reproved *Nehemiah* for it, who immediately discovered to him the Cause of his Disquiet; at which *Artaxerxes* gave him Leave to go to *Jerusalem*, and to repair its Walls and Gates, in the 20th Year of his Reign, anno mundi 3524, upon Condition that he returned at the Time appointed. *Nehemiah* received a Letter of full Power, and went from *Susa* to *Jerusalem*, 920 Miles, and repaired the Walls and Gates in 52 Days, *Neb.* xii. 6. And when he had governed *Judea* 12 Years, he returned to his Master, according to the Order, at *Susa*, who suffered *Nehemiah*, at the End of his Reign, to go again to *Jerusalem*; where he died in Peace, having govern'd the People of *Judah* for the Space of about 30 Years.

## E S T H E R.

Question.

**WHO** wrote this Book of Esther?

Answer. King *Ahasuerus's* Chronicler, and chiefly contains the History of the Queen.

Q. What was Esther?

A. A poor Maid, but advanced to be the Wife of a King, to protect the *Jews*, her Countrymen, and to confound the Pride of *Haman*, their Enemy.

Q. What was Mordecai?

A. Cousin German to *Esther*, and her Nursing Father.

Q. What Vices do we learn to shun by the Contents of this Book?

• Not so disdainful neither, rather commendable, if the *Jews* be right they say *Ahasuerus* commanded her to come naked, to shew her extraordinary Beauty, like *Candaules*, a King of *Lydia*, who was slain by *Gyges* at the Instance of his Wife, because he would shew her to *Gyges* naked.

A. Disobedience of Wives to their Husbands.

Q. By the Example of whom?

A. Of *Vashti*, *Ahasuerus's* Queen, that refused to come to him when he sent for her\*.

Q. What was her Punishment?

A. She was banished the King's Company for ever in Disdain.

Q. What else?

A. Not to buy Sin with the Price of Money.

Q. By the Example of whom?

A. Of *Haman*, that would give the King Ten Thousand Talents of Silver to have the *Jews* destroyed, chap. iii. 9.

Q. What else?

*A.* Not to harbour Pride and Contempt in our Hearts.

*Q.* By the Example of whom?

*A.* Of the same Man, that wished the Death of every one that did not salute him.

*Q.* What was his Punishment?

*A.* He was hanged himself upon the Gallows which he made for another Man, chap. vii. 20.

*Q.* What Virtues do we learn out of this Book?

*A.* To observe Temperance in our Feasting.

*Q.* By the Example of whom?

*A.* Of *Ahasuerus*, that commanded during his Feast, no Man should be compelled to drink more than what he pleased, chap. i. 8.

*Q.* May not Christians be ashamed of this?

*A.* Yes; because he that was a Heathen thought it Sin to carouse; but we that know God, make it no Conscience to be drunk.

*Q.* What learn we else?

*A.* The fearless Courage and Resolution of zealous Women.

*Q.* By whose Example?

*A.* *Esther*, that hazarded her Life for her People, with this

Resolution, *If I perish, I perish*, chap. iv. i. 6.

*Q.* What Types and Allegories are in this Book of Esther?

*A.* Four very remarkable ones.

*Q.* Which is the first?

*A.* *Mordechius*, or *Mordecai*, signifies Bitterness, and contrite; *Esther*, a Virgin kept from the Bed of Man, an Image of the Church, hath a *Mordecai* for her beloved Spouse, even Jesus Christ.

*Q.* What is the second?

*A.* *Ahasuerus*, a noble Captain, typically represents God the Father. As the Emperor had the Command of 27 Provinces; so God our heavenly Father is the Emperor of all the World.

*Q.* What is the third?

*A.* The disdainful Queen *Vashti*, may be a fit Type of this wicked World, in respect of her Pride, and Excess in Drinking, Prodigality, and Luxury, contemning the King and Lord thereof.

*Q.* What is the fourth?

*A.* And *Haman*, a rebellious and proud Man, to the Devil; who at first was an Angel, but fell.

*Obs.* *Mordechius* was led Prisoner with *Jechonias* to *Babylon*; thence he went to *Susa*, where he brought up *Esther*, his Brother's Daughter, and taught her the Fear of God. This Maid was very beautiful and comely; wherefore at such Time as King *Darius Ahasuerus*, Son of *Hystaspes*, had caused all the beautiful Virgins of his Empire to be brought before him, that from amongst them he might chuse a Wife, *Mordechius* adorned this Virgin with goodly Apparel, and she also went with them; in whose Presence by his Instruction, she behaved herself so well, that the Emperor chose her from among the rest, and made her his Queen; she being at that Time but a poor Maid, and of poor Ability. They were married in *Susa*, in the second Year of his Empire, *Anno Mundi* 3454. From whence it is evident, "That Preferment cometh neither from the East, nor from the West, but from the Lord.



# The Book of J O B.

## Question.

**WHAT** learn we in general out of the Book of Job?

*A.* Three Things.

*Q.* Which be they?

*A.* 1<sup>st</sup>, God's Omnipotency.  
2<sup>dly</sup>, Man's Uncharitableness.  
3<sup>dly</sup>, Job's singular Virtue.

*Q.* How many Things are eminent in Job?

*A.* Five, 1<sup>st</sup>, Uprightness of Life in these Words: *And Job was an upright and just Man*, chap. i. 2<sup>dly</sup>, Patience in Afflictions: *Shall we receive Good at the Hand of the Lord, and not Evil*, chap. xi. 13. 3<sup>dly</sup>, Mutability of the World, in these Words; *Such Things as my Soul refused to touch*, (as are Sorrows) *are my Meat*, chap. vi. 7. 4<sup>thly</sup>, The Envy of the Devil in these Words: *Touch what he hath, and see if he will not blaspheme thee to thy Face*, chap. i. 11. 5<sup>thly</sup>, The Mercy of God, in these Words: *He maketh the Wound, and bindeth it up*, chap. v. 8.

*Q.* Wherein consisteth his Uprightness?

*A.* In three Things. In Holiness towards God, in Uprightness towards the World, and in Sobriety towards himself.

*Q.* How in Holiness and Uprightness?

*A.* He was the Eyes of the Blind, chap. x. 15. The Feet of the Lame, chap. xix. 15. He fed the Hungry, chap. xxxi. 17. He clothed the Naked, chap. xxxi. 19. He stood with the Widow and the Fatherless, chap. xxxi. 16, 21. He harboured the Stranger, chap. xxxi. 32. He judged justly, chap. xxix. 14.

*Q.* How in Sobriety?

*A.* His Heart was not infected with Lust, chap. xxxi. 7. Nor his Feet walked in Deceit, chap. xxxi. 5. Nor made he Gold his Hope, chap. xxxi. 24. Nor did his Mouth kiss his Hand, i. e. he was not vain-glorious, chap. xxxii. 27.

*Q.* Wherein consisted his Patience?

*A.* In bearing with the Mutability and Change of his Estate.

*Q.* Wherein consisted the Change of his Estate?

*A.* In five Things: 1<sup>st</sup>, He lost his Children and his Wealth, chap. ii. 2<sup>dly</sup>, His Body became leprous, chap. iii. 7. 3<sup>dly</sup>, His Friends upbraided him, chap. iv. 5. 4<sup>thly</sup>, His Wife forsook him, chap. xix. 17. 5<sup>thly</sup>, His own Servant despised him, chap. xix. 15, 16.

*Q.* Wherein consisted the Envy of the Devil?

*A.*

*A.* In tempting him many Ways, and by most grievous Calamities.

*Q.* Wherein appeared the Mercy of God?

*A.* In this, that as he did smite, so did he restore.

*Q.* How was Job restored?

*A.* To double the Wealth he had before, chap. xlii. 10.

*Q.* What do we learn by that?

*A.* That God's Mercy is greater than his Judgment.

*Q.* What have we when we come into the World?

*A.* Nothing.

*Q.* What shall we have when we depart?

*A.* As much, chap. i. 11.

*Q.* What shall he reap that plows Iniquity?

*A.* The same, chap. iv. 8.

*Q.* Can any Man say to himself, I am righteous?

*A.* No, not the Angels in Heaven, chap. iv. 18.

*Q.* What is Man born to by Nature?

*A.* To Travail, as naturally as it is for the Sparks to fly upwards, chap. v. 7.

*Q.* What should be shewed to a Man in Affliction?

*A.* Pity from his Friend, chap. vi. 14.

*Q.* To what may we compare feigned Friends?

*A.* To a River, that in Summer is dry, and in Winter is frozen, chap. vi. 15.

*Q.* To how many Things may we liken the vanishing Frailty of Man's Age?

*A.* To six: 1st, To the vanishing of a Cloud, chap. vi. 9. 2dly, To the Swiftnes of a Weaver's Shuttle, chap. vii. 6. 3dly, To a Shadow, chap. viii. 9. 4thly, To the hasty Speed of a Post, chap. ix. 25. 5thly, To the Sailing of a Ship, and the Flight of an Eagle, chap. ii. 29. 6thly, To a Flower that shooteth forth in the Morning, and is withered by Night, chap. xiv. 2.

*Q.* What shall devour the House of Bribes?

*A.* Fire.

*Q.* May a Man boast of the Greatness of his Birth?

*A.* No; because Corruption is our Mother, and Worms our Brothers and Sisters, ch. vii. 13.

*Q.* Tho' we die, what Comfort doth Job give us?

*A.* That we shall rise again, and see God in our Flesh, chap. xxi. 26.

*Q.* Of what Continuance is the Joys of the Wicked?

*A.* For a Moment, chap. x. 5.

*Q.* What may we think, when we see the Wicked flourish?

*A.* That they are kept to the Day of Destruction, chap. xi. 10.

*Q.* How comes Wisdom to Men?

*A.* Neither by Age nor Authority, but the Gift of God, chap. xxxii. 9.

*Q.* What is God in his Attributes?

*A.* Incomprehensible for Power, Justice, and Providence, chap. xxxiv. 26.

Q

Obs.

*Obſerv* Job was a holy and good Man; he dwelt in the Land of Uz, ſo called from Uz the Son of Aram, the Son of Shem, as St. Jerom upon *Gen* ſerveth, was thought to build *Damaſcus* in Syria, and all the Land to *Jordan* was called after his Name. There are two Towns in this Country, where Job is ſaid to have dwelt, i. e. *Aſtaroth* and *Saraim*, 52 Miles N. E. to *Jeruſalem*, the Inhabitants of which Town worſhipped the Goddeſs *Venus*, and called her *Aſtaroth*. St. Jerom ſaith, that the Sepulchre of Job was to be ſeen in his Time in that Town, and later Writers teſtify as much for their Times. The other Town was *Batzra*, mentioned in the 36th Chapter of *Gen*; and here 'tis thought Job was born: It lay beyond *Jordan*, in the Tribe of *Reuben*, 20 Miles N. E. of *Jeruſalem*; all which Country, in thoſe Times, were ſubject to the King of the *Edomites*, or *Idumæans*. See *Iſa*. vi. and *Joſ*. xx. Here Job for the moſt part continued.

He lived in the Time of *Bela* firſt King of the *Edomites*; and, according to the Opinion of St. Jerom, *Auguſtine*, *Ambroſe*, *Philo*, and *Luther*, was, for his excellent Virtue and ſingular Piety, choſen King, making all the neighbouring Princes tributary unto him: And as St. Jerom ſaith, (*ſic locis Hebræicis*) having obtained ſo large an Empire, removed his Seat to *Aſtaroth*, a ſtrong and well fenced City, where, in thoſe Times, as *Moſes* witneſſeth, *Gen*. xiv.) there inhabited many mighty Men, and noble Heroes, that ſo by their Virtue he might with the greater Facility ſuppreſs and conquer other Provinces.

There are many think him to be of the Stock of *Abraham*, and of the Family of *Eſau*, becauſe he is mentioned in *Gen*. xxxvi. where it is ſaid, that when *Bela* died, *Jobab*, the Son of *Zerab*, of *Bozran* *Beizrab*, reigned in his Stead: And St. Jerom, in his Preface upon the Book of *Job*, ſheweth, that he was but five Degrees removed from *Abraham*: For *Abraham* had *Iſaac*; *Iſaac*, *Eſau*; *Eſau*, *Reguel*; *Reguel*, *Serab*; *Serab*, *Job* or *Jobab*, King of the *Idumæans*, *Gen*. xxxvi. alſo *Iſhmael* had *Baſmath*, who was the Wife of *Eſau*, Mother of *Reguel*, Grandmother to *Serab*, and Great Grandmother to *Job*; ſo that by his Mother's Side he deſcended from *Iſhmael*, and by his Father's Side from *Eſau*; notwithstanding there are ſome that are of Opinion, that he deſcended from *Nabor*, *Abraham's* Brother, and was of the Family of *Ur*, *Nabor's* Son; which Opinion alſo St. Jerom mentioneth in his *Hebraical* Questions; but moſt of the ancient Fathers hold this nothing ſo probable.

*Luther*, upon *Gen* xxxvi. ſaith, that he was King, long Time before *Moſes* led the Children of *Iſrael* out of *Egypt*; for *Judah* and *Aſer*, the Sons of *Jacob*, had Children before they went into the Land of *Egypt*, *Gen*. xlvii. therefore *Reguel*, the Son of *Eſau*, might have Children alſo, ſince he was married long before his Brother *Jacob*. From whence it may be gathered, that *Job* was King of *Idumæa*, before *Jacob* and his Sons went into the Land of *Egypt*. For although the 14 Sons of *Eſau* governed the Land of *Edom* like ſo many Princes, of which Number *Reguel* the Grandfather of *Job* was one, becauſe they held it as their Inheritance; yet to avoid Sedition, they elected *Bela*, the Son of *Beor*, to be their King; after whoſe Death they choſe *Job*, becauſe he was an holy and juſt Man of God, who

without



without Doubt reigned a long Time; for he lived after his Afflictions, which God imposed on him to try him, 140 Years. *Philo*, the Jew, saith, he married *Dina*, the Daughter of *Jacob*. *St. Jerom* saith, an *Arabian*, by whom he had *Enon*; both these may be true, his first Wife being dead, he might marry an *Arabian*.

The Lord gave unto *Job*, after he had tried his Faithfulness, three Daughters so fair, that none were fairer in all the Land, namely *Jemima*, *Kekia*, and *Keren-hapuch*, *Job* lxii. After this *Job* lived 140 Years, and saw his Sons, and his Sons Sons, even four Generations; so *Job* died, being old and full of Days, i. e. he desired to live no longer.

After *Job's* Death, the Giants and Heroes in *Altharoth* fell again from the *Idumeans*; for when *Moses* brought the Children of *Israel* thro' the Desert of *Arabia Petraea*, they had conquered the Land beyond *Jordan*; and *Altharoth* had a King called *Og*, who governed all the Kingdom of *Rasban*. This Giant was of a mighty Stature, had a Bedstead of Iron nine Cubits long, i. e. four Yards and an half, and four broad, i. e. two Yards, *Deut.* iii.

In this History is set forth the Example of a singular Patience. This holy Man *Job* was not only extremely afflicted in outward Things, and in his Body, but also in his Mind, by great Temptations from his Wife and chief Friends, who by their vehement Words, and subtile Disputations, brought him almost to Despair. They set forth God unto him as a severe Judge and mortal Enemy, under Pretence of condoling him, and thereby tormented him more than all his other Afflictions. Notwithstanding, he constantly resisted them with Success. In this Story we may observe, that *Job* maintained a good Cause in a strenuous Manner. His Adversaries had a bad Cause, but they defended it very ill. *Job* held, that God punished Men according to their Sins; that he had secret Judgments which Man knew not; and that he was assured, that God had not rejected him; notwithstanding in his great Trials, he burst out into many Imprecations, seemingly so desperate in many Things, as if he would have resisted God himself. His Enemies maintained with prevailing Arguments, that God punished continually, according to Demerit, grounded upon his Providence, his Justice, and Man's Sins; yet they intended Evil, labouring to bring *Job* into Despair. *Ezekiel* commends *Job* as a just Man, equal to *Noah* and *Daniel*, *Ezek.* xiv. 14. and *St. James* sets forth his Patience for our Example, *James* v. 11.

Now from what has been said, the Existence of this holy Man is not to be disputed. See *Gen.* xxxvi. 32 to 39. *Job* i 1. *Ezek.* xiv. 14, 20. *James* v. 11, &c. and this Book of *Job* was received into the sacred Canon of Scripture, in the Time of *David* at least, if not sooner; the Subject of which comprehends the Misfortunes of *Job*, and his unhappy Catastrophe; it is entire, because it consists of a Beginning, Middle, and End, and it is rendered great, as well by the Characters as by the Event. The Diction is such as perfectly suits the tragick Muse; for it is sententious, sublime, and glowing to a Degree of Majesty, not to be found in any other Composition of this kind. It gathers new Strength in every

Period. The Machinery of this heavenly Poem comprehends all the grand Scenes of Nature ; the Sun, the Moon, the Planets, and Constellations ; the four Regions of Heaven and Earth, and the four Seasons of the Year. To these may be added the surprizing Meteors of the Skies, radiant Clouds, darting Corruscations, the glowing Rainbow, Storms of Hail, Snow, and Wind, and the awful Roll of Thunder, not to be imitated ; nor must we forget the majestick Horse, and the dreadful Behemoth and Leviathan, together with the other Animals that contribute to the Decoration of the Poem ; all which are described in so masterly a Manner, as fills the Imagination with Pleasure not to be expressed. We hereby learn, that all Things are ordered and disposed by Almighty God, without whose Command or Permission, neither good Angels, nor Devils, nor Men, nor any other Creature, can do any Thing ; and that as his Power is infinite, so is his Wisdom and Goodness, which are able to bring Good out of Evil. And therefore, we ought not to complain of him in any Condition, as if he neglected us, or dealt severely with us ; but rather submit ourselves to his blessed Will, which never acts without Reason : Instead of murmuring in such a Case, this Book effectually teaches us to resign ourselves absolutely to our Sovereign Creator ; silently to adore and reverence the unfearchable Depth of his Counsels, which are conducted with unerring Wisdom ; contentedly to bear what he inflicts upon us ; still to assert his Righteousness in the Midst of those Calamities, that befall the Good ; and in the most prosperous Successes of the Wicked, stedfastly to believe that all at last shall turn to our Advantage, if, like his Servant *Job*, we persevere in Faith, Hope, and Patience.



[illegible]





Praise ye the Lord, sing unto the Lord a new Song. Praise him in  
Sanctuary. Praise him in the Firmament of his Power. Praise him  
with stringed Instruments, and Organs. Let every Thing that has  
Breath, praise the Lord. Praise ye the Lord. Hallelujah. Psalm. 150.

# The Book of PSALMS.

Question.

*WHO wrote the Psalms?*

*A.* David, the Son of Jesse, wrote most of them; Asaph, of the Tribe of Levi, who flourished in King David's Time, those which go under his Name, Moses, Heman, Jeremy, and some others not mentioned.

*Q. What is the general Doctrine of the Psalms?*

*A.* Confession of Sins, and Prayer, that God would continue his Favour towards us: and Thanksgiving for his Benefits received.

*Q. What Man is blessed?*

*A.* He that contemneth not God's Word, but meditates upon his Law Day and Night.

*Q. What is he like?*

*A.* He is like a Tree planted by the Water Side.

*Q. What Man is cursed?*

*A.* He that sitteth in the Seat of the Scorners of God's Word.

*Q. What is he like?*

*A.* He is like Chaff scattered before the Wind.

*Q. Who conspired against God and his Anointed?*

*A.* The Heathen and wicked Doers, but their End was Wrath and Destruction.

*Q. Have the Children of God any Enemies?*

*A.* They have many, *Psal.* iii. 1.

*Q. What Remedy have they against them?*

*A.* A Confidence in God, and sure Dependence on his Assistance, *Psal.* iii. 3.

*Q. Who are they that God hates?*

*A.* The Workers of Iniquity, especially the Blood-thirsty, the Deceitful, and the Proud.

*Q. How will he reward the Lyars?*

*A.* He will destroy them, *Psal.* v. 6.

*Q. How doth the most righteous of the Saints desire God to deal with them?*

*A.* As David did, in Mercy, not in Wrath and Anger, *Psal.* vi. 12.

*Q. Who turns the Glory of God into Shame?*

*A.* Lovers of Vanities and Lyes, *Psal.* iv. 12.

*Q. What is a Persecutor of God's People compared unto?*

*A.* A Lion; because like a Lion, he will tear in Pieces and devour, *Psal.* vii. 2.

*Q. If the Wicked seek to obscure the Glory of God, how will he seek to reveal his Praises?*

*A.* Even by the Mouths of Babes and Sucklings, *Psal.* viii. 2.

*Q. Where may we always find Occasion to glorify God?*

*A.* In the Wonders of his Works, the Creatures made for us, and subjected unto us, *Psal.* viii. 5, 6.

*Q. How is God to be praised?*

*A.*

*A.* With the whole Heart,  
*Psal. ix. 1.*

*Q.* How will the Lord judge  
the World?

*A.* In Righteousness, *ver. 8.*

*Q.* Are the Poor despised in  
God's Sight?

*A.* No, he is their Refuge,  
*ver. 9.*

*Q.* What is the Practice of the  
worldly Man?

*A.* Fraud, Rapine, Tyranny,  
*Psal. x.*

*Q.* What is his Reward?

*A.* Fire, Brimstone, and stormy  
Tempests.

*Q.* To whom may these that  
are oppress'd betake themselves in  
their Affliction?

*A.* To God at all Times, and  
in all Places, and not without  
much Comfort, *Psal. xi. 1.*

*Q.* How many are the Righteous?

*A.* On Earth none. There is  
not one that doth Good, no not  
one, *Psal. xiv.*

*Q.* What is the Condition of  
those that trust not upon God?

*A.* To be always in Fear, even  
where no Cause of Fear is, *Psal. xiv. 5.*

*Q.* Who shall dwell in God's  
holy Hill?

*A.* He that speaketh Truth,  
slanders not his Neighbour, nor  
gives his Money in Usury, *Psal. xv. 3, 5.*

*Q.* Of whom did David prophesy?

*A.* Of Christ; in these Words,  
Thou shalt not leave my Soul in  
the Grave, nor suffer thy holy  
one to see Corruption. And,

moreover, I am a Worm, and  
no Man; all that see me, laugh  
me to Scorn, they shake their  
Heads at me, saying, He trusted  
in God, let him deliver him,  
*Psal. xxii. 6, 8.*

*Q.* Was this fulfilled in Christ?

*A.* It was, See it, *Mat. xxvii. 43.*

*Q.* What may we learn of David,  
when we go to the House of  
God?

*A.* To prepare ourselves. To  
wash our Hands in Innocency,  
and so to compass his Altar, as  
David did. *Psal. xxvi. 6.*

*Q.* What is true Felicity?

*A.* The Fruition of Christ  
Jesus, Face to Face, in Righteousness, *Psal. xvii. 15.*

*Q.* How do the Godly affect the  
Word of God, and the Knowledge  
of it?

*A.* More than Gold, than  
much fine Gold, and more than  
Honey, or the Honey-comb,  
*Psal. xix. 10.*

*Q.* In what do the Men of the  
World put their Trust?

*A.* In the Things of the World,  
some in Chariots, and some in  
Horsemen, *Psal. xx. 7.*

*Q.* In whom do the Children of  
God place their Hope and Confidence?

*A.* In God: We will remember  
the Name of the Lord our  
God, *Psal. xx. 7.*

*Q.* What Success have the former?

*A.* They are brought down  
and fallen.

*Q.* And what the latter?

*A.* They are risen, and stand  
upright, *ver. 8.*



*Q. Whom will the Lord teach in his Way?*

*A. The humble in Heart, Psal. xxv. 9.*

*Q. How doth the Lord love?*

*A. More than Father or Mother; for when they forsake us, he will take us up, Psal. xxvii. 10.*

*Q. What is it that upholds the Righteous, and keeps them from falling down, and fainting?*

*A. Faith in God, and Hope to see the Goodness of the Lord, in the Land of the Living, Psal. xxvii. 13.*

*Q. He will not then be angry for ever?*

*A. No, his Anger endureth but a while; and tho' Sorrow be this Night, we shall have Joy To-morrow, Psal. xxx. 5.*

*Q. What must we do when we have sinned?*

*A. Confess our Wickedness, tho' it be against ourselves.*

*Q. What follows?*

*A. Forgiveness, Psal. xxxii. 9.*

*Q. Is it enough for us to eschew Evil?*

*A. No; we must likewise do Good, Psal. xxxiv. 14.*

*Q. Doth David curse his Enemies, and pray for their Confusion?*

*A. He doth very often, Psal. xxxv. 4.*

*Q. May we do so to ours?*

*A. We may not; we are commanded to bless them, to pray for them, and to do them Good.*

*Q. Was this any sinful Passion in David, that he so often breaks out into it?*

*A. Nothing less. The Prophets had not Commission only, but Command from the Spirit of God, to curse their Enemies.*

*Q. May the Wicked prosper?*

*A. Like a green Bay Tree; but they shall quickly wither, Psal. xxxvii. 35, 36.*

*Q. May the Righteous be miserable in this World?*

*A. Yes; but their Inheritance shall be perpetual, Psal. xxxviii. 18.*

*Q. Were never any of God's Children Beggars?*

*A. Yes, no doubt, many, Elias, Lazarus, &c.*

*Q. Why doth David profess that he never saw them forsaken, nor their Seed begging their Bread?*

*A. It must either be taken of the Prophet's Experiment, that himself never saw it; or else the Word forsaken is the Limitation of the Sentence, thus, I never saw the Righteous so begging their Bread, that they were utterly and finally forsaken.*

*Q. Doth not God know all our Miseries and Afflictions?*

*A. He doth; nothing is hid from him.*

*Q. What then needed David, or need we, so fully to open to him our Woe and Wretchedness, as Psal. xxxviii?*

*A. God suffers himself as it were to be moved by the Earnestness and Importunity of our Prayers; commending this to us, as the only Means to compass what we stand in need of from him.*

*Q.*

*Q. How was the Psalmist afflicted with his Sins?*

*A.* The Numbers of them being more than the Hairs of his Head, did so oppress him that he could not look up to God's Mercy, for his Heart failed him, *Psal.* xl. 12.

*Q. Is this the Condition of every true Believer?*

*A.* It is to be often dejected, affrighted, disquieted, nay, cast down, by reason of the Weight and Number of their Sins.

*Q. Had the Prophet the undoubted Faith of the Resurrection?*

*A.* He had, Witness himself: God will redeem my Soul from the Power of the Grave, for he shall receive me, *Psal.* xlviii. 16.

*Q. What is the Sacrifice God delights in?*

*A.* A broken Spirit, a broken and a contrite Heart.

*Q. Is this sure of God's Acceptance?*

*A.* It is; God will not despise it, *Psal.* li. 17.

*Q. What is the Property of natural Men?*

*A.* Very foolishly to persuade themselves that there is no God, or none that considers them.

*Q. What follows from hence?*

*A.* They go back, and become wholly unclean; not one of them doth good, *Psal.* liii.

*Q. What was the special Fruit of the Psalmist's Faith?*

*A.* Fearlessness of Men. In God have I put my Trust: I will not fear what Man can do unto me, *Psal.* lvi. 11.

*Q. What is the Vanity of rich Men?*

*A.* They heap up Wealth, but know not who shall enjoy it, *Psal.* xxxix. 6.

*Q. When the Oppressed mourn, what doth God?*

*A.* He gathers their Tears into a Bottle, and keeps a Register of their Wrongs, *Psal.* lvi. 8.

*Q. To what End?*

*A.* To pour so much Vengeance upon their Oppressors Heads.

*Q. What Encouragement have we to rely on God?*

*A.* The Experience of his former Goodness, *Psal.* lxi. 3.

*Q. Unto whom did the Psalmist apply in Prayer?*

*A.* To God only, and not to Saints or Angels?

*Q. Is it not good for us to pray unto them?*

*A.* No, it is rather irreligious and unprofitable.

*Q. How irreligious?*

*A.* Because it dishonours God, taking away from him his Worship.

*Q. How unprofitable?*

*A.* In that we pray to them that cannot hear us, much less help us.

*Q. What State of Man is most safe and certain?*

*A.* The State of the godly, that have God for their Friend, and the Angels for their Guardians.

*Q. How does God find the true Dispositions of his People?*

*A.* By Trial: He tries them as Silver is tried, in the Fire of Affliction, *Psal.* lxvi. 10.

*Q. In the Sea of this Life, what Help have we to save us from drowning?*

*A. A Rock, and that Rock is Christ Jesus, Psal. lxxi. 3.*

*Q. Why are Magistrates called Gods?*

*A. Because they supply the Place of God, for the Administration of Justice.*

*Q. How do they prove to be no Gods?*

*A. In that they die like Men, Psal. lxxxii. 6.*

*Q. Hath God made an Election \* of those that shall be saved?*

*A. Yes; before the Foundation of the Earth were laid, Psal. xc. 2.*

*Q. Why are the Righteous compared to a Palm Tree?*

*A. Because, as the Wood of that is sweet, so ought they to be sweet Wood for the Building of God's Church; as the Leaves of it are green, so ought their Words also to be virtuous; as the Fruit of it is lasting, so their good Deeds ought to be without ceasing.*

*Q. How is God made visible to our mortal Eyes?*

*A. By his Creatures: The*

*Light is his Cloathing: He moves upon the Wings of the Wind: His Messengers are Flames of Fire: His Throne is Heaven; and his Foot-stool is the Earth.*

*Q. Why doth not the Sea overflow the Earth?*

*A. Because God hath set its Bounds, which it shall not overpass, Psal. civ.*

*Q. How is he prayed unto?*

*A. Not with feigned Lips.*

*Q. Who is our best Guide?*

*A. The Spirit of God.*

*Q. Whither doth it lead us?*

*A. To the Land of Righteousness, ver. 10.*

*Q. What is the best Service of Flatterers?*

*A. To reward Evil for Good, and Hatred for Friendship, Psal. cix. 5.*

*Q. What is the Inconvenience of an evil Tongue?*

*A. It woundeth like the sharp Arrows of a mighty Man, and burneth like Coals of Juniper, Psal. cix. 5.*

*Q. What is the Lord to them that trust in him?*

*A. A Fortrefs, a Bulwark, and a Shield, Psal. cxliv. 2.*

\* By Election is to be understood the free Grace of God to all, and the Will of all Men to work out their Salvation, God desireth not the Death of Sinners, but that they may live, and he that truly repenteth of his Sins, and is regenerated, he is elected.

*Obs.* The Hebrews first taught their Children, or Scholars, by Hymns, which Moses, the Man of God, began to compose, *Exod. xv. Deut. xxxii.* and other inspired Persons afterwards imitated, *Judges v. 1 Sam. ii.* but was brought to Perfection by David, who, as he was an admirable Artist, in Musick, *1 Sam. xvi. 18.* and himself invented some musical Instruments, as we learn by the Prophet *Amos vi. 5.* so he was an incomparable Poet, *1 Sam. xxiii. 12.* And as Melancthon truly speaks, *This is the most elegant*



*Work extant in the World.* *Plato* himself, the greatest Philosopher of his Age, could have wished to have been Master of so admirable a Piece of Poetry; for it moves more powerfully, and touches the Mind more sensibly, than Sentences of Prose. *David* took all Occasions to exercise this Faculty in Abundance of divine Meditations, which are gathered together in this Book; wherein he calls upon the People to listen unto him, saying, *Come, ye Children, hearken unto me, and I will teach you the Fear of the Lord,* Psal. xxxiv. 11.

As it is called the Book of *Psalms*, or Praises from the major Part; so they are called *David's Psalms*, because he made the most of them; tho' it must be confessed there were several other Authors, by whom some of them were composed, tho' not mentioned to few of them but *David's*, and are intermixt with the rest, supposed to be occasioned by being only collected by some pious Persons among their Friends, after the Destruction of the Temple, by the *Babylonian Army*; for the People were very well acquainted with the Songs of *Sion*, tho' it lay desolate, as it appears by the 137th Psalm, where the *Babylonians* desire to hear one of them sung by the mournful Captives who preserved them, no doubt to their Comfort in that sad Condition; and added to them such as were made by divine Men during its Continuance. and after their Return from Captivity.

*St. Athanasius* and others observe, that they were put together in one Volume by *Ezra*; for we find that the Foundation of the second Temple was no sooner laid, but he restored the antient Custom of Psalmody, or singing Psalms of Praise, *Ezra* iii. 10, 11. which *David* had appointed to accompany the Sacrifices, as soon as the Ark was settled, 1 *Chron.* vi. 31. xvi. 17. *Eccles.* i. 15, 16, &c, and which *Solomon* continued after he had built the Temple, and brought the Ark into it, 2 *Chron.* v. 12, 13.

*Theodoret* informs us in his Ecclesiastical History, Book II. chap. xix. that the People became so well acquainted with them, that both in City and Country, they had them by Heart: and in their Houses, in their Streets, and in their Highways, they were wont to recreate themselves with singing of these holy Songs.

Now after all the bloody typical Sacrifices were abolished by the Offering which *Christ* made of himself, the Sacrifice of Praise alone remained, as the principal Service of the Christian Church: Several Persons being inspired not only to pray divinely, but to prophecy also, or to sing Psalms and Hymns of Praise, as we read in the Epistle to the *Corinthians*, ch. i. 11. v. 14, 15, 26. And in the Book of the *Revelations* we find the Apostles and Elders thus employed, *Rev.* iv. 9, 10, 11. in which the People bare a Part, as we learn from the next Chapter, ver. 9. 13. and xiv. 1, 2, 3.

# The PROVERBS.

Question.

**WHAT** is a Proverb?

A. A short Saying including much Matter.

Q. What doth it teach us?

A. Wisdom and Understanding.

Q. What is the Beginning of Wisdom?

A. The Fear of the Lord, chap. i. 7.

Q. Who embraceth Instruction?

A. The Wise.

Q. Who refuseth it?

A. The Fool, ver. 7.

Q. How doth Wisdom adorn?

A. Like a Chain of Gold about the Neck, ver. 9.

Q. When Sinners entice us, what must we do?

A. Not give our Consent, ver. 16.

Q. How are Sinners disposed?

A. Their Feet are swift to Evil, ver. 16.

Q. If we seek after Wisdom, what will she do?

A. Pour out her Mind unto us, and give us Understanding.

Q. If we despise Wisdom, what will she do?

A. Laugh at our Destruction, ver. 16.

Q. How cometh Destruction?

A. Suddenly, like a Whirlwind.

Q. What is the Hinderance to be obtained of Wisdom?

A. Sloth.

Q. How doth Sloth reward those that love it?

A. With Death and Confusion, ver. 32.

## CHAP. II.

Q. In what Sort must we seek after Wisdom?

A. As after Gold and Silver.

Q. From whence cometh Wisdom?

A. From the Mouth of God, ver. 6.

Q. What is the Effect of Wisdom?

A. It will preserve us from all Vices.

Q. What is the Property of an Harlot?

A. To flatter with her Lips, ver. 16.

Q. Whither leads her Acquaintance?

A. To Hell, ver. 18.

## CHAP. III.

Q. To keep the Commandments of God, what Profit bringeth it?

A. Prosperity and Length of Life.

Q. What Jewels must we hang about our Necks?

A. Mercy and Truth.

Q. Where must they be set?

A. In the Tables of our Hearts, ver. 3.

Q. Why doth God give Riches to Men?

A. By them to honour him, ver. 9.

*Q. In what especially is he honoured?*

*A. In paying our first Fruits and Tithes.*

*Q. What is the Reward of that Honour?*

*A. Our Barns shall be filled with Abundance, and our Presses burst with new Wine, ver. 10.*

*Q. In what Sort must not Men be wise?*

*A. Not in their own Conceit, ver. 7.*

*Q. Whom doth God correct?*

*A. Such as he loveth, ver. 12.*

*Q. At what Rate is Wisdom valued?*

*A. To be more worth, than Gold or Pearl, ver. 15.*

*Q. What be the Handmaids of Wisdom?*

*A. Long Life, ver. 16. pleasant Days, ver. 17. Security of Soul and Body, ver. 23, 24, 25.*

*Q. What Vices else are forbidden in this Chapter?*

*A. All Malice or Desire to hurt, ver. 20. all causeless Contention; ver. 30. and all Scorning and Scoffing, ver. 34.*

*Q. Why are these Vices forbidden?*

*A. Because they are an Abomination before the Lord, ver. 32.*

#### CHAP. IV.

*Q. What is the chief Duty of Parents to their Children?*

*A. To use the Means to give them Wisdom and Understanding.*

*Q. By whose Example?*

*A. David's, to his Son Solomon, chap. iv. 4.*

*Q. How are the Wicked fed?*

*A. With the Bread of Extortion, and the Wine of Violence, ver. 7.*

*Q. What infecteth the whole Course of Life?*

*A. A corrupt Heart, false Lips, and wanton Eyes.*

*Q. What purifieth the whole Course of Life?*

*A. A clean Heart, a true Tongue, and a chaste Eye, ver. 23, 24, 25.*

*Q. What then should we most diligently keep and care for?*

*A. Our Hearts, for out of them are the Issues of Life, ver. 23.*

#### CHAP. V.

*Q. How seemeth Lust at the first?*

*A. As sweet as Honey, ver. 3.*

*Q. How in the End?*

*A. As bitter as Wormwood, ver. 4.*

*Q. What Hurt bringeth it to the Body?*

*A. It consumeth the Flesh, ver. 12.*

*Q. What to the Purse?*

*A. It leaves our Goods in the Hands of Strangers, ver. 10.*

*Q. Is there any Thing else to be learned out of this Chapter?*

*A. To live upon our own Labour, ver. 15. to be charitable to others, ver. 16. to keep Wedlock unviolated, ver. 18, 19.*

*Q. Why ought we to be careful of these Things?*

*A. Because we always walk in the Sight of the Lord, ver. 20.*



CHAP. VI.

*Q. In what Case is he that is surety for another Man?*

*A. Snared with the Words of his own Mouth.*

*Q. What learn we by the Pismire?*

*A. Diligence; to labour in Summer, to prevent the Wants of Winter.*

*Q. How cometh Poverty upon the Slothful?*

*A. Like an armed Man.*

*Q. Which be the six Things that God hateth?*

*A. 1st, Haughty Eyes; 2dly, a lying Tongue; 3dly, an Heart imagining Evil; 4thly, Feet swift to shed Blood; 5thly, False Witness; 6thly, all Sowers of Contention, ver. 17, 18, 19.*

*Q. What is our especial Duty to our Parents?*

*A. Obedience to follow their Instructions.*

*Q. What doth Solomon call the Word of God?*

*A. A Lamp and a Light, and the Way of Life, ver. 23.*

*Q. How many Ways doth a wicked Woman tempt?*

*A. With the Beauty of her Face, the Flattery of her Tongue, and the Wantonness of her Looks, ver. 24, 25.*

*Q. Is Adultery worse than Theft?*

*A. Yes; because Theft may be redeemed; but Adultery destroyeth the Soul, and the Reproach thereof can never be put away, ver. 31, 32, 33.*

*Q. Of whom is the most mercifuls Revenge?*

*A. Of the jealous Man, for he will not spare nor regard any Ransom, ver. 35.*

CHAP. VII.

*Q. Why is Lust called a Deed of Darkness?*

*A. Because, commonly it is practised in the Night, when the Air is dark and black, ver. 9. such is the Guilt of Conscience, that it covets Darkness, to cover the Filthiness thereof.*

*Q. What are the Marks of an Harlot?*

*A. A wandering Foot, v. 12. an impudent Face, v. 13. and an enticing Tongue, v. 15, 16, 17.*

*Q. What is he like, that yields to the Enticement of Lust?*

*A. An Ox led to the Slaughter, a Fool that goeth to the Stocks, or a Bird that hasteth to the Snare, v. 22, 23.*

CHAP. VIII.

*Q. Is Wisdom any Niggard of her good Graces?*

*A. No; she crieth out unto Men in the Gate, and in the Entry of their Houses, on the Tops of high Places, and by the Highway Side, v. 2, 3.*

*Q. What doth she promise?*

*A. The Knowledge of excellent Things, v. 6.*

*Q. How doth she induce the Minds of Men to follow her?*

*A. By promising unto them, that her Doctrine shall be easy and plain, v. 9.*

*Q. What in this Book is understood by the Name of Wisdom?*

*A. The Word of God, and the Doctrine of his Preachers; which*

which is easy to all that have a Desire to learn.

*Q. Of what Continuance is Wisdom?*

*A.* Even from Eternity, before the Earth was made, the Depth begotten, or the Mountains settled, v. 23, 24, 25.

#### C H A P. IX.

*Q. In this Chapter how doth Wisdom allure her Followers?*

*A.* By calling them to a sumptuous Banquet.

*Q. What is meant by that Banquet?*

*A.* To forsake the Foolish and live; and to go in the Way of Understanding.

*Q. In the 13th Verse it is said, A foolish Woman is troublesome, what are we to understand by the foolish Woman?*

*A.* Ignorant Preachers.

*Q. What is their Doctrine like?*

*A.* Like stolen Waters; sweet to the Flesh, but unpleasant to the Spirit, ver. 17, 18.

#### C H A P. X.

*Q. What are the Virtues and Vices decyphered in this Chapter, for our Instruction?*

*A.* The first are Wisdom and Folly.

*Q. What is the Good, that cometh by Wisdom?*

*A.* A wise Son maketh a glad Father.

*Q. What is the Hurt, that cometh by Folly?*

*A.* A foolish Son is an Heaviness to his Mother.

*Q. What are the second?*

*A.* Sloth and Diligence.

*Q. What is the Inconvenience of Sloth?*

*A.* A slothful Hand makes poor.

*Q. What Profit comes by Diligence?*

*A.* The Hand of the diligent maketh rich, v. 4.

*Q. What are the third?*

*A.* Righteousness and Impiety.

*Q. What is the Good, that cometh by Righteousness?*

*A.* The Memorial of the Just shall be blessed.

*Q. What is the Hurt, that cometh by Impiety?*

*A.* The Name of the Wicked shall rot, v. 7.

*Q. What are the fourth?*

*A.* Innocency and the Guilt of Conscience.

*Q. What is the Good, that cometh by Innocency?*

*A.* He that walketh uprightly, walketh boldly.

*Q. What is the Hurt, that cometh by the Guilt of Conscience?*

*A.* Fear and Shame; for he perverteth his Ways, and he shall be made known, v. 9.

*Q. What are the fifth?*

*A.* Love and Hatred.

*Q. What is the Good, that cometh by Love?*

*A.* It covereth Offences, v. 12.

*Q. What is the Hurt, that cometh by Hatred?*

*A.* It stirreth up Contentions.

*Q. What are the sixth?*

*A.* Silence and much Babbling.

*Q. What is the Hurt of much Babbling?*

*A.* In many Words there cannot want Iniquity.

*Q.* What is the Good, that cometh by Silence?

*A.* He that refraineth his Lips is wise, v. 19.

*Q.* What is it, that makes Men rich?

*A.* The Blessing of the Lord, v. 22.

C H A P. XI.

*Q.* What are false Balances?

*A.* An Abomination unto the Lord.

*Q.* What doth a true Weight?

*A.* Please him.

*Q.* When Pride goes before, what follows?

*A.* Shame, v. 2.

*Q.* How is Lowliness rewarded?

*A.* With Wisdom and Honour.

*Q.* Can Riches deliver in the Time of Wrath?

*A.* No; our only Refuge is true Righteousness, v. 4.

*Q.* How is the Way of the Righteous?

*A.* Direct and straight.

*Q.* How is the Way of the Wicked?

*A.* Crooked and stumbling. The Path of one leads to Death, the other to Life, v. 5, and 19.

*Q.* How long lives the Hope of the Wicked?

*A.* Till Death; then his Expectation perisheth.

*Q.* Can Friendship defend evil Deeds?

*A.* No; but in the End they shall be punished, v. 21.

*Q.* How shall he be rewarded, that is virtuously liberal?

*A.* With Increase.

*Q.* How he that spareth more than is convenient?

*A.* With Poverty and Indignation, v. 24.

*Q.* How seems a Woman without Discretion?

*A.* Like a Jewel of Gold in a Swine's Snout, v. 22.

*Q.* What is the Reward of the the Liberal?

*A.* He shall be made fat and watered.

*Q.* What doth he mean by that?

*A.* He shall be blessed, and made to prosper inwardly and outwardly.

*Q.* Whom doth the People curse?

*A.* Hoarders of Corn.

*Q.* Whom will they bless?

*A.* Such as bring it forth to sell, v. 16.

C H A P. XII.

*Q.* What is a virtuous Woman to her Husband?

*A.* A Crown of Gold upon his Head.

*Q.* And what is she that maketh her Husband ashamed?

*A.* Corruption in his Bones, ver. 4.

*Q.* How doth the Godly and Wicked differ?

*A.* 1<sup>st</sup>, In their Thoughts: The Thoughts of the Just are right; but the Counsels of the Wicked are spiteful. 2<sup>dly</sup>, In their Words: The Talk of the Wicked is to lie in wait for Blood; but the Mouth of the Righteous will deliver them, ver. 6. 3<sup>dly</sup>, In their Works: The Wicked worketh a deceitful



ful Work; but he that soweth Righteousness shall receive a sure Reward, *chap. xi. 18.* 4thly, In their End: The Wicked perish; but the House of the Righteous shall stand fast, *v. 7.*

*Q. Are not many Men despised for Poverty?*

*A.* Yes; but he that is poor, and liveth by his own Labour, is better than he that boasteth, and lacketh Bread, *v. 9.*

*Q. What are the Words of a perverse Tongue?*

*A.* Like the pricking of a Sword, because they provoke others to Anger, *v. 18.*

#### C H A P. XIII.

*Q. What is the chief Use of the Tongue?*

*A.* To glorify God, that a Man may receive much Good by the Fruit thereof, *ver. 2.*

*Q. What is the Property of a Sluggard?*

*A.* To desire much, but to take Pains for nothing.

*Q. How is he rewarded?*

*A.* His Soul is still empty, and finds no Relief, *v. 4.*

*Q. There are two sorts of Men, which, under the Name of Riches, shew themselves both Dissemblers, which be they?*

*A.* He that maketh himself rich, and hath nothing; and he that maketh himself poor, having much Wealth, *v. 7.*

*Q. But these Qualities being referred to the Goods of the Mind, what is the Fault of the first?*

*A.* Vain-Glory, to be proud of that he hath not.

*Q. What is the Fault of the second?*

*A.* Not any at all, but rather a commendable Modesty, that altho' he be virtuous, yet he had rather other Men should speak of it, than himself, *v. 7.*

*Q. What shall become of evil-gotten Goods?*

*A.* They shall waste.

*Q. What of those that are justly gotten?*

*A.* They shall increase, *v. 11.*

*Q. When Hope is deferred, what doth it bring?*

*A.* Faintness of Heart.

*Q. But once accomplished, what is it then?*

*A.* A Tree of Life, *v. 12.*

*Q. What is it to be obedient?*

*A.* It maketh a Man gracious.

*Q. What is it to be disobedient?*

*A.* It maketh a Man hated, *ver. 15.*

*Q. When we send forth a Messenger, what must our Care be?*

*A.* That he be virtuous and wise, because a wicked Messenger procureth much Hurt to himself and others; but a faithful Ambassador is a Preservation to both, *v. 17.*

*Q. How shall he be rewarded that refuseth Instruction?*

*A.* With Poverty and Shame.

*Q. How he that embraceth Instruction?*

*A.* He shall be honoured, *ver. 18.*

*Q. What Company ought we to keep?*

*A.*

*A. The Wise, for so we shall be wise.*

*Q. What Company ought we to shun?*

*A. The Company of Fools, because with them we shall be afflicted, v. 20.*

*Q. May a Man labour for an Inheritance for his Children?*

*A. Yes, it is the Property of a good Man, v. 22.*

*Q. To spare the Rod of Correction towards our Children, when they offend, is it Love?*

*A. No, but rather Hate.*

*Q. Who loveth his Children?*

*A. He that chastiseth them, ver. 24.*

C H A P. XIV.

*Q. What is a wise Woman in a House?*

*A. A Blessing, to increase.*

*Q. What is a foolish Woman?*

*A. A Curse, to decay and ruin, v. 1.*

*Q. What is the Way that seemeth right, but the Issues thereof are Death?*

*A. The Allurements of Pleasures, v. 12, 13.*

*Q. How do we decline from God?*

*A. In following the World.*

*Q. What shall our Success be in the End?*

*A. We shall be made weary of our Ways, v. 14.*

*Q. When a Tale is told, must we give Credit unto it?*

*A. No, but consider the Circumstances, v. 15.*

*Q. Who runs into Sin without Care and Consideration?*

*A. A Fool, that makes a Mock at it, v. 9.*

*Q. Who feareth and departeth from Sin?*

*A. The wise Man, v. 16.*

*Q. Wherein consisteth the Honour of a King?*

*A. In the Multitude of good Subjects, v. 28.*

*Q. Who exalteth Wisdom?*

*A. He that is slow to Wrath.*

*Q. Who exalteth Folly?*

*A. He that is of an hasty Mind, ver. 29.*

*Q. What doth he that oppresseth the Poor?*

*A. Reproach God that made him.*

*Q. What doth he that sheweth Mercy on the Poor?*

*A. He honoureth him, that made him, ver. 31.*

*Q. What exalts a Nation?*

*A. Righteousness.*

*Q. What puts it down?*

*A. Sin, which is a Reproach to any People, ver. 34.*

*Q. Wherein hath a Master Pleasure?*

*A. In a virtuous and wise Servant.*

*Q. Wherein is he displeased?*

*A. Toward him that is vicious and lewd, ver. 35.*

C H A P. XV.

*Q. What assuageth Wrath?*

*A. Soft Words.*

*Q. What stirreth it up?*

*A. Froward Speeches, ver. 1.*

*Q. What speaketh right according to Knowledge?*

*A. The Tongue of the Wise.*

*Q. What makes use of babling and vain Words?*

*A. The Mouth of the Foolish,*  
*ver. 2.*

*Q. What must be the End of him that hateth Reproof?*

*A. Death, ver. 10.*

*Q. From whom is nothing hid?*

*A. From the piercing Eyes of the Lord, who beholdeth both the Evil and the Good, ver. 3.*

*Q. Doth his Sight pierce into the Depth of Hell?*

*A. Yes; by which we learn, that he much more seeth into the Hearts of Men, ver. 11.*

*Q. When the Heart is joyful, what follows?*

*A. A chearful Countenance.*

*Q. When the Heart is sad, what ensues?*

*A. Heaviness of Looks, v. 13.*

*Q. How live the Wicked?*

*A. In continual Horror.*

*Q. How the upright of Conscience?*

*A. At a continual Feast, v. 15.*

*Q. Are the richest Men most happy?*

*A. No; better is a little Child with the Fear of the Lord, than great Treasure with Trouble, ver. 16.*

*Q. How is homely Fare made sweet and delicate?*

*A. By Love: For better is a Dinner of green Herbs with Love, than a Stall-fed Ox with Hatred, ver. 17.*

*Q. What follows the angry Man?*

*A. Woe and Strife.*

*Q. What follows the gentle and meek?*

*A. Peace and Quietness, v. 18.*

*Q. How seemeth the Way of the Slothful?*

*A. As an Hedge of Thorns; because he always findeth some Stay, and dare not go forward.*

*Q. How seemeth the Way of the Diligent?*

*A. Plain and smooth, though never so rugged, because he is dismay'd at nothing, ver. 19.*

*Q. Where do Mens Thoughts come to nought?*

*A. Where Counsel is wanting.*

*Q. Where do they prosper?*

*A. Where much Counsel is used, ver. 24.*

*Q. If we will live, what way must we tread?*

*A. On high; that is, our Conversation must be in Heaven.*

*Q. Where lies the Way to Death?*

*A. Below; that is, in living after the Fashion of the World.*

*Q. When are Words most acceptable?*

*A. When they are spoken in due Season, ver. 21.*

*Q. To whom is the Lord near when they pray?*

*A. To the Godly.*

*Q. To whom is he far off?*

*A. To the Wicked, ver. 29.*

#### C H A P. XVI.

*Q. Who is the Guide of the Tongue?*

*A. The Lord; for without him we are not able to speak a good Word, ver. 1.*

*Q. What is the greatest Damage to Men?*

*A. Self-conceit; in that Men believe their Ways are clean, when they are not.*



*Q. But who disproveth them?*

*A. The Wisdom of the Lord, that trieth the Spirit, v. 2.*

*Q. Are all Things created for the Glory of God?*

*A. All Things; even the Wicked, and in their Punishment he will be glorified, ver. 4.*

*Q. What is a Sign our Sins are forgiven?*

*A. An upright Life after Repentance, ver. 6.*

*Q. How ought a King to speak?*

*A. With divine Lips. He must not transgress in Judgment, ver. 10.*

*What follows that?*

*A. His Throne shall be established, ver. 12.*

*Q. What is the Wrath of a King?*

*A. The Messenger of Death.*

*Q. What is his Favour?*

*A. Life, or like a Cloud of the latter Rain, ver. 14, 15.*

*Q. What is a Forerunner to Destruction?*

*A. Pride, ver. 18.*

*Q. To what is Understanding compared?*

*A. To a Well Spring of Life, because it overfloweth with all Sweetness of Discipline, v. 22.*

*Q. To what are the Lips of an evil Man compared?*

*A. To consuming Fire, because he destroys himself and others, ver. 17.*

*Q. Who setteth Division among Men?*

*A. A Tale Bearer, ver. 27.*

*Q. What is virtuous old Age?*

*A. A Crown of Glory, v. 31.*

*Q. Who is the most valiant?*

*A. Not he that vanquisheth a City, but he that bridles his own Fury, ver. 32.*

*Q. Is there any Chance of Fortune in Mens Actions?*

*A. There is not; the disposing of Lots is of God, ver. 33.*

C H A P. XVII.

*Q. Do not high Words beseeem a Fool?*

*A. No.*

*Q. What doth much less beseeem a Prince?*

*A. A lying Tongue.*

*Q. What is the Virtue of Bounty?*

*A. Like the Virtue of a precious Stone.*

*Q. How is that?*

*A. As the one draweth the Eyes of the Beholder, (which Way soever it is turned) so doth the other the Hearts of the People, v. 8.*

*Q. What is the Nature of most Princes?*

*A. They are not to be reprov'd; for if they be, they will be offended at him that doth it, v. 9.*

*Q. What is a sharp Word to a good Nature?*

*A. More than 100 Stripes to a perverse Fool, v. 10.*

*Q. Is a Fool in his Folly to be spurn'd?*

*A. Yea, even as much as a Bear robbed of her Whelps, v. 12.*

*Q. From whom shall Evil never depart?*

*A. From him that rewardeth Evil for Good, v. 13.*

*Q. May we justify the Wicked, or condemn the Just?*

*A.* No; because to do either is an Abomination before the Lord, ver. 15.

*Q.* What Good doth a Fool get by his Wealth?

*A.* Nothing, if he seek not Wisdom.

*Q.* How is a Friend known?

*A.* By his Good-will at all Times, v. 17.

*Q.* When is a Fool counted wise?

*A.* When he holds his Peace, v. 18.

#### CH A P. XVIII.

*Q.* Is there any Defect in Wisdom?

*A.* No; it is like deep Waters, or the Well-spring of a flowing River, that is never empty, v. 4.

*Q.* How is the Fool ensnared?

*A.* By his own Lips, v. 7.

*Q.* Who is the Slothful a-kin unto?

*A.* To him that is a Waster, v. 9.

*Q.* How?

*A.* As the one gets nothing, so the other spends all, and both end their Lives in Poverty.

*Q.* What is the Means to rise to Honour?

*A.* Humility, v. 12.

*Q.* What procureth Audience before high Persons?

*A.* Gifts, ver. 16.

*Q.* What lies in the Power of the Tongue?

*A.* Life or Death.

*Q.* How do the Words of Rich and Poor differ?

*A.* The one speaketh roughly, as depending upon his Wealth;

the other meekly, as fearing his Poverty, v. 23, and ch. x. 15.

#### CH A P. XIX.

*Q.* What follows Rashness?

*A.* Sin, v. 2.

*Q.* Who gather many Friends?

*A.* He that is rich.

*Q.* Who is destitute of Comfort?

*A.* He that is poor, v. 4.

*Q.* Who shall not escape unpunished?

*A.* A false Witness.

*Q.* Who is he that shall perish?

*A.* A Teller of Lies, v. 9.

*Q.* What is it to defer Anger, and to pass over Offences with a charitable Mind?

*A.* Discretion in the Soul, and Glory to God, v. 11.

*Q.* What is the King's Wrath compared unto?

*A.* The Roaring of a Lion.

*Q.* To what his Favour?

*A.* To the Morning Dew, v. 12.

*Q.* Of whence have we Riches?

*A.* Ry Inheritance from the World.

*Q.* But of whence a virtuous Wife?

*A.* From the Hands of the Lord, v. 24.

*Q.* Who lendeth to the Lord?

*A.* He that hath Mercy upon the Poor, and the Lord will be his Recompence, ver. 17.

*Q.* Who is better than a rich Liar?

*A.* A poor Man that is true, ver. 22.

*Q.* How are the Simple and Ignorant admonished?

*A. By the Judgment of the Scornful, ver. 25.*

CHAP. XX.

*Q. Why must we beware of much Wine?*

*A. Because Wine-bibbers are Scoffers, and apt to quarrel, v. 1.*

*Q. Is it a Disgrace to cease from Strife?*

*A. No; but an Honour; because every Fool will be meddling, ver. 3.*

*Q. Why will not the Slothful plow?*

*A. Because it is Winter.*

*Q. What shall he therefore do in Summer?*

*A. Beg, ver. 4.*

*Q. What is the Fruit of a religious Magistrate?*

*A. The Ruin of Sin: He scattereth away all Evil with his Eyes, ver. 8.*

*Q. What doth Drowsiness cause?*

*A. Poverty.*

*Q. What doth Watchfulness bring?*

*A. Plenty of Bread, ver. 13.*

*Q. How seems the Bread of Deceit?*

*A. Sweet at the first.*

*Q. How afterwards?*

*A. Like Gravel in the Mouth, ver. 17.*

CHAP. XXI.

*Q. Who is the highest in Authority under God?*

*A. The King.*

*Q. May he do all Things then as pleaseth him?*

*A. No; no otherwise than God hath appointed; because the Hearts of Princes are in the Hands*

*of the Lord, to dispose as he seeth good.*

*Q. Is not the Company of a contentious Woman troublesome?*

*A. Yes; and it is better to dwell in a Corner of the Housetop, than with such a one in a wide Palace, ver. 9, 10.*

*Q. Who shall cry and not be heard?*

*A. He that stoppeth his Ears at the Crying of the Poor, v. 13.*

*Q. What is it to wander out of the Way of Knowledge?*

*A. The same, as to remain among the Dead, ver. 16.*

*Q. Which is better, Wisdom or Strength?*

*A. Wisdom; because Wisdom overthroweth the Confidence of the Mighty, ver. 22.*

*Q. Doth God accept the Prayers of the Wicked?*

*A. No; their Sacrifices are an Abomination to him, ver. 27.*

*Q. May any Thing prevail against the Decree of the Lord?*

*A. No; neither Wisdom, Understanding, nor Counsel, v. 30.*

CHAP. XXII.

*Q. What is the Estimation of a good Name?*

*A. It is of more Worth than Riches.*

*Q. Why must we fly the Path of the Froward?*

*A. Because their Way is full of Thorns and Snares, ver. 15.*

*Q. When we see a Plague hang over us for our Offences, what must we do?*

*A. Hide ourselves under the Shadow of God's Mercy, by calling upon his Name.*

*Q.*



*Q. But what do the Foolish at such a Time?*

*A. Go on still without Repentance, and are punished, v. 3.*

*Q. To make Children prove virtuous old Men, what shall we do?*

*A. Instruct them virtuously in their Youth, ver. 9.*

*Q. Why is borrowing grievous?*

*A. Because the Borrower is Servant to the Lender, ver. 7.*

*Q. Who kindles Strife?*

*A. The Scornor.*

*Q. How must we quench it?*

*A. By casting him out, v. 10.*

*Q. Whose Familiarity ought Princes to use?*

*A. Such as are pure of Heart.*

*Q. What Virtue especially becomes a Learner?*

*A. Humility. Bow down thine Ear, and hear the Words of the Wise, ver. 17.*

*Q. What will the Lord do to them that rob the Poor?*

*A. Spoil the Souls of them, as they spoil theirs, ver. 22, 23.*

*Q. With whom is it dangerous to converse?*

*A. With the angry and furious Man, ver. 24.*

#### C H A P. XXIII.

*Q. At the Table of Rulers what must we remember?*

*A. Sobriety, ver. 1, 2, 3.*

*Q. Is it Wisdom to labour to be rich?*

*A. It is not; by Reason of the Inconstancy of Riches, that make themselves Wings, and fly away like an Eagle toward Heaven, ver. 5.*

*Q. What is Correction to a Child?*

*A. Deliverance from Destruction, ver. 14.*

*Q. Is Envy forbidden?*

*A. Yes; even against Sinners. We are not to vex ourselves at their Prosperity, nor grieve in that we are not like them, ver. 17.*

*Q. Why so?*

*A. Because they shall be cut down like Grass, and wither; but our Hope shall continue, ch. xxxvii. 1.*

*Q. Why must we not keep Company with Drunkards and Gluttons?*

*A. Because their Life is odious, and their End Poverty, v. 21.*

*Q. What is the Comfort of Parents?*

*A. The spiritual Wisdom of their Children, ver. 24.*

*Q. What Part of our Body must we dedicate to Wisdom?*

*A. Our Hearts, ver. 26.*

*Q. Why is a Whore compared to a deep Ditch?*

*A. Because she devoureth the Souls of many, ver. 27.*

*Q. To whom is Woe, Sorrow, Wounds, and Redness of Eyes?*

*A. To them that tarry long at Wine, and seek out mix'd Wine, ver. 30.*

*Q. What other Inconveniencies follow Drunkenness?*

*A. Tho' it be pleasant at the first, it biteth like a Serpent, in the End: It kindleth Lust, and makes a Man senseless of Wrong, ver. 22, 23, 24.*

C H A P. XXIV.

*Q. How is War to be enterprised?*

*A. Advisedly, and with Counsel, ver. 6.*

*Q. When is Man's Courage tried?*

*A. In the Day of Adversity, ver. 10.*

*Q. What must we do when we see the Innocent oppressed?*

*A. Deliver them.*

*Q. But if we do not, are we excused to say, we knew it not?*

*A. No; for God, who searcheth the Heart, sees the contrary, v. 11, 12.*

*Q. What Danger is he in that rejoiceth at another Man's Fall?*

*A. To turn the Wrath of God from another, on himself, v. 17, 18.*

*Q. Who is to be abhor'd of the whole World?*

*A. He that saith to the Wicked, thou art righteous, ver. 24.*

*Q. Who is to be revered of the whole World?*

*A. He that boldly rebuketh the Wicked, ver. 25.*

*Q. In what State is the Field of the Slothful?*

*A. Overgrown with Thorns and Nettles, ver. 31.*

*Q. What Instructions receive we thereby?*

*A. To beware of the like Sin.*

*Q. What are the Words of the Slothful?*

*A. Yet a little Sleep, a little Folding of the Arms: Or, there is a Lion without, &c. so that he*

*may still cherish his lazy Humour, ver. 33.*

C H A P. XXV.

*Q. When is a Prince a meet Vessel for the Lord's Use?*

*A. When he is purged from Vice, and the Corruption of lewd Counsellors, ver. 5.*

*Q. What are Words spoken in a fit Place, compared unto?*

*A. Apples of Gold set in Pictures of Silver, ver. 11.*

*Q. What is a faithful Messenger to him that sendeth him?*

*A. As Cold in Extremity of Heat, ver. 13.*

*Q. To whom may we liken him that boasteth of false Liberality?*

*A. To Clouds and Wind without Rain, making a great Shew without any Performance, v. 14.*

*Q. How must we taste the Pleasures of this World?*

*A. As we would do Honey, moderately, lest we surfeit, ver. 16.*

*Q. What is he like unto that beareth false Witness against his Neighbour?*

*A. An Hammer, a Sword, or a sharp Arrow; because his Words bruise and wound, v. 18.*

*Q. What is the Unfaithful like unto in Time of Trouble?*

*A. A broken Tooth, or a sliding Foot, v. 19.*

*Q. To take a Man's Garment from him in Winter, what is it like?*

*A. Vinegar poured upon Alum; because as the Vinegar dissolveth the Allum, so doth such Cruelty undo the Needy, ver. 20.*

*Q. Must we hate him that hateth us?*

*A. No; but give him Bread, if he be hungry, and Drink, if he be thirsty; that so, by noting our Courtesy, his own Conscience may reclaim him, ver. 21, 22.*

*Q. What is he like that cannot bridle his own Nature?*

*A. A City without Walls, subject to any Danger, ver. 28.*

#### C H A P. XXVI.

*Q. Is Honour unfit for a Fool?*

*A. Yes, as inconvenient as Snow in Harvest, ver. 1.*

*Q. Need we to fear a Curse that is causeless?*

*A. No more, than the Sparrow doth the Fowler, when she is in her Flight, ver. 2.*

*Q. To whom belongs a Spur or a Whip?*

*A. To the Horse.*

*Q. To whom the Rod?*

*A. To the Fool, ver. 3.*

*Q. What is it to give Honour to a Fool?*

*A. Even the same as to hide a Pearl amongst a Heap of Stones, ver. 8.*

*Q. Of whom is there less Hope than of a Fool?*

*A. Of him that is wise in his own Conceit, ver. 12.*

*Q. What is it to meddle in a Brawl?*

*A. As much as to take a mad Dog by the Ears, ver. 17.*

*Q. What doth the deceitful Man in his Rage?*

*A. Mischief, and says it is a Jest; like him that is mad, throwing Fire-brands abroad,*

*and must be borne withall, because he is mad, ver. 18, 19.*

*Q. What is the Reward of them, that devise Mischief to others?*

*A. To fall into their own Pit, and to be crushed with the Stone they roll, ver. 27.*

#### C H A P. XXVII.

*Q. Of whom must we be praised?*

*A. Not of ourselves, but of others, ver. 2.*

*Q. What is Anger?*

*A. Anger is cruel, and Envy is not to be stood against, v. 4.*

*Q. Why may we not boast of To-morrow?*

*A. Because we know not what the Success of the Day will be, ver. 1.*

*Q. What are the Wounds of a Lover?*

*A. Faithful, but the Kisses of an Enemy are dangerous, ver. 6.*

*Q. Who despiseth delicate Meats?*

*A. He that is full.*

*Q. Who thinketh bitter Things sweet?*

*A. The hungry Soul.*

*Q. Is the hearty Counsel of a Friend pleasant?*

*A. Yes, as an Ointment of Perfume, so doth it rejoice the Heart, ver. 9.*

*Q. In Times of Extremity what must we cleave to?*

*A. Rather a Neighbour at Hand, than a Brother far off, ver. 10.*

*Q. Can a contentious Woman be concealed?*



*A.* No more than the Wind,  
ver. 16.

*Q.* Ought not he that attendeth  
to be recompensed?

*A.* Yes, as he that keepeth  
the Fig-tree shall eat the Fruit  
thereof, ver. 18.

*Q.* May the Eye of a Man be  
satisfied?

*A.* No more than the Grave,  
which is never full, ver. 20.

*Q.* May a Fool be separated  
from his Folly?

*A.* No; not if you bray him  
in a Mortar with a Pestle, v. 22.

*Q.* What is the Duty of a  
Pastor?

*A.* To know the State of his  
Flock, and to be watchful over  
them, ver. 23.

C H A P. XXVIII.

*Q.* What is the Terror of a  
guilty Conscience?

*A.* To fly, though no Man  
pursue.

*Q.* What is the Security of In-  
nocency?

*A.* To be confident as a Lion,  
ver. 1.

*Q.* What causeth the Change of  
many Princes?

*A.* The Transgression of the  
Land, ver. 2.

*Q.* For whom doth the Usurer  
gather his Wealth?

*A.* Not for himself, but for  
some other, that will use it better,  
ver. 8.

*Q.* Who shall obtain Mercy?

*A.* He that confesseth his Sins.

*Q.* Who not?

*A.* He that hideth his Offences.

*Q.* Is it good to set a wicked  
Ruler over the People?

*A.* No; for he will behave  
himself like a roaring Lion, or  
hungry Bear, ver. 15.

*Q.* Shall evil-gotten Goods  
prosper?

*A.* They shall vanish, ver. 20,  
and chap. xxi. 21.

*Q.* Shall a Man that rebuketh,  
find Favour with the Rebuked?

*A.* Yes, in the End, more  
he that flatters him, ver. 23.

*Q.* What is he that robbeth  
Father or Mother?

*A.* Beside a Thief, a Destroy-  
er, ver. 24.

C H A P. XXIX.

*Q.* What is it to stand against  
Correction?

*A.* Obstinacy, a Disease in-  
curable, ver. 1.

*Q.* What comes by the Autho-  
rity of the Righteous?

*A.* Joy and Comfort.

*Q.* What, when the Wicked  
rule?

*A.* Sorrow and Sighing, v. 2.

*Q.* How is a Kingdom pre-  
served?

*A.* When the Magistrates are  
just.

*Q.* How is it brought to Ruin?

*A.* When the Magistrates take  
Bribes.

*Q.* What is the End of Flat-  
tery?

*A.* Deceit, v. 5.

*Q.* How is the Fool known?

*A.* By his lavish Speech: He  
poureth forth his Mind at once.

*Q.* How is a wise Man known?

*A.* By his Taciturnity: He  
will not speak but upon Occa-  
sion, ver. 11.

*Q. How doth Wickedness increase?*

*A. With the Number of them that commit Wickedness, ver. 16.*

*Q. What doth too much Lenity?*

*A. Make a Servant presume to be as a Son, ver. 21.*

#### C H A P. XXX.

*Q. What is the Danger Poverty may fall into?*

*A. Theft.*

*Q. What is the Danger Wealth may fall into?*

*A. Forgetfulness of God.*

*Q. What State of Life must we then pray for?*

*A. A Competency; neither too much nor too little, ver. 8. 9.*

*Q. What kind of People are those, whose Teeth are as Swords, and whose Jaws are as Knives, to eat up the Poor?*

*A. Usurers and Extortioners, ver. 14.*

*Q. What are the four Things that are never satisfied?*

*A. The Grave, the barren Womb, the Earth for Water, and the Fire for Fuel, ver. 16.*

*Q. What are the three Things that are hid, and the fourth that cannot be known?*

*A. The Way of an Eagle in the Air, the Path of a Serpent over a Rock, the Course of a Ship in the Sea, and the Haunt of a Man with a Maid, ver. 19.*

*Q. Which are the four Things that commonly abuse the State whereunto they are called?*

*A. A Servant put in Authority, a Fool at a Banquet, a hateful Woman married, and an Handmaid the Heir of her Mistress, ver. 22. 26,*

*Q. Which are the four small Creatures that give Check to Men for Wisdom?*

*A. The \*Pismire, that prepareth Meat in Summer against Winter; the Coney, that builds her House in the Rock; the Grasshopper, that observes Order, yet hath no Ruler; and the Spider, that takes hold in Kings Palaces, ver. 25, 26, 27. 28.*

#### C H A P. XXXI.

*Q. What learn you in this Chapter?*

*A. To be chaste and temperate; chaste, in these Words, Give not thy Strength to Women, ver. 3. temperate, to refrain from drinking of Wine, ver. 4.*

*Q. What learn you else?*

*A. How to know a virtuous Woman.*

*Q. How is she known?*

*A. By her Industry; she seeketh Wool and Flax, and laboureth chearfully, ver. 13. By her Watchfulness; she will rise while it is yet Night, ver. 15. By her Providence; with the Fruit*

\* Solomon taketh particular Notice of these little Animals, and calleth them a People not strong, but industrious; intimating, that such wonderful Works of Nature might be sufficient Evidences to convince Mankind of the Error of their Ways; and this is the express Command for it, Chap. 6. *Go to the Ant, thou Sluggard, consider her Ways, and be wise.*

Fruit of her Hand she planteth a Vineyard, *ver.* 16. By her Charity; she stretcheth out her Hand to the Poor, *ver.* 20. And by her Faith; in the latter Day she shall rejoice, *ver.* 25.

*Q. How shall a Man make Choice of a Woman?*

*A.* Not by Favour, it is deceitful; nor by Beauty, it is vain: but by the Fear of the Lord, which endures for ever.

*Obs.* Solomon was the Son of David and Bathsheba, born in the Year of the World 2971, before Christ 1029, and 1333 before the vulgar Æra. The Name of Solomon signifies *peaceable*, and is as much as Frederick in High Dutch. The Lord loved him, and sent the Prophet Nathan unto David, to assure him of his Affection towards the Child, and to give Solomon the Name of *Jedidiah*, or the *Beloved of the Lord*.

Toward the End of David's Reign, Adonijah, David's eldest Son, began to make himself popular, to set up a Court, and to act as if he was to succeed his declining Father, and was supported by Joab, Abiathar, and several other principal Men of the Court; all which was brought by Nathan to Bathsheba, the Mother of Solomon, who not only advised her to represent the same to David, but promised he would advance while she was speaking, and support her Account.

Bathsheba followed Nathan's Counsel, and persuaded David to order Zadock the High Priest, Nathan the Prophet, and Benaiah the Son of Jehoida, to set his Son Solomon upon his own Mule, and conduct him to Gibon, and anoint him King, and sound the Trumpet before him, saying, *Long live King Solomon!* They obey'd his Orders, and brought him back again amidst the Acclamations of all the People, and caused him to sit upon the Throne of David.

This Success drove Adonijah to fly for Refuge to the Horns of the Altar, and to beg his Life of the new King, Solomon promised, that if he behaved himself for the future like a good Man, and a faithful Subject, one Hair of his Head should not fall to the Ground; but if he should ever be detected of any evil Practices, he should surely die. When David was dead, Adonijah projected all Ways to dethrone Solomon; but perceiving he had too small Interest of himself, requested his Brother to permit him to marry Abisbag, who had been Wife to David, hoping by her Interest and Policy to attain his Ends. Solomon presently saw the Drift of that Request; and therefore ordered him to be put to Death, banished his Counsellor Abiathar, and slew Joab in the very Place where he had fled for Sanctuary, at Adonijah's Death.

Solomon being thus confirmed in his Kingdom, contracted an Alliance with Pharaoh King of Egypt, and married his Daughter; at which Time it is thought, that Solomon composed the *Canticles*, or *Song of Solomon*.

After this, Solomon, accompanied by his Troops, and all Israel, went up to Gibeon, and offered there a thousand Burnt Offerings upon the Brazen Altar, that was in that High Place: And God appeared to him in the Night following, and said to him in a Dream, *Ask of me what you have a mind, and I shall give you.* And Solomon begged that God would give him a wise Understanding, and such Qualities as were necessary for the Government



of the People committed to him. This Request was so agreeable to the Lord, that he granted it, with the Addition of all those Things, which he might have asked, in which no King was ever like him.

He was now settled in a profound Peace; all *Judah* and *Israel* lived in the greatest Security, and his Neighbours either paid him Tribute, or were his Friends and Allies. He ruled over all the Countries and Kingdoms quite from the *Nile* to beyond the *Euphrates*. He had a very great Number of Horses and Chariots of War. Instances of his Wisdom were as numerous as the Sand of the Sea. In a Word, he was as the wisest and most prudent of Mankind, and his Reputation was spread through all Nations. Then he composed these Three Thousand Proverbs. He knew the Nature of all Plants and Trees, from the Cedar upon *Libanus*, to the Hyssop, that grows upon the Wall. He treated also of Beasts, Birds, Reptiles, and of Fishes. His Court was filled with Strangers from all Countries, to hear his Wisdom, and with Ambassadors from the most remote Princes, that had heard of him. He made Gold and Silver as common at *Jerusalem* as Stones in the Streets, and Cedars as plentiful, as the Sycamores that grew in the Fields, 2 *Chron.* i. 15. and ix. 27. 1 *Kings* x. 21, 27.

When *Hiram*, King of *Tyre*, heard that *Solomon* was made King of *Israel*, he sent Ambassadors to congratulate his Accession to the Throne, and assisted him with Wood and Workmen, 2 *Chron.* ii. 10.

*Josephus* affirms, that the Letters of Communication between these two Kings were preserved to his Time in the Archives of *Tyre*.

*Solomon* made his Reign more glorious by his magnificent Building the Temple for the Lord, and Decoration, &c. proper for such a noble Work, and died after he had reigned 40 Years, in the Year of the World 3029, before Christ 971. You may read the Character of this great Prince in the Book of *Eccles.* chap. xlvii. 12, &c. and his Wisdom and Knowledge in the Book we are now going to treat of; the Title of which is joined to it as a Part of the Work, and contained in the six first Verses, where the Author uses several Words, *Wisdom, Instruction, Understanding* and *Knowledge*, for the very same Thing.

Proverbs by the *Hebrews* are called Moral Sentences, Maxims, or Comparisons in a close sententious Style. *Solomon* says, in his Time they were the chief Study of the Learned, *Prov.* i. 1. And *Josephus* says, *Ant. lib.* 8. ch. 2. that *Hiram*, King of *Tyre*, keeping a Correspondence by Letters with *Solomon*, proposed ænigmatical Questions to him, and explained those that were proposed to him by *Solomon*, which *Dion* and *Menander* also affirm; and upon the Failure of these a large Sum of Money was paid. *Solomon* at one Time sent a Riddle to *Hiram*, which he could not explain, and paid his Forfeit: But after this, one *Abdomen*, a *Tyrian*, gave a Solution of it, and proposed others to *Solomon*: And this was the common Practice in these Times with the Learned, as himself also observes, for the Amendment of Manner. He tells us in the Beginning of this Book, that they are made for the Regulation and Conduct of human Life, that we might receive the Instruction of *Wisdom, Justice, Judgment* and *Equity, which is the Fear of the Lord; to give Subtlety to the Simple, to the young Man Knowledge and Discretion: For, says he, Wisdom promiseth Godliness to her Children, directing their Ways, that they might keep in the Paths of the Righteous;*

teous; for the Merchandize of it is better than the Merchandize of Silver, and the Gain thereof than fine Gold.

Hear, ye Children the Instruction of a Father, chap. iv. Here we have a Narration how tenderly Solomon was brought up, and that it was the chiefest Care of his Father and Mother to give him such an Education as might contribute to a future Felicity. They took the greatest Pains to teach him to understand the Ways he was to walk, that he might shun the Paths of the Wicked; which, says his antient Father, If you obey me, *the Years of thy Life shall be many*, ver. 10. This was a notable Blessing of David, where he also says, *Hear, O my Son, and receive my Sayings*. And ver. 13, 18, and 27. *Take fast hold of Instruction: let her not go, keep her, for she is thy Life. Turn not to the Right Hand nor to the Left, but keep the Path of the Just; which is as the shining Light, that shineth more and more unto the perfect Day.*

These Proverbs of Solomon may be truly called the *Store-house of Wisdom and Folly*; for as a Man in a Glass may see himself Face to Face, so in every Stage of Life herein is something worthy Observation, suitable to every Circumstance and Condition. Virtues and Vices are like two contending Parties, and, as it were, run in a Parallel throughout the Book: But in the last Chapter we have a remarkable Instance of a tender Mother and a loving Wife.

*Bathsheba* in her Instructions to her Son *Lemuel* (i. e. *Solomon*) tells him, of all Things to beware of Women and Wine, (which he found to be Vanity, and are largely described in several Parts of the foregoing Chapters) with the most prevailing Arguments; telling him, by one he forgot his Duty to God, and with the other wasted his Substance: But, says she, *a virtuous Woman is far above Rubies, and the Heart of her Husband doth safely trust in her; she is like the Merchant's Ship, she bringeth her Food from afar, she looketh well to the Ways of her Household, and eateth not the Bread of Idleness. Favour is deceitful, and Beauty vain; but a Woman that feareth the Lord, she shall be praised.*

## ECCLESIASTES:

OR, THE

P R E A C H E R.

WHO writ this Book?

A. Solomon.

Q. Why is it called by the Name of the Preacher?

A. Because *Solomon* by way of Exhortation, labours to instruct all Men, how to hate the Vanities of this World, and to affect

affect nothing but heavenly Blessedness.

*Q. What are the Pleasures of this Life?*

*A. Vanity of Vanities, ver. 2.*

*Q. Is there any Thing under Heaven, that a Man may say, This hath not been before.*

*A. Nothing, ver. 10.*

*Q. Is Wisdom also Vanity?*

*A. Yes, and Vexation of Spirit, ver. 17.*

*Q. What Wisdom doth he mean?*

*A. State Policy, and Skill of profane Arts and Sciences.*

#### CHAP. II.

*Q. Wherein then consisteth Happiness, in Mirth and Joy?*

*A. No, ver. 2.*

*Q. In banquetting?*

*A. No, ver. 3.*

*Q. In sumptuous Building?*

*A. No, ver. 4.*

*Q. In Gold and Silver?*

*A. No, ver. 5.*

*Q. In Multitude of Servants?*

*A. No, ver. 8.*

*Q. In Authority?*

*A. No, ver. 9.*

*Q. What is the Reason?*

*A. Because they are transitory, and leave behind them Vexation of Spirit, ver. 11.*

*Q. Wherein is the Fool and wise Man alike?*

*A. In Death, ver. 16.*

*Q. What are the Days of Man?*

*A. Travel and Sorrow, v. 23.*

*Q. What only is to be desired in the World?*

*A. That spiritual Joy, which is the Gift of God.*

#### CHAP. III.

*Q. What is here set down?*

*A. The Mutability of Time.*

*Q. What learn you by that?*

*A. First, That nothing in this World is permanent. Secondly, Not to be grieved, if we have not all Things at once, nor enjoy them so long as we would, from ver. 1. to 8. Thirdly, To pick out a Season for our Actions.*

*Q. Why can we have nothing but by painful Travel?*

*A. Because thereby the Lord will humble us, ver. 18.*

*A. Are the Conditions of Men and Beasts alike?*

*A. Yes, as touching the Death of their Bodies, ver. 19.*

*Q. How do they differ?*

*A. The one is Partaker of Reason, the other is governed by Sense: The one perisheth Body and Soul, the other liveth eternally.*

*Q. How! Both Body and Soul?*

*A. Yes, after the Resurrection of the Flesh.*

#### CHAP. IV.

*Q. How doth he further prove Vexation of Spirit?*

*A. In that the Innocent are still oppressed, and none comforteth them, ver. 1.*

*Q. How is a poor Man preferred before a King?*

*A. By Wisdom, ver. 13.*

*Q. What is the Bond of Friendship?*

*A. Society.*

*Q. What is the Benefit of Society?*

*A. Mutual Comfort and Help*  
of



of one Man to another, *ver. 10, 11, 12.*

CHAP. V.

*Q. In speaking to God, what must we avoid?*

*A. Temerity, and a Multitude of Words, ver. 1.*

*Q. Who seeth the Oppression of the Poor?*

*A. The Lord.*

*Q. Who shall redress them?*

*A. He that sees them.*

*Q. What learn we by this?*

*A. Not to be astonished at the Malice of the World, since our Revenger lives.*

*Q. How is the Desire of the Covetous?*

*A. Insatiable, ver. 10.*

*Q. For what is the Night appointed?*

*A. For Rest unto all Creatures.*

*Q. How rests the covetous Man?*

*A. Unquietly.*

*Q. How rests the poor Labourer?*

*A. His Sleep is sweet unto him, ver. 12.*

*Q. Can Riches do the Owners Hurt?*

*A. They can and do, by the abusing or not using of them rightly.*

*Q. What doth the Worldling labour for?*

*A. Oft times for nothing but the Wind.*

*Q. When doth Wealth prove a Blessing?*

*A. When God that gives it, gives also a Heart to enjoy it.*

CHAP. VI.

*Q. How is the rich Man miserable?*

*A. In that God hath given him much Treasure and Wealth, and he wanteth Power to enjoy it, ver. 2.*

*Q. How cometh that to pass?*

*A. Either by Parsimony, Loss, or sudden Death.*

CHAP. VII.

*Q. Why is the Day of one's Death better, than the Day of one's Birth?*

*A. Because our Birth is the Entrance to Sorrow and Affliction, and our Death a Gate to Joy and Happiness, ver. 3.*

*Q. Why is it better to go to the House of Mourning, than to the House of Laughter?*

*A. Because in the House of Mourning we shall behold the Judgments of God, and thereby learn to amend our Lives, v. 4.*

*Q. Why is it better to hear the Rebuke of a wise Man, than the Song of a Fool?*

*A. Because the one is Instruction, the other Loss of Time.*

*Q. What is the Perverseness of the World?*

*A. That the Just sometimes perish, and the wicked Man continueth long in his Malice, ver. 17.*

*Q. When we are admonished to leave Wickedness, what must we do?*

*A. Come at the first Call, ver. 18.*

CHAP. VIII.

*Q. What doth a Tyrant hurt?*

*A. Himself, as well as others, ver. 9.*

*Q. Doth God punish Sinners?*

*A. Yes, at the great Judgment.*

*Q.*

*Q. Doth God afflict the Righteous?*

*A. Yes, for their Trial, and to their greater Comfort, ver. 12, 13, 14.*

#### CHAP. IX.

*Q. Do Prosperity and Adversity teach us, whom God loveth and whom he hateth?*

*A. No; because they happen indifferently, both to the Righteous and Unrighteous, ver. 2.*

*Q. What is the Difference then?*

*A. The Righteous are assured of God's Favour by Faith, so are not the other, ver. 4.*

*Q. What is the Opinion of Epicures?*

*A. They had rather be abject and live, than honourable and die, which is meant by the living Dog and dead Lion, ver. 4.*

*Q. Why are they of this Opinion?*

*A. Because, after this Life, they thought there was no other Being.*

*Q. How does the World deceive her Favourites?*

*A. By making them think, they are blessed of God, when they have Wealth and good Success in this Life.*

*Q. Are they not then the Blessings of God?*

*A. Yes, to them that use them to his Glory, and the Benefit of the Poor; otherwise not.*

#### CHAP. X.

*Q. How are the Deeds of the Wise?*

*A. Discreet.*

*Q. How are the Deeds of the Fool?*

*A. Rash and absurd, ver. 4.*

*Q. What Vanity doth Solomon note in this Chapter?*

*A. That the Worthy are displaced, and the Unworthy advanced, ver. 6, 7. That the Land is miserable whose Prince wanteth Wisdom, and whose Nobles are given to their own Lusts and Pleasures, ver. 16.*

*Q. What Treason doth God condemn in a Subject against his Prince?*

*A. Not only Treason in Act, but Treason in Thought, v. 20.*

#### CHAP. XI.

*Q. To whom must the Rich be liberal?*

*A. To the Poor, in this Life; because after Death there is no farther Power.*

*Q. How must they be liberal?*

*A. In dispersing their Alms to many.*

*Q. By what Examples are we taught to be charitable?*

*A. By the Cloud, that poureth Rain; by the Sea that casteth up her Increase; by the Sun that casteth out his Beams from East to West; All which are not thus serviceable and gracious for themselves, but for the Benefit of others.*

*Q. How shall the charitable Man be rewarded?*

*A. With Plenty on Earth, and Treasure in Heaven.*

*Q. If Vanity be forbidden, why doth Solomon in the ninth Verse of this Chapter counsel us*

to follow the Lusts of our own Hearts?

A. He doth it in Derision (as if he would say) Go to, ye Worldlings, glut yourselves with all manner of Vanity; but remember that one Day you shall come to Judgment for all, ver. 9.

#### CHAP. XII.

Q. To whom must we dedicate our Youth?

A. To the Lord, because in Age we shall be more unapt, ver. 4.

Q. Why shall we be more unapt?

A. By reason of the Weakness of the Body, which is set down in the 3d, 4th, 5th, 6th, and 7th Verses.

Q. Whither returns the Soul in Death?

A. To him that gave it, v. 7.

Q. What is the main Reason, that we should fear God?

A. Because he will bring every Work and every secret Thought to Judgment.

Obs. Solomon in this Book calleth himself *the Preacher*: wherein he sheweth the Vanity of human Courses in the Works of Pleasure, which he had found by Experience in the Studies of Wisdom: But, after all, found the Works of God unsearchable, and that like Things happen to the Good and to the Bad, directing Men to be charitable in this World, by the Example of the Clouds full of Rain, which watereth the Earth.

To be rich is nothing: for Man passeth away as a Shadow, and who knoweth what shall be after him. All that cometh is Vanity, and this Solomon found, That God hath made Man upright, but they have sought out many Inventions.

Remember now thy Creator in the Days of thy Youth, while the evil Day come not, nor the Years draw nigh, when thou shalt say, I have no Pleasure in them: Then shall the Dust return to the Earth as it was, and the Spirit to him that gave it. And these are the acceptable Words which were written, even Words of Truth; Fear God, and keep his Commandments; for this is the whole Duty of Man, chap. 12.

## The SONG of SOLOMON.

#### CHAP. I.

WHAT is contained in the Song of Solomon?

A. A lively Description of the mutual Love between Christ and his Church, under the Names of Bride and Bridegroom.

Q. Doth it only concern the Church in general?

A. No, it is applicable to every faithful Soul.

Q. To whom doth the faithful Soul compare her Bridegroom Christ Jesus in this first Chapter?

A. To the Saviour of sweet Ointment, because of his gracious Benefits towards her, ver. 2.

U

To



To the Chariots of Pharaoh, because of his Power and Strength, ver. 8. To a Bundle of Myrrh, because of his Holiness, ver. 13. To the Grapes of Engedi, for his saving Health, ver. 14.

*Q. Can the Soul approach near unto Christ of her own Accord?*

*A. No, not except she be drawn; that is, incited by his Holy Spirit, ver. 14.*

#### CH A P. II.

*Q. Where does the Church desire to rest?*

*A. Under the Shadow of Christ.*

*Q. With what shall she be fed?*

*A. With the Fruit of his Doctrine, ver. 5.*

*Q. To whom doth Christ compare his Church?*

*A. To a Rose, and a Lilly among Thorns. First, For her Beauty and Pleasure. Secondly, For her Excellency above all other things, in that all other things, in respect of her, are but as Thorns, ver. 2.*

*Q. How doth she figure the Coming of Christ?*

*A. Under the Name of a Roe, or a young Hart, looking thro' the Grates of a Window.*

*Q. What's understood by that?*

*A. The Divinity of Christ shining through his Humanity, ver. 9.*

*Q. Cannot he then be perfectly known in this Life?*

*A. No, no more than one that stands behind a Grate, can be wholly or perfectly seen to our bodily Eyes.*

*Q. What did Christ after he came?*

*A. Called to his beloved Church, ver. 10.*

*Q. Did she appear at his Calling?*

*A. No, she hid herself in the Holes of the Rocks, because of her Sins, ver. 14.*

*Q. How did he comfort her?*

*A. By telling her, the Winter was past, i. e. Sin was killed; and the cheerful Spring appeared, i. e. Grace and Salvation was come, ver. 11, 12.*

*Q. What is the Church compared unto?*

*A. To a Dove, because of her Meekness and Harmlessness, ver. 14.*

*Q. What are the Enemies of the Church compared unto?*

*A. To Foxes, because of their Malice and Craft, ver. 15.*

#### CH A P. III.

*Q. What is the Desire of the Church?*

*A. To be joined inseparably with Christ, ver. 4.*

*Q. How doth she think to satisfy her Desire?*

*A. By seeking after him, at all Times, and in all Places, but especially in the Time of Trouble and Persecution, ver. 12.*

*Q. Will he hear her?*

*A. Yes, and deliver her, making her rise out of the Wilderness of Affliction, like a Pillar of Smoke perfumed with Myrrh and Incense, triumphantly.*

*Q. What will he then do?*

*A. Shew her his Place of Rest, the Guard set to attend it, and his Crown of Glory, ver. 17, 18.*

*Q.*

*Q. Who be they?*

*A. First, Peace of Conscience.*

*Secondly, Protection of Angels,*

*Thirdly, Eternal Happiness.*

CHAP. IV.

*Q. What doth Christ in this Chapter?*

*A. Set forth the Beauty of his Spouse, by comparing her to divers precious and pleasant Things.*

*Q. To what doth he compare her Eyes?*

*A. To a Pair of Doves Eyes, ver. 1.*

*Q. To what her Hair?*

*A. To a Flock of Goats appearing from Mount Gilead.*

*Q. To what her Teeth?*

*A. To the Wool of Sheep new wash'd, ver. 2.*

*Q. To what her Lips?*

*A. To a Thread of Scarlet, or the Dropping of the Honeycomb, ver. 11.*

*Q. To what her Neck?*

*A. To the Tower of David, ver. 4.*

*Q. To what her Breasts?*

*A. To two young Roes, feeding among the Lillies, ver. 5.*

*Q. To what her Love?*

*A. To the Pleasure of Wine, or the Savour of sweet Spices, ver. 10.*

*Q. To what her whole Body?*

*A. To a Garden planted with Pomegranates, Spikenard, Calamus, Cinamon, Myrrh, and all other chief Spices, v. 12, 13, 14.*

*Q. What must be understood by Doves Eyes?*

*A. Eyes single and chaste.*

*Q. What by the Flock of Goats?*

*A. The Multitude of the*

*Faithful, spread abroad and scattered as Goats on Mountains.*

*Q. What by Teeth like a Flock of Sheep?*

*A. Equality or Likeness of Saints to one another.*

*Q. What by Lips like Scarlet Thread, or dropping of the Honeycomb?*

*A. Words no less comely but sweet.*

*Q. What by her two Breasts, like two young Roes?*

*A. The two Testaments, by whose Milk the Church nourisheth her Children.*

*Q. The Church, or the Soul of the Faithful, being compared to a Garden, what doth she?*

*A. Call upon her Bridegroom, Christ Jesus, to be unto her a Fountain of Living Water, and to breathe upon her with the Breath of his holy Spirit, that she may grow thereby in Love and true Obedience.*

*Q. Why is the Church of Christ compared unto these earthly Perfections?*

*A. Because of our weak Capacity, that by these visible Beauties we may, in some Measure, apprehend the invisible Glory of Christ and his Elect.*

CHAP. V.

*Q. What doth Christ in this fifth Chapter?*

*A. Call the Faithful to a Banquet of Spice, Honey, Milk, and Wine.*

*Q. What is signified thereby?*

*A. His Bounty in heaping his Graces upon the Faithful, ver. 1. or the two Sacraments.*

*Q. Are we ready to come when he calls?*

*A. No, Sleep, i. e. The Care of this World detains us, ver. 2.*

*Q. Doth he then directly forsake us?*

*A. No, he stands without, calling still, till his Locks be wet with the Dew of the Night.*

*Q. What understand you by that?*

*A. The long Patience of the Lord towards Sinners, ver. 3.*

*Q. But if we abuse that Patience, what shall befall us?*

*A. We shall seek the Lord, and he will not be found, v. 6.*

*Q. In his Absence what Success have we?*

*A. We fall into the Hands of cruel Watchmen.*

*Q. Who be they?*

*A. False Teachers.*

*Q. How do they handle us?*

*A. Wound our Consciences with Mens Traditions, v. 7.*

*Q. What Marks doth the Church deliver of Christ to find him out?*

*A. She says, his Head is of Gold, ver. 11. His Eyes are like Doves, ver. 12. His Cheeks are as Beds of Spices and sweet Flowers, and his Lips like Lilies dropping with Myrrh, ver. 13. His Hands as Rings of Gold, set with the Chrysolite, and his Belly as Ivory covered with Sapphires, ver. 14. His Legs as Pillars of Marble set upon Sockets of Gold, and his Countenance as Lebanon, ver. 15. His Mouth is most sweet, he is altogether lovely, ver. 15.*

*Q. What is signified by these Comparisons?*

*A. The infinite Gifts and Graces, which the Presence of Christ brings to the Faithful.*

#### CHAP. VI.

*Q. How is the Church assured of the Love of Christ?*

*A. By his Words. I am my Beloved's, and my Beloved is mine, ver. 2.*

*Q. How many Churches be there?*

*A. But one true Church, as there is but one Christ, the Head thereof.*

*Q. How ought the Church to be affected?*

*A. Chastely, and without Pollution.*

*Q. How is her Aspect?*

*A. Fresh as the Morning; fair as the Moon; clear as the Sun; and terrible as an Army with Banners, ver. 9.*

#### CHAP. VII.

*Q. How many are the special Virtues of the Church?*

*A. Two: Faith and good Works.*

*Q. How are they express'd unto us?*

*A. By the Similitude of the Palm-Tree, ver. 7.*

*Q. What are the Properties of the Palm-Tree?*

*A. The Leaves are always green, and the Fruit continual.*

*Q. Apply it?*

*A. As the Tree is always green, and full of Fruit, so ought our Faith to be always flourishing, and our good Deeds without ceasing.*

#### CHAP.



# The Song of SOLOMON. 149

## CHAP. VIII.

*Q. Of whom will the Church*

*A. A burning Zeal, not to be quenched, ver. 7.*

*A. Of Christ alone, ver. 2.*

*Q. By whom is she upheld?*

*A. By the Strength of his Hands, ver. 3.*

*Q. How is his Jealousy?*

*A. Cruel like the Grave, v. 9.*

*Q. Wherein is the Dwelling of Christ?*

*A. In his Church*

*Q. How must it be fortified for his Presence?*

*A. With a Wall and a Door.*

*Q. What is understood by these two Things?*

*A. Fidelity and Constancy.*

*Q. What is his Love?*

*Obs.* This is a comfortable Piece of Work, and I may venture to say, the Master-piece of the greatest Author that ever writ. It nourisheth the Soul, and giveth us an Idea of Things hard to be understood. See how the Church, *i. e.* good Christians, and Christ congratulate each other. The Church confesses her Faults, and prayeth to be directed to his Flock; Christ directeth her to the Shepherds Tents, and sheweth his Love to her, giving her gracious Promises; and she continues in Faith and Hope, boasting of her Victory, and glorifying Christ.

And this is the happy State of every regenerate Man: A justified Soul may find new Raptures in every Line and say, *My Beloved is mine, and I am his. My Beloved put in his Hand by the Hole of the Door, and my Bow-arms were moved for him. Awake, O North Wind, and come thou South; blow upon my Garden, that the Spices thereof may flow out: Let my Beloved come into his Garden, and eat his pleasant Fruits.*

One might comment upon the preceding Lines to a great Length. Here is a Text sufficient to teach us the whole Doctrine of the Christian Church. It furnisheth us with the most excellent Ideas of a true Believer, and therefore to pass it over, without some Observation, would be doing myself Injustice in this Work, as it may serve for the Instruction of every unconverted Soul, and lead him into a more happy State. To be as brief as I can in the narration. What is meant by *putting his Hand by the Hole of the Door*, according to the Doctrine of our Church, is Free Grace, and the Acceptance of it with a Desire of its Continuance, to refresh the Soul. By the *Blowing upon the Garden that the Spices thereof may flow out*, is meant, that we may bring forth the Fruit of good Works; and the Repetition of *My Beloved in his Garden*, the In-dwelling of the Spirit of God, with the Satisfaction he hath in the Conversion of Sinners, *i. e.* *When he eats his pleasant Fruits.*

It is intitled the Song of Songs, *i. e.* the chiefest and most excellent Song, Christ, whom it concerneth, is called the King of Kings and Lord of Lords, Rev. xix. 16. and xvii. 14. *i. e.* the most high and mighty King, Supreme Lord of all. *Solomon made a Thousand and five Songs, 1 Kings*

iv. 32. of all which this is most excellent, and is superior to all the Songs in the Holy Scriptures; for this celebrateth the Mysteries of Christ and his Church, and the Communion, between them more ample and beautiful to the Comfort of our Souls, than any other extant. Songs and Psalms are for the most Part Arguments of Joy and Gladness in them that sing, and of their Praises, whom the Songs concern, *Jam. v. 13. Eph. v. 19. Exod. xv. Judg. v. Isai. xxvi. 2 Sam. xxii. Psal. lxvii. 1, 2, 3, &c.* So this Book treating of Man's Reconciliation with God, and Peace by Jesus Christ, with Joy in the Holy Ghost, is called a Song, which the Faithful should learn to sing with Understanding, making Melody in their Hearts to the Lord, when they feel themselves made Partakers of his Joy, in the Remission of their Sins, as the religious *Jews* taught their young People (as soon as they thought them capable of understanding the Myllery) to get it by Heart.



# The Books of the PROPHETS.

## The ARGUMENT.

These Divine Truths, which I am now going to speak of, are the Results of God's free Counsels, delivered to us by the Inspiration of the Holy Ghost, under the general Nature of Prophecy, by Examples, Similitudes, Dreams, &c. according to the Language of the Sons of Men. The Hebrew Masters here tell us, that in the Beginning of Prophetical Inspiration, the Prophets used to have some Operation, or Image of a Man or Angel representing itself to their Imagination; sometimes it began with a Voice, and that either strong and vehement, or else soft and familiar; instance, when God appeared unto Adam, Gen. iii. 8, 9. in Job xxxviii. 1. to Elijah, 1 Kings xix. 11. in Exekiel ix. 1. &c. and in the Revelation of St. John it is compared to the Sound of a Trumpet, chap. i. 10. and to the Roaring of a Lion, chap. x. 3, &c. Hence it is we find the Prophets frequently prefacing to their Visions in this Manner, universally explained by the Prophet Jeremiah, chap. xxiii. 28, 29. where he has clearly given the Difference between divine Inspiration and lying Spirits, by the Similitude of Chaff, subject to every Wind; whereas the other entereth the Mind as a Fire, and a Hammer that breaketh the Rock in Pieces; by which the divine Pen-men knew they had received Command from Heaven, and they on the contrary, that God had sent them not; as the Lord concludes at the 22d Verse of the same Chapter, by way of Conviction. Angels were the Furnishers of this prophetical Scene, as in Gen. xxxii. 24. Exod. iii. 2. Josh. v. 13. Judg. v. 23. and 2 Kings i. 3, 15. altho' it is attributed to God himself by the Prophet, ver. 16. who is the Prompter and immediate Dictator. The Angels are the Representers, and the Prophets the Deliverers of the prophetical Stage, as in Daniel, Zachary, the Revelations, &c. and thus the Angel of God appeared unto Peter (as they usually did) in the Shape of a Man, and brought him out of Prison, Acts xii. which answers the same Purpose concerning St. Paul, Acts xxiii. 9. &c. according to the Tenor of my Discourse.

Now it is to be considered, that God did not make use of Fools to reveal his Will by, but of such whose Intellectuals were entire and perfect; and that he imprinted such a clear Copy of his Truth upon them, that it became, as it were, their own Sense, being fully digested in their Understanding, so as they were to deliver and represent it to others in Words, as an ingenious Painter is able by his Pencil to decypher or paint his own Conceptions: And as Philo tells us, "When divine Light ariseth upon the Horizon of the Soul of Man, his own human Light sets." The Matter for the most Part only was received, the Words delivered according to the Prophet's own proper Genius: For all did not prophesy in the same Manner as Moses did; he prophesied from God immediately, and received the very Words and Phrases from his own Mouth, Numb. vii. 89. Exod. xxxiii. 11. which he hath set down in the Books of the Law.



To conclude: *All the Prophets and the Law prophesied until John, Matt. xi. 13. which were accomplished within the Period of the Gospel Dispensation, ushered in by John the Baptist, who lived in the Time of the Twilight, as it were between the Law and the Gospel. And thus far I hope will serve to instruct my Readers, in regard to Prophecy in general, and serve as a Key to the following Books; namely, the Writings of the sixteen Prophets, i. e. four greater Prophets, and twelve lesser. The four greater Prophets are, Isaiah, Jeremiah, Ezekiel and Daniel (Baruch is commonly reckoned with Jeremiah, being his Disciple and Amanuensis, or Secretary) and are called the Books of the larger Prophets. The twelve lesser Prophets are Hosea, Joel, Amos, Obadiah, Micah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah and Malachi, and were always comprized in one Book, called, The Book of the Prophets, by St. Stephen, Acts vii. 42. and The Book of the Twelve Prophets, by St. Cyprian, Epist. 59. The Son of Syrach speaks of them under one and the same Character, Ecclesi. xlix. 12. Let the Bones of the Twelve Prophets flourish out of their Place. And both Jewish and Christian Writers, particularly Josephus, lib. i. contra Appion, and St. Jerom, Prolog. Galeat. when they mention the Canonical Books of the Old Testament to be in Number 22 (a Number equal to the Letters of the Jewish Alphabet) comprehended the twelve minor Prophets under one Book: but according to several Councils on this Head, it hath since been thought proper they should be divided and made separate, as the Books of the Kings and Chronicles (which with the Jews make but one) also are.*

## The Book of the Prophet ISAIAH.

### CHAP. I.

**H**OW was Isaiah descended?

*A.* From the Lineage of Kings.

*Q.* Who was his Father?

*A.* Amos, Brother to Azariah, King of Judah.

*Q.* How long did he prophesy?

*A.* Threescore and four Years; from the Time of Uzziah to the Reign of Manasseh.

*Q.* Who put him to Death?

*A.* Manasseh.

*Q.* Upon how many Points doth the Doctrine of the Prophets consist?

*A.* Upon three; Instruction, Reprehension, and Consolation.

*Q.* Instruction, how?

*A.* To teach them to know their Sins.

*Q.* How Reprehension?

*A.* To rebuke them for Sin.

*Q.* How Consolation?

*A.* To comfort them upon Repentance.

*Q.* What was the first Sin Isaiah reprov'd?

*A.* The Ingratitude of the Israelites.

*Q.* Wherein stood their Ingratitude?

*A.* In forsaking their God, that had nursed and brought them up.

*Q.* How doth he shew their Ingratitude?

*A.*

*Facing the Prophets.*



And the sons of the Prophets went, and stood to view afar off: and Elijah took his Mantle, and wrapt it together, and smote the Waters, and they were divided so that Elijah and Elisha went over on dry Ground. And it came to pass as they went on and talked, Elijah went up by a Whirlwind in a Chariot of Fire to Heaven &c. 2 Kings 2. 1 to 16. All the Prophets, and the Law, prophesied until John the Baptist, and if ye will receive it, this is he / expected by the Jews / which was for to come. Matt. 11. 13. Mal. 4. 5.

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*A.* By the Example of brute Beasts: *The Ox and the Ass know their Master's Crib, but Israel forgets his God,* ver. 3.

*Q.* What was the second Sin *Isaiah* reprov'd?

*A.* Obstinacy, and Stubbornness of Heart.

*Q.* How were the *Israelites* obstinate?

*A.* In that being plagued, they continued still in their Wickedness, ver. 5.

*Q.* What is threatned to such kind of People?

*A.* Desolation to their Land, and Destruction to themselves, ver. 7, 8.

*Q.* What is the third Sin *Isaiah* reprov'd?

*A.* Hypocrisy, in thinking to please God with the Multitude of Sacrifices, notwithstanding that they neither had Faith nor Repentance.

*Q.* To pray then, or do any other Service to God, without Faith and Repentance, how is it accepted?

*A.* The Lord turns away his Face, hides it, and thinks it abominable, ver. 13, 14, 15.

*Q.* But if we come with a pure Heart, how will he deal with us?

*A.* Though our Sins be red as Crimson, he will make them as white as Snow, ver. 18.

*Q.* What was the fourth Sin *Isaiah* reprov'd?

*A.* Extortion. Their Hands were full of Blood, their Princes maintained Thieves, and delighted in Bribes; nor was the Wi-

dow or Fatherless regarded.

*Q.* How did God account them for their Offences?

*A.* His Enemies; and threatned to punish them, by pouring out his Vengeance upon them, ver. 24.

*Q.* After what Manner?

*A.* In burning out the Dross of their Wickedness by the Fire of their Affliction, ver. 25.

C H A P. II. III. IV.

*Q.* In all the Threatnings which God pronounceth against the World for Sin, what is still remembered?

*A.* The Mercy of his Covenant, that his Church should still be preserved and planted, in *Jerusalem* first, and afterwards thro' the whole World, ver. 2.

*Q.* What learn you by that?

*A.* That the *Gentile*, as well as the *Jew*, shall be made Partaker of the Reconciliation between God and Man, by the Coming of Christ Jesus.

*Q.* Where doth the Prophet advise us to shelter ourselves against the Wrath of God?

*A.* In the Cliffs of the Rock.

*Q.* Of what Rock?

*A.* The Wounds of that living Rock our Saviour.

*Q.* What was the fifth Sin *Isaiah* reprov'd?

*A.* Haughtiness of Mind.

*Q.* How was it punished?

*A.* By being brought low, chap. ii. 12.

*Q.* What was the sixth Sin *Isaiah* reprov'd?

*A.* Mens Confidence in their Riches,

X

Q

*Q. How was that punished?*

*A. They were made poor, ver. 19.*

*Q. Where rests the Spoil of the Poor?*

*A. In the Houses of the Covetous, chap. iii. 14.*

*Q. What other Sin doth the Prophet complain of?*

*A. Impudence. They declared their Sin as Sodom, and they hid it not.*

*Q. What doth he denounce against that?*

*A. Woe unto their Souls, chap. iii. 9.*

*Q. What is the Kingdom of Christ to Believers?*

*A. A Sanctuary; in the Day-time a Shadow from Heat, and a Covert from Storms of all Afflictions whatsoever, chap. iv. 6.*

*Q. What was the seventh Sin Isaiah reprov'd?*

*A. The Pride of Women.*

*Q. Wherein did their Pride consist?*

*A. In their Looks, in their Gate, and in their Cloathing.*

*Q. How were their Looks?*

*A. Haughty.*

*Q. How was their Gate?*

*A. Mincing, and making a Tinkling with their Feet, chap. i. 19.*

*Q. How did they dress?*

*A. Too costly and effeminate; using Perfumes, Bracelets, Earrings, Curlings, and such like, more than was needful.*

*Q. How did God punish them?*

*A. He turned their sweet Savours into Stinks, their neat Array into Sackcloth and Rags,*

*their Pride of Hair into Baldness, and their Beauty into Burning, chap. iii. 24.*

*Q. Doth God hold the Husbands of such Women excused?*

*A. No; he lets them fall by the Sword, takes away the Wife and the Strong from amongst them, and sets Fools and effeminate Persons to rule the Land, chap. iii. 25.*

#### CH A P. V. VI.

*Q. What doth Isaiah compare the House of the Israelites unto?*

*A. A Vineyard, planted by God, with the best Plants.*

*Q. What Fruit brought it forth?*

*A. Wild Grapes.*

*Q. What did the Lord do to it then?*

*A. He pulled down the Hedge, and laid it waste, chap. v. 1, 2, 3.*

*Q. Apply this to the present Times?*

*A. England may be said to be the Vineyard of the Lord, the Inhabitants his Vine, which he hath a long Time cherished and defended; but if he find we bring forth wild Grapes for good Grapes, Deeds of Corruption for Deeds of Sanctity, he will suffer us to be trodden down and destroyed.*

*Q. Against how many Sorts of Men doth Isaiah pronounce a Woe in this Chapter?*

*A. Against five.*

*Q. Who are the first?*

*A. Extortioners. Woe unto them that join House to House, and Land to Land, ver. 8.*

*Q. Who are the second?*

*A. Drunkards. Woe unto them that rise early to drink Wine, and to them that continue until Night, ver. 10.*

*Q. Who are the third?*

*A. Enticers to Vanity. Woe unto them that draw Iniquity with the Cords of Vanity, and Sin as with Cart-Ropes, ver. 18.*

*Q. Who are the fourth?*

*A. Perverters of Truth. Woe unto them that call Evil Good, and Good Evil; who put Darknefs for Light, and Light for Darknefs, ver. 20.*

*Q. Who are the fifth?*

*A. Arrogant Contemners of Government. Woe unto them that are wise in their own Conceits, ver. 21.*

*Q. How shall it be those Men?*

*A. Their Root shall be as Rotteneffs, and their Buds as Dust, ver. 24.*

*Q. What else?*

*A. The Lord will make a Sign to a strange Nation, that shall come suddenly upon them, and destroy them (as we of late might have been destroyed but God hath protected us) ver. 26.*

*Q. How is a Messenger of God prepared for his Office?*

*A. By the taking away of his Iniquity, and the Purging of his Sin, chap. 6, 7.*

#### CHAP. VII. to XXXI.

*Q. How did Isaiah prophesy of Christ?*

*A. That he should be born of a Virgin, and be a Stumbling Block to many of the Jews, ch. vii. 14. and viii. 12.*

*Q. What should his Name be?*

*A. Immanuel, and signifies God with us; which Name can agree with none but Christ, because he was both God and Man, chap. vii. 14.*

*Q. Why did God send Christ the Messiah?*

*A. First, in regard of his Promise, Gen. iii. 15. Secondly, In regard of his Zeal, chap. ix. 7.*

*Q. How doth the Prophet express Christ and his Kingdom?*

*A. By a Branch; because as a Branch out of a dead Root, he sprang up out of the royal Stock of Judah, (almost dead) into a Kingdom that shall flourish eternally.*

*Q. Whom did God make his Instruments for the Punishment of the Israelites?*

*A. The Assyrians and Egyptians.*

*Q. How did they use their Power?*

*A. To their own Glory.*

*Q. What was their Reward?*

*A. He was to them a Fire, and consumed them; and to his repentant People, a Light to comfort them, chap. x. 17.*

*Q. What was that Light?*

*A. Christ, the perpetual Peacemaker, chap. xi. 6, 7, 8.*

*Q. What was the Fire that destroyed the Assyrians.*

*A. The Medes and Persians, chap. xiii. 17.*

*Q. How did God punish the Israelites?*

*A. As his Children, to chastise them, ver. 14.*

*Q. How the Assyrians and others?*



*A.* As his Enemies ; quite to destroy them, *ver.* 19.

*Q.* Against how many Kingdoms did Isaiah prophesy ?

*A.* Against eight, *viz.* The Kingdom of the Egyptians, *chap.* xix. The Kingdom of the Chaldeans, *chap.* xxi. the Kingdoms of Tyre and Sidon ; the Kingdom of the Assyrians, *chap.* x. 16. the Kingdom of the Israelites, *chap.* xxii. the Kingdom of the Arabians, *chap.* xxiii. and the Kingdom of the Devil, *chap.* xxvii.

*Q.* In which of these Kingdoms did God mention his reserving a small Number to himself ?

*A.* In the Kingdom of the Hebrews.

*Q.* Did God plague the Destroyers of his People ?

*A.* He did ; by which we learn, that though God, Father-like, chastise his Children, he will not suffer any to tyrannize over them.

*Q.* Did God send the Assyrians and the Egyptians to oppress his People ?

*A.* He suffered them to be led by their own Covetousness and Ambition, and accordingly rewarded them.

*Q.* What is the impious Resolution of the Epicure ?

*A.* Let us eat and drink, for To-morrow we die.

*Q.* What is the Punishment of it ?

*A.* It shall not be purged from them, till they die, *chap.* xxii. 14.

*Q.* Do the Righteous praise God for his Judgments ?

*A.* They do, because they are

Faithfulness and Truth ; and because of the sweet End, that God works from them, *chap.* xxv. 4, 8.

*Q.* Were the People soon instructed in the Word of God ?

*A.* No ; but with much ado, and often repeating Precept upon Precept, and Line upon Line, *chap.* xxviii. 13.

*Q.* What was the Reason ?

*A.* Their Corruption of Life, and Slackness to all Goodness, *ver.* 7.

*Q.* How were they corrupt in Life ?

*A.* By professing God with their Lips, and denying him in their Hearts, *chap.* ix. 13, 19.

*Q.* What was the Punishment assign'd unto them for that ?

*A.* Their Prophets were blind, and could not direct ; and they had their Eyes shut up, that they could not see, what was good for themselves.

*Q.* What is the Doctrine we learn thereby ?

*A.* That Preachers can neither teach, nor the Hearers understand, except God open the Mouth of the one, and prepare the Heart of the other.

*Q.* How doth God punish Sinners in this Life ?

*A.* With the Bread of Adversity, and the Water of Affliction, *chap.* xxx. 20.

*Q.* But if they repent, how are they rewarded ?

*A.* With great Plenty.

*Q.* What is the Punishment of the Wicked after this Life ?

*A.* The Torments of Hell, men-

mentioned by the Prophet in chap. xxx. ver. 33.

*Q. Rehearse the Description?*

*A.* Tophet is prepared of old, even for the King: It is deep and large, the Burning thereof is Fire and much Wood; the Breath of the Lord, like a River of Brimstone, doth kindle it.

CHAP. XXXI. to XLV.

*Q. When we trust in the Lord, how will he defend us?*

*A.* As the Lion doth his Prey, chap. xxxi. 4.

*Q. But if we forsake him, and seek Help of others, what shall become of us?*

*A.* Both the Helper and the Helped shall perish, ver. 3.

*Q. What shall their Habitation be made?*

*A.* A Hold for Dragons, and a Court for Ostriches, chap. xxxiv. 13.

*Q. What Fruit shall it yield?*

*A.* Thorns, Nettles, and Thistles.

*Q. But what shall be the Habitation of such as depend upon Christ?*

*A.* Flourishing and full of Joy. There shall neither Lion, nor noisome Beast come near it, chap. xv. 2, 8. The Weak shall be made strong, chap. xxxv. 4. The Blind shall see, the Deaf shall hear, ver. 5, 8. The Lame shall leap, and the Dumb shall speak, ver. 6.

*Q. Whom doth Isaiah prophesy should prepare the Way of Christ?*

*A.* John Baptist, chap. xl. 3.

*Q. Where should he proclaim his Message?*

*A.* In the Wilderness of Judea.

*Q. What should his Direction be?*

*A.* To have all Lets removed, chap. xx. 4.

*Q. May the Essence of God be comprehended, under any Form?*

*A.* No; no more than the Waters can be held in a Man's Fist, Heaven measured with a Span, the Dust of the Earth numbered, or the Mountains weighed, chap. xl. 12.

*Q. What is the Earth in his Sight?*

*A.* As a little Dust.

*Q. What are the Nations of the Earth?*

*A.* As a Drop of Water, or as Grasshoppers, ver. xv. 22.

*Q. But what are they, whom the Lord exalteth?*

*A.* As a threshing Instrument, able to bruise Mountains to Powder; or as a Whirlwind, to scatter Hills, like Chaff, chap. xli. 15, 16.

*Q. How doth Isaiah teach the People to abhor Idolatry?*

*A.* By describing unto them the Power of God, and the Wickedness of Idols, chap. xi. 22, 23.

*Q. Declare the Difference.*

*A.* God is a Living Essence, Idols dead Metal. God is without Beginning, Idols are made by Mens Hands. God can do all Things, but Idols nothing. God knoweth all Things, but Idols nothing.

*Q. What Comfort have the Faithful in Distress?*

*A.*

*A.* To think they have a God that is able, willing, and hath promised to deliver them, *chap. xliii.*

# CHAP. XLV. to LV.

*Q.* By whom did God promise Deliverance to his People, from the Captivity of Babylon?

*A.* By Cyrus, King of Persia.

*Q.* What was Cyrus?

*A.* A heathen Prince.

*Q.* Did he not know God?

*A.* Yes; by a certain particular Knowledge of his Power, but not to worship him aright, *chap. xlv. 14.*

*Q.* How many Years did Isaiah prophesy of this Deliverance, before it came to pass?

*A.* An hundred Years.

*Q.* Why did God chuse an Heathen Prince to deliver his People?

*A.* The more to expresse his Love and Power; for the unlikelyer the Means were, the greater Cause had the Israelites to glorify him.

*Q.* Were not the Babylonians God's Instruments, for the Punishment of his People?

*A.* Yes; but the Lord was offended with them for doing it; because in executing his Judgments they shewed no Mercy, and waxed proud by their Victory, *chap. xlvii. 6, 7.*

*Q.* What was the Cause of Israel's Captivity?

*A.* Their Transgressions.

*Q.* What is the Cause of their Deliverance?

*A.* The Covenant of God's Mercy, *chap. l. 1.*

*Q.* Of what Continuance is God's Mercy?

*A.* For ever. The Heavens shall vanish like Smoke, and the Earth wax old like a Garment; but the Salvation of the Lord shall not be abolished, *chap. li. 6.*

*Q.* Of what Continuance are his Judgments?

*A.* But for a Time. Can a Woman forget the Child of her Womb? If she could, yet the Lord will not forget his People, *chap. xlix. 15. li. 22. liv. 8.*

*Q.* To whom then must the Afflicted fly?

*A.* To God, who will establish them in Glory: Their Foundation shall be of precious Stones, *chap. liv. 11.* In Peace: They shall be far from Oppression, *ver. 14.* In Strength: Whosoever shall gather themselves against them shall fall, *chap. lvi. 1.*

*Q.* How did the Prophet Isaiah prophesy of Christ?

*A.* Plainly, as an Eye-witness, not as a Prophet; for he foretells his Birth by the blessed Virgin, *chap. vii. 14.* His despised Poverty and Humility, *chap. liii. 2, 3.* His Preaching, *chap. lxi. 1.* His Suffering, Death and Burial, *chap. liii. 5, 8.* His Patience and Meekness, *ver. 7.* His praying for his Crucifiers, *ver. 12.* Our Redemption, by his Death, *ver. 10, 11.*

# CHAP. LIII. to LXV.

*Q.* For what doth God offer these Blessings unto us?

*A.* Neither for Gold nor Silver, but freely, as the Prophet saith, Come, buy Water, Wine, and



and Milk without Money, and without Price, chap. lv. 1.

*Q. What is meant by Water, Wine, and Milk?*

*A. All Things necessary to a Spiritual Life, as they are necessary to this corporal Life.*

*Q. What is the Recompence God requireth?*

*A. Obedience, to execute Justice, the Bene fit whereof turns to Man, chap. lvi. 1.*

*Q. How are our Virtues acceptable?*

*A. If without Hypocrisy.*

*Q. How do Hypocrites fast?*

*A. In punishing the Body, and putting on Sackcloth, notwithstanding, that their Hearts are full of Malice, chap. lviii. lix.*

*Q. How do the Faithful fast?*

*A. In breaking the Bonds of Wickedness, in feeding the Hungry, visiting the Captive, and cloathing the Naked, ver. 6, 7.*

*Q. What brings us to the Knowledge of these Things?*

*A. The Preaching of the Word.*

*Q. What kind of Men must Preachers be?*

*A. In Voice, Trumpeters; in Care, Watchmen; to cry aloud, and continually, ver. 1. and chap. lxii. 6.*

*Q. What Observation of the Sabbath doth the Lord require?*

*Obs. Isaiah, the first of the four great Prophets, was Grandson to King Joash, by the Father's Side, and began to prophesy a little before the Death of Uzziab, King of Judah, A. M. 3246, before Christ 754, and continued to the Reign of Manasseh in 3306 (being 60 Years) who caused him to be put to Death, by sawing him, with a Saw.*

*A. Not to do our own Ways, nor mind our own Pleasure, nor speak our own Words; but to call it the Holy of the Lord, chap. lviii. 13.*

#### C H A P. LXV.

*Q. Because the Jews had such Preachers amongst them commonly, and yet fell from the Lord, what was their Punishment?*

*A. They were rejected, v. 12.*

*Q. Who were chosen in their stead?*

*A. The Gentiles, ver. 1.*

*Q. What are they?*

*A. All Nations, but the Jews.*

*Q. By this doth his Mercy extend to all?*

*A. Yea, and his Majesty beyond all.*

*Q. How prove you that?*

*A. It shall come to pass, that from one new Moon to another, and from one Sabbath to another, shall all Flesh come to worship before me, saith the Lord, ver. 23.*

*Q. What other Proof have ye?*

*A. When the Jews would have built him an House, he forbade them, chap. vi. 6.*

*Q. What was the Reason?*

*A. He filled Heaven and Earth with his Glory, and therefore cannot be included in a Temple of Stone.*

*Q. How then?*

*A. He will be served in humble Sincerity and Truth.*

He tells us, that the Lord had called him from his Mother's Womb, that he remembered his Name; that he had given him a Tongue like a sharp cutting Sword, &c. And when he received his Commission for Prophecy, he saw the Lord seated on an high Throne, encompassed with Cherubims, and with all the Earth for his Foot-stool. Then he said *Woe is me, for*, &c. chap. vi. (See the Argument.)

*Isaiab* is esteemed the most eloquent of all the Prophets. St. *Jerom* says, That his Writings are, as it were, an Abridgment of the Holy Scriptures, a Collection of all the most uncommon Knowledge, that the Mind of Man is capable of, of Natural Philosophy, Morality, and Divinity; and as others observe, he is sublime and magnificent in his Stile, vehement in his Emotions, copious in his Figures, more florid, and has more of Ornament; yet at the same Time is more weighty and nervous, than any other Writer that we have, whether Historian, Poet, or Orator; and so far excels in every kind of Discourie, as to be accounted superior to every Author, *Greek* or *Latin*.

It is said, that the Pretence made use of by *Manasseh*, that impious Prince, for executing this Prophet in so cruel a Manner as before mentioned, was that Expression of *Isaiab* vi. 1. which he affirmed to be a Contradiction to what is said in *Moses*, *Exod.* xxxiii. 20. *No Man shall see me and live*. It is also said, that his Body was buried near *Jerusalem*, under the Fuller's Oak, near the Fountain of *Siloam*; from whence it was removed to *Panneas* near the Sources of *Jordan*, and from thence to *Constantinople*, in the Reign of *Theodosius* the younger, before Christ 442 Years.

## The Book of the Prophet JEREMIAH.

### CHAP. I. to X.

Q. *WHERE* was Jeremiah born?

A. In *Anathoth*, a Village within three Miles of *Jerusalem*.

Q. *Whose Son* was he?

A. The Son of *Hilkiah*.

Q. *When* began he to prophesy?

A. In the 13th Year of *Josiah*, King of *Judah*.

Q. *How long* did he prophesy?

A. Till the Captivity of *Babylon*, and somewhat after.

Q. *How many Years* was that?

A. About 40 Years.

Q. *When* was he sanctified to that Office?

A. Even from his Mother's Womb, chap. i. 5.

Q. *What* did he after he was called?

A. Proclaim the Will of him that sent him, without Fear, v. 17.

Q. *What* do we learn by that?

A. Ministers must not intrude themselves into the Church, before

fore they are called; and when they are called, they must lose no Time, nor be dismayed for any Danger.

*Q. What is the first Sin Jeremiah reprov'd?*

*A.* Idolatry, in these Words; My People have forsaken me, the Fountain of living Waters, to dig them Pits, yea broken Pits, that can hold no Water, *chap. ii. 13.*

*Q. After this Sin, what is required of them?*

*A.* Repentance; and upon repenting, they were promised Mercy, *chap. iii. 12.*

*Q. In their Repentance what did they?*

*A.* Turn unto the Lord.

*Q. How ought we to turn unto the Lord?*

*A.* With our whole Heart.

*Q. If we do not so, what do we incur?*

*A.* His Wrath, by counterfeiting.

*Q. What is God's Wrath like?*

*A.* A consuming Fire, *ch. iv. 4.*

*Q. What is his Mercy like?*

*A.* The Waters of Siloah, that were healing.

*Q. Wherein did God shew his Justice upon Israel?*

*A.* In delivering them into the Hands of their Enemies.

*Q. Wherein his Mercy?*

*A.* In saving some (for, saith he, I will not make a full End of you) to continue his Church, *chap. v. 18.*

*Q. Were the People so full of Wickedness, that the Lord was so much incens'd against them?*

*A.* Yes, they did cast out Malice and Cruelty, as the Fountain doth her Waters, *chap. vi. 7.*

*Q. Was there no Estate clear?*

*A.* None, neither Prince, Priest, nor People.

*Q. What were their general Sin?*

*A.* Covetousness, *ver. 13.*

*Q. What was their particular Sins?*

*A.* The Prince did not execute Justice, *chap. v. 28.* the Priest did flatter the People in their Sins, crying Peace, Peace, when there was no Peace, *chap. vi. 14.* the People were of uncircumcised Ears, and took Delight, rather in vain Things than profitable Doctrine, *ver. 10.*

*Q. All this considered, could they not but see their own Destruction?*

*A.* They did, and thought to escape it by flying into the Temple, where God had promised for ever to be present.

*Q. But how did God answer them?*

*A.* In these Words: Will you steal, murder, and commit Adultery, and swear falsely, and burn Incense to Baal, and think to be delivered, by standing before me in the Temple? No; I have required Obedience and not Sacrifice, *chap. xvii. 10, 22, 23.*

*Q. In what Manner did Jeremiah prophesy their Destruction?*

*A.* By the entering of the Assyrians, a mighty Nation, into their Land.

*Q. Rehearse the Prophet's Words.*

*A.* Lo, House of Israel, I will bring



bring a Nation upon thee from far, whose Quiver is a Sepulchre, and they shall eat thine Harvest, and thy Bread; they shall devour thy Sons and Daughters; they shall spoil thy Vines and thy Fig-trees; and they shall destroy with the Sword thy fenced Cities, chap. v. 15, 16, 17.

*Q. Did they not repent?*

*A.* No; but provoked God's Wrath by other Sins, such as Lying, chap. ix. 3. Deceit, ver. 4. and Dissimulation, ver. 8.

*Q. Might not the Prophet pray for them?*

*A.* He might not, God had forbidden him.

*Q. What may we learn by God's forbidding the Prophet to pray for the People?*

*A.* The Power and Prevalency of Prayer, and the Severity of God's Justice.

*Q. May we forbear to pray for any, from this Command of the Prophet?*

*A.* We may not; it was given the Prophet, for our Instruction, not Imitation.

*Q. I am sure, tho' they could not see their own Denger, yet Jeremiah did, as all true Ministers should, at their Hardness of Heart?*

*A.* Yes, and wished his Eyes were a Fountain of Tears, to lament their Sins, chap. ix. 1.

*Q. How comes that Hardness of Heart in them?*

*A.* They did glory in their Misdeeds.

*Q. What ought a Man to glory in?*

*A.* Neither in Wisdom, Strength,

nor Riches; but let him that glorieth, glory in this, that he knoweth the Will of the Lord; for he it is that sheweth Mercy, Judgment, and Righteousness on the Earth, ver. 23, 24.

## CHAP. X. to XX.

*Q. To whom only belongeth Dominion?*

*A.* To the Lord mighty in Power, and King of Nations, chap. x. 7.

*Q. What were the Israelites then, in leaving him, to cleave to Idols?*

*A.* Sots and Fools, because they left the Truth, to embrace the Work of Error, ver. 8.

*Q. What was the Work of Error?*

*A.* Making of Images, v. 15.

*Q. Whence were they infected with this Infection?*

*A.* From the Heathens.

*Q. What other Error had the Heathens?*

*A.* Divination, by Stars, and Soothsaying.

*Q. Is it not lawful to fear the Conjunction of Stars and Planets?*

*A.* No; because the Lord in these Words hath forbidden it: Be not afraid of the Signs of Heaven, tho' the Heathen be afraid of such, ver. 2.

*Q. Why may we suppose God hath forbidden it?*

*A.* Because the Persuasion of the Stars Dominion over us, crosses all Piety, Faith, Thankfulness, Patience, Prayer, &c.

*Q. As long as we abide in Sin, will the Lord hear our Prayers?*

*A.*

*A.* No; nor any that pray for us, chap. xi. 13.

*Q.* How odious is Sin?

*A.* So odious, that the Land, wherein Sinners live, shall mourn, the Herbs of the Field wither, and the Beasts and Fowls of the Air be consumed, chap. xiii.

4.

*Q.* By what Parable did Jeremiah prefigure the Destruction of the Jews?

*A.* By the Parable of the Linen Girdle, which he hid in a Rock; and after certain Days coming to take it up, he found it was rotten, and fit for no Use.

*Q.* Rehearse the Meaning?

*A.* That as the Girdle cleaveth to the Loins, so had the Lord tied the House of Israel unto him; but since they had forsaken him, like the Girdle, they should rot, and be cast off, as fit for no Use, chap. xiii. 10, 11.

*Q.* How hard is it for an evil Man to do well?

*A.* As hard, as to change the Blackamore's Skin, or the Leopard's Spots, ver. 23.

*Q.* Which are the four Plagues God usually punished Sin withal?

*A.* Pestilence, Famine, Sword and Fire.

*Q.* How do wicked Men reward them, that tell them of their Sins?

*A.* With Curses, as the Jews did Jeremiah, chap. xv. 10.

*Q.* But what doth the Lord for them?

*A.* In Time of his Vengeance he favours them, and suffers the other to perish.

*Q.* Fell it out so with Jeremiah?

*A.* Yes: For when the Jews were led away captive, the Enemy gave Jeremiah his Choice either to live in his own Country, or go whither he would, chap. xxxix. 11, 12.

*Q.* With what Pen doth the Devil write Iniquity in the Hearts of the Obstinatè?

*A.* With an Iron Pen, signifying thereby, that Men accustomed to that Sin, can hardly be reclaimed, chap. xvii. 1.

*Q.* Will the Lord only be trusted in?

*A.* Yes; for there is an heavy Curse pronounced against them, that make Flesh their Arm, i. e. depend upon Men, and forget God, ver. 5.

*Q.* How many Ways did Jeremiah suffer under the Hands of the Jews?

*A.* Three: First, they curst and spake Evil of him; then they took Counsel against his Life; at last they smote him and cast him into Prison, chap. xv. 10. and xviii. 20. and xx. 2.

*Q.* What may we learn by his Afflictions?

*A.* That the true Ministers of God shall always be subject to Injuries, from the Devil and his Servants.

*Q.* How are all Men in the Hands of God?

*A.* As Clay in the Hands of the Potter, chap. xviii. 6.

*Q.* In what Respect?

*A.* Of their Beginning, Continuance, and End.

*Q. What may we learn from hence?*

*A. Humility and watchful Walking.*

*Q. How doth the Prophet complain of his own Misery?*

*A. He curseth the Day of his Birth, and the Man that brought Tidings to his Father, chap. xx. 15, 16.*

*Q. Did he well in this?*

*A. No; it was a great Sin in him there to curse, where he ought to have bless'd, and given God Thanks.*

*Q. What may this teach us?*

*A. Christian Care and Circumspection, that our unruly Passions may not get the Start of us.*

#### CHAP. XX. to XXX.

*Q. What were the Works commanded the Jews?*

*A. To execute Justice, ch. 22. 3. to deliver the oppressed; to favour the Stranger; to help the Fatherless and Widow; to do no Violence, nor shed Blood.*

*Q. What were the Works they followed?*

*A. They builded Houses with Bribes, and Chambers with Extortion; they used their Neighbour's Help, and paid him not his Hire, ver. 13.*

*Q. What followed?*

*A. They were led into Captivity, their King slain, and left unburied, ver. 19.*

*Q. Who mislead the King?*

*A. The false Prophets.*

*Q. What was their Reward?*

*A. Woe be unto you that scatter the Sheep of my Pasture, saith the Lord, chap. xxiii. 1.*

*Q. How did Jeremiah prophesy a Redress of this Inconvenience?*

*A. By the Coming of Christ, the true Pastor, in these Words, Behold, saith the Lord, I will raise unto David a righteous Branch, &c. In his Days Judah shall be saved, and Israel dwell safely, ver. 5, 6.*

*Q. Here was a Threatning and a Promise, what is signified thereby?*

*A. That as Jeremiah did, so the Ministers of God must always mix Comfort, with their bitter Doctrine.*

*Q. When they threaten, what is their Doctrine like?*

*A. A Fire, or an Hammer, that breaketh Stones, ver. 29.*

*Q. But when they promise, what is it like?*

*A. Comfortable Waters, or precious Balm.*

*Q. How long lived the Israelites in Bondage, under the King of Babylon?*

*A. Seventy Years, chap. xxix. 10.*

#### CHAP. XXX. to XLI.

*Q. After their denounced Servitude, how doth Jeremiah comfort the Jews?*

*A. 1st, With their Return again to their Country, chap. xxx. 1. 2dly, With the Destruction of their Enemies, ver. 16. 3dly, With Joy, Plenty, and Peace, chap. xxxi. 12, 28.*

*Q. What Assurance did Jeremiah give of God's Promise?*

*A. As sure, as he is God in Heaven and Earth, and giveth the*



the Sun to rule the Day, and the Moon the Night, chap. xxxiii.

Q. How doth God oftentimes check the lewd Life of Men?

A. By the better Life of them, which are no Christians; as may appear by the Example of the Sons of Jonadab, chap. xxxv. 8.

Q. What did they?

A. Their Father gave them a Commandment, and it was kept the Space of 300 Years.

Q. What was the Commandment?

A. That none of that Stock or Family should drink Wine.

Q. Of what Descent were those Sons of Jonadab?

A. From Reebab, the Father of Jonadab, who was very zealous in the Service of God.

Q. What infers this Example?

A. That if they thought it a Disparagement to break the Vow made unto an earthly Father, how much more shameful should be for them, to forget the Promise made to the Father of Heaven? They kept their Vows 300 Years; but Christians (I say) break theirs every Hour.

Q. You said before that Jeremiah was in Prison, who put him there?

A. King Jehoiakim first, and then Zedekiah.

Q. When he was in Prison, did he neglect his Office?

A. No; For when he could not speak to the Jews, he sent Baruch with a Book, containing all the Curses of God, against the

Q. Who writ it?

A. Baruch, from the Mouth of Jeremiah, chap. xxxvi. 4.

Q. To whom did Baruch read it?

A. To the Princes, who told King Jehoiakim of it, and he burnt it, ver. 23.

Q. What did Jeremiah then?

A. He wrote another Book, ver. 32.

Q. What learn we by that?

A. Tho' the Wicked would quite deface the Word, yet God will have it still preserved.

Q. What was the Message of the Lord, that Jeremiah declared to Zedekiah, afterward King.

A. That he should yield himself to Nebuchadnezzar, and the City should be saved.

Q. Did Zedekiah regard his Counsel?

A. He heard it, but did not perform it, because of his Princes that persuaded him to the contrary.

Q. What did the Princes to Jeremiah?

A. Put him in a Dungeon.

Q. Who wrought his Deliverance?

A. Ebedmeleck, a Moor, and one of the King's Eunuchs, chap. xxxviii. 11.

Q. What learn you by that?

A. That more Faith is sometimes found in a Stranger, than in a Man's own Countreman.

Q. What became of Zedekiah for disobeying Jeremiah?

A. His Eyes were put out, and his Sons slain before his Face, chap. xxx. 7.

Q.

*Q. How went it with Jeremiah;*

*A. He found Favour, as the Lord before had promised, with Nebuzaradan, the chief Captain, who gave him Liberty and a Reward, chap. xl.*

CHAP. XLI. to the End.

*Q. Whom did Nebuchadnezzar make his Substitute over the Jews in Palestine?*

*A. Gedaliah, the Son of Abi-kim.*

*Q. Who slew Gedaliah?*

*A. Ishmael, the Son of Nethania, in Envy of his Government.*

*Q. What did the People afterwards?*

*A. They went under Johanan, into Egypt.*

*Q. Had not Jeremiah forbidden them so to do?*

*A. Yes: But they obeyed not, being afraid of War and Famine, chap. xlii. 14.*

*Q. What followed their Disobedience?*

*A. They were destroyed from the least to the greatest, by King Nebuchadnezzar, that came against Egypt; so that what they feared in their own Country, fell on them in another.*

*Q. What may we learn from hence?*

*A. That no Place or Power secures from the Justice of God.*

*Q. Who destroyed the Kingdom of Babel?*

*A. Cyrus; who was moved thereunto by the Spirit of God; because he gloried in the Spoil of Israel, and said, We offend not because they have sinned against the Lord, the Hope of their Fathers, chap. i. 7, 11.*

*Q. What was Nebuchadnezzar called?*

*A. The Hammer of the World, having smitten down all the Princes and People of the World.*

*Obs. Jeremiah began to prophesy in the 13th Year of Josiah, King of Judah, A. M. 3375, and continued to the taking of Jerusalem by the Chaldeans, in 3416. His Prophecies are several Collections made at several Times. First of all was that mentioned in Chap. 36. containing all the first twenty Chapters, the 25, 26, 35, 36, 45, and all that follow, to the 51st inclusive. The second Collection is that mentioned Chap. 30. 2, and contains five more Chapters, viz. from the Beginning of the 27th to the End of the 31st. The third Collection was made presently after the Destruction of Jerusalem, as appears by the Prophet's Preface, Chap. 1. 1, 3. and contains ten Chapters more than the second, viz. Chap. 21, 22, 23, 24. and 32, 33, 34, 37, 38, 39. and this third Collection contained all the present Book of Jeremiah, excepting seven Chapters. Now all from the Beginning of the 43. to the End of 44. is an Account of Jeremiah himself, and the other Jews, that were left still in Judea, by Order of Nebuchadnezzar; and probably were added to the former Prophecies by Jeremiah himself, or else Baruch, after their Return out of Egypt into Judea, where they probably continued quietly, being in great Favour with Nebuchadnezzar, till they both died in Peace in their own Country, according to God's most gracious Promise to each of them, viz. to Jeremiah, Chap.*

chap. i. 18, and 15, 20, 21. and 20. 11. and to *Baruch*, Chap. 45. 5. Now there remains the 52d Chapter unspoken of, which is apart from the our Collections; and no doubt was designed as an Introduction to the following *Lamentations*, it being a Narration of the Destruction of the Kingdom of *Judea*, and of the City and Temple of *Jerusalem*, which are the subjects of the said *Lamentations*. It is hard to say, how the said Chapters came to be so much displaced; but probably there was no other, or but a very few Copies transcribed, than what *Jeremiah* and *Baruch* kept: and being often forced to move from Place to Place after this Destruction, no Doubt, it was the Reason of their being thus disordered; especially if we consider the Way of writing Books in those Days, was in single Rolls of Parchment, or the like, fastened together at one End with a String, which might break; and the *Jews* being then in a confus'd State, they might from Time to Time easily be thus confounded, and become more and more so as they fell into the Hands of those, who knew not how to place them, in their Order of Time. And this was the Reason, why the Collection of *Psalms* are placed as they now stand, as well as the *Prophecies of Jeremiah*. *Ezra*, making a Survey of the Scriptures, probably might place as many of them, as appeared evident by the Dates prefix'd, in due Order; but after his Time being much wore, the Transcribers misplaced them again, and left them also as they now stand.

## The Lamentations of JEREMIAH.

Q. OF whom may we learn true Christian-like Compassion?

A. Of the Prophet *Jeremiah*, in lamenting for his Countrymen, notwithstanding they had reviled him, beaten him, imprisoned him, and sought his Death; all for his Good-will towards them.

Q. Wherein consisted his Love?

A. In daily admonishing them of their Sins, that they might repent; and shewing them beforehand, what Plagues would follow, if they repented not.

Q. What was it, he lamented for?

A. Their Subversion and Overthrow.

Q. By whom was their Overthrow contriv'd?

A. By the *Babylonians*, their cruel Enemies.

Q. In what Manner?

A. First, they were besieged, then suffered Famine, insomuch that they died in the Streets, and the Mothers devoured their own Children, chap. i. 11. and ii. 12. of Princes they became Tributaries, v. 1. their Joy was turned to Tears, v. 2. their Freedom to Captivity, v. 3. their gorgeous Buildings to a deformed Heap, v. 6.



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v. 6. their Friends forsook them,  
v. 2. their Enemies laughed at  
them, v. 7. their valiant Men  
were trodden down, their young  
Men slain, and their Virgins de-  
flowered, v. 15. and, which was  
the Grief of all Grievs, their  
God had forsaken them: for  
when they stretched forth their  
Hands, there were none to com-  
fort them, ver. 16, 17.

*Q. What may this serve for?*

*A* To admonish all Cities of  
the World, be they ever so fa-  
mous, ever so rich, or ever so  
mighty, to beware how they pro-  
voke God's Wrath against them,  
thro' their intolerable Impiety.

*Q. What were their intolerable  
Sins?*

*A* Their despising the Coun-  
sel of the Prophets; their revolt-  
ing from the Truth to embrace  
Falshood and Vanity; and their  
abusing the Long-suffering of the  
Lord.

*Q. Did the Lord forwarn them  
of this Desolation?*

*Obs.* The Stile of these *Lamentations of Jeremiah* is lively, tender, pa-  
thetick, and affecting, and it was the particular Talent of this Prophet, to  
write melancholly and moving Things well: So as there never was a Subject  
more worthy of Tears, nothing was ever written with more tender and af-  
fecting Sentiments, than that which he composed upon the Destruction of  
*Jerusalem* by *Nebuchadnezzar*; it being a Custom with the *Hebrews*, to  
make mournful Elegies, or Songs, upon the Death of great Men, or upon  
any Occasion of publick Miseries and Calamities; as appears in  
2 *Chron.* xxxv 25. Those composed by *David*, upon the Death of *Ab-  
salom* and *Jonathan*, are still extant with us, though perhaps many are lost.  
And it seems by this Prophet, that the *Jews* hired Women on purpose to  
weep on mournful Occasions; for, says he, *Chap.* ix. 17. *Call for the mourn-  
ing Women, &c.*

The four first Chapters of the *Lamentations* are composed in acrosticks  
Verse, and in the Abecedary Method; i. e. every Verse or Couplet  
beginning with one of the Letters of the *Hebrew* Alphabet, ranged in al-  
phabetical Order. The first and second Chapters contain 22 Verses, ac-  
cording

*A.* Yes, many hundred Years  
before it came, even from the  
Time of *Moses*, and so from Age  
to Age, until the very Hour of  
their Captivity; as appears, *Deut.*  
xxviii. 64, 65, 66.

*Q. In this Extremity, what  
Refuge doth the Prophet shew  
them?*

*A.* The holy Mount of the  
God of Mercy.

*Q. How must they reach unto  
that Mount?*

*A.* With the Arms of Repen-  
tance and Patience: With Re-  
pentance, in confessing their Sins,  
and being sorry for the same;  
and with Patience, in humbly at-  
tending the Hour of their De-  
liverance.

*Q. Was this all the Prophet did  
for them?*

*A.* No; like an holy and vir-  
tuous Pastor, he joined by fervent  
Prayer with them, that it would  
please the Lord to shorten their  
Days of Wretchedness, *chap.* v.

ording to an equal Number of Letters in the Alphabet. The third Chapter has three Verses together, which begin with the same Letter, and includes in all 66 Verses. The fourth is like the two first; but the fifth is not acrostick; and as in the second, third, and fourth Chapters, the Letter *Pe* is before *Ajin*; whereas in the first, and all the acrostick and abecedary Psalms, *Ajin* goes before *Pe*; and the Reason not being decided, for Novelty's Sake, I have here given the whole Alphabet in Verse.

*Aleph, Beth, Gimel, Daleth, He,  
Wau, Zaj-in, Heth, Teth, J-od, Caph,  
Lamed, Mem, Nun, Samech, Aj in, Pe,  
TSadi, Koph, Resh, Shin, Tau, (The-eTH.)*

## The Book of the Prophet EZEKIEL.

### CHAP. I. to X.

**Q.** *W* Here was Ezekiel called to prophesy?

**A.** God called him in *Chaldea*, at the Time when *Jehoiakim*, King of *Judah*, his Mother, and many others, lived in Captivity under *Nebuchadnezzar*. *ch. i. ii. iii.*

**Q.** To what End?

**A.** To assure them, tho' they had yielded themselves Prisoners to the King of *Babylon*, and had lived in Servitude to him five Years, yet the Lord would remember his Promise, and bring them home again.

**Q.** Did they distrust him?

**A.** Yes, and began to murmur.

**Q.** Is it not said, Chap. ii. 2. The Lord inspired Ezekiel to speak unto them for their Comfort?

**A.** Yes; such was God's great Mercy, and their Weakness of Faith.

**Q.** Did not Ezekiel prophesy before?

**A.** Yes: And by the Counsel of him and *Jeremiah*, *Jehoiakim* did voluntarily submit to the King of *Babylon*, and therefore, to excuse the Prophet, God gives him a new kind of Prophecy.

**Q.** After what sort?

**A.** A Hand appears and delivers him a Book.

**Q.** What was written in the Book?

**A.** Woe and Lamentation, *chap. ii. 10.*

**Q.** What was he bid to do with the Book?

**A.** Eat it, *i. e.* imprint the Words thereof, in his Heart, *chap. iii. 1.*

**Q.** Are none fit to be God's Messengers, but such as receive his Word into their Hearts?

**A.** No, and meditate thereon; which is called an Eating.

**Q.** How was the Taste of it in Ezekiel's Mouth?

**A.** As sweet as Honey, *v. 3.*

Z

Q

*Q. Did the People regard his Message?*

*A. As they do now a-days God's Preachers, very slightly.*

*Q. Was he discomfited thereby?*

*A. No; God emboldened him, and gave him a Forehead, as hard as Adamant, to out-face their Rebellion, ver. 9.*

*Q. What if he had been discouraged, and given way to their Sin?*

*A. Then the People dying in their Sins, their Blood should have been required at his Hands, ver. 18.*

*Q. Who may take heed by this Lesson?*

*A. All idle and illiterate Ministers.*

*Q. But he teaching them, and they not repenting, how then?*

*A. Their Blood shall be upon their own Heads, ver. 18, 19.*

*Q. How did Ezekiel prophesy the Destruction of Jerusalem?*

*A. By the Parable of his Hair, the one Part whereof they should burn, the other cut with a Sword, and scatter the third in the Wind, chap. v. 2.*

*Q. What did this signify?*

*A. That one Part of the People should die thro' Famine, the second be slain, the third led into Captivity, ver. 12.*

*Q. All this is Threatning, how doth he comfort them?*

*A. By shewing, that a Remnant should be saved, and they should be displeased at their Sins, and find Mercy, chap. vi. 8.*

*Q. How did God deliver that Remnant in time of Vengeance?*

*A. By setting a Mark upon them, whereby they were known, as he doth upon all his Elect, chap. ix. 9.*

*Q. What are the Prophet's Words of their Deliverance?*

*A. As sure as I live, saith the Lord, I will bring you from the People, and will gather you out of the Countries wherein you are scattered, with a mighty Hand, and with an out-stretch'd Arm, and in my Wrath poured out, chap. xx. 33, 34.*

#### CHAP. X. to XX.

*Q. After Jehoiakim and the rest were led into Captivity, those that remained still in Judea, how did they live?*

*A. Like Murderers and Idolaters, chap. xi. 6.*

*Q. Who misled them?*

*A. Fazaniah, the Son of Zur, and Pelatiah the Son of Bena-jan.*

*Q. What did they boast of?*

*A. That God had utterly forsaken those that were in Captivity; and given the Land unto them in Possession, ver. 15.*

*Q. How was that Reproach punished?*

*A. Pelatiah, one of their chief Princes, was struck with sudden Death, ver. 13.*

*Q. What may we learn by that Example?*

*A. That it is dangerous to misjudge of God's secret Judgments.*

*Q. What doth Ezekiel say against false Prophets?*

*A.*



*A.* That they should be consumed in the Midst of their Vanities, *chap. xiii. 14.*

*Q.* How did the false Prophets seduce the People?

*A.* By sewing Pillows under their Elbows, covering their Heads with Vails, and daubing their Buildings with untemper'd Mortar.

*Q.* What is the Meaning of that?

*A.* They flattered them with Security, and blinded their Eyes with Delusions, *ver. 18.*

*Q.* Why doth God send false Prophets and unlearned Preachers, amongst his People?

*A.* For their Ingratitude, because they do not hearken unto the true Prophets and Preachers, when they have them; a Fault much to be feared in England at this Time.

*Q.* What becomes of the People that hearken unto these lying Prophets?

*A.* They shall be cut off with the Prophets; the Punishment of that shall be as the Punishment of him that seeketh unto him, *chap. xiv. 10.*

*Q.* In the Time of God's Wrath may the Wicked presume of Safety, for being in Company with the Godly?

*A.* No; For if saith the Lord, of Judah, I send my Sword through this Land, and say unto it, Destroy both Man and Beast in it; though Noah, Daniel, and Job were in the Midst of it, they should deliver neither Son nor Daughter, but their own

Souls, by their Righteousness, *v. 17, 18.*

*Q.* How doth God oftentimes punish us for Sin?

*A.* Even by the same Means by which we made ourselves to sin; as Violence with Violence, Lust with Lust; and as he did with the *Israelites*, when he caused the *Egyptians*, *Assyrians*, and *Chaldeans*, to punish them for Idolatry, amongst whom they had learned Idolatry, *ch. xvi. 37. 39.*

*Q.* Will God punish one for the Sin of another?

*A.* No; every Soul that sinneth, shall suffer: The Son shall not bear the Iniquity of the Father; neither shall the Father bear the Iniquity of the Son; But the Righteousness of the Righteous shall be upon him: and the Wickedness of the Wicked shall be upon himself, *chap. xviii. 20.*

*Q.* How is it said then, that God will punish the Sins of the Fathers upon the Children, to the third and fourth Generation?

*A.* That is meant, if the Children continue in the Sins of their Fathers, or in some temporal Punishment. such as are Losses of Goods, which their Father got by unlawful Means.

*Q.* What are unfruitful Christians like to?

*A.* To Vine-branches, which, having lost their Fruit, are utterly unfit for any Thing, but the Fire.

*Q.* How doth God find Men before he chuses them?

*A.* In their corrupt Nature, like a wretched Infant, polluted

in their Blood, unable to help themselves.

*Q. What doth God do to them, to make them live?*

*A.* He, whose Word is his Deed, saith to them, in their wretched Estate, *Live*, ch. xvi. 6.

*Q. If the righteous Man become wicked, what is his Reward?*

*A.* Condemnation.

*Q. If the Wicked forsake his Wickedness, and live uprightly, what is his Reward?*

*A.* Forgiveness, ch. xviii. 26, 27.

#### CHAP. XXI. to XXXVII.

*Q. What Sin, besides Idolatry, hastened the Destruction of Jerusalem?*

*A.* Murdering the Prophets, oppressing the Strangers, neglecting the Fatherless and Widow, prophaning the Sabbath, sowing Dissention, committing Incest, taking of Bribes, Usury, and Extortion. ch. xxii. 7, — 12.

*Q. Do all these Sins prevail at this Day?*

*A.* Yes, in as rank a Manner as they did then.

*Q. What is then to be feared?*

*A.* Lest we should be punished, as they were.

*Q. You speak before of the Parable of the Hair, whereby Ezekiel shewed the Manner of Jerusalem's Overtrow, Shew me by how many Figures and Parables he taught?*

*A.* By fifteen, whereof one being past before, there remains fourteen unspoken of.

*Q. Rehearse them in Order, Which is the first?*

*A.* The Parable of six Men, that came with Swords, and one with white Cloathing, with Pen and Ink in his Hand, chap. v.

*Q. What doth that signify?*

*A.* The fierce Soldiers, that should enter into Jerusalem; and by him in White, the Mercy of the Lord to mark such as should be saved.

*Q. What is the second?*

*A.* The Vision of the Man in White, that took burning Coals from the Altar, and scattered them abroad, chap. x.

*Q. What doth that signify?*

*A.* The burning of the City of Jerusalem.

*Q. What is the third?*

*A.* The Parable of Ezekiel's carrying forth of his Stuff, out of the City by Night, chap. xi.

*Q. What doth that signify?*

*A.* That even so the Israelites should be led with their Burdens into Captivity.

*Q. What is the fourth?*

*A.* Of eating Bread with Trembling, and drinking Water with Blood, chap. xii.

*Q. What is signified by that?*

*A.* The Torments of Mind, and Afflictions of Body, that should accompany the Israelites.

*Q. What is the fifth?*

*A.* Setting up a Wall, and daubing it with untempered Mortar, chap. xii.

*Q. What doth that signify?*

*A.* The false Doctrine of the Prophets, when one told a Lye, another would maintain it.

*Q. What is the sixth?*

*A.* The Parable of the Vine without Fruit, chap. xv.

*Q. What doth that signify?*

*A.* That if Jerusalem, which was the Congregation that God had taught, did not bring forth the Fruit of good Living, according to his Doctrine, like the barren Vine, it should be thrown into the Fire.

*Q. What is the seventh?*

*A.* The two Eagles, chap. xvii.

*Q. What doth that signify?*

*A.* The two Kings of Egypt and Babylon, ordained for the Scourge of Jerusalem.

*Q. What is the eighth?*

*A.* The Parable of the Lion and the Lion's Whelps, that were given to raving and devour, and at last were taken in Toyls, chap. xix.

*Q. What doth that signify?*

*A.* By the Lion is signified Jehoa-  
chaz, and by the Whelps his two Sons Jehoia-  
kim and Jehoia-  
kin, which devoured the Blood of the Prophets, and at last were all taken in the Snares of the Kings of Egypt and Babylon.

*Q. What is the ninth?*

*A.* The Parable of the Forest, consumed with Fire.

*Q. What doth that signify?*

*A.* Jerusalem, compared to a Forest, should be consumed with Fire, chap. xxii.

*Q. What is the tenth?*

*A.* The Parable of the two Sisters, Abolab and Abolibab, which were proud, lascivious, and incontinent.

*Q. What doth that signify?*

*A.* The Kingdoms of Judah and Israel, which became Idolaters both; and therefore are compared to unchaste Women, that forsake their Husbands to follow Strangers, chap. xxiii.

*Q. What is the eleventh?*

*A.* The Parable of the bad Shepherds, that fed and cloathed themselves of their Flocks; yet neglected the Care of them, suffering them to be scattered and devoured.

*Q. What doth that signify?*

*A.* Careless Magistrates, that being set to rule and govern People, so they may live at ease, care not what becomes of their Charge, but use them with all Tyranny and Cruelty, chap. xxxiv.

*Q. What is pronounced against such Magistrates?*

*A.* The Lord will rise up against them, and require the Blood of the People at their Hands.

*Q. What is the twelfth?*

*A.* That of the Field of dead Bones, whereunto Ezekiel was brought, by the Spirit of God, chap. xxxvii.

*Q. What doth that signify?*

*A.* That as God in the Sight of Ezekiel, did gather the dead Bones together, cloathed them with Sinews and Flesh, and breathed Life into them, raising them in the perfect Shapes of Men, as they had lived before; so sure it was, and much more certain, that he was able to bring back his Children from Captivity.

*Q.*



*Q. Of what else is that a Sign to us?*

*A. Of the Resurrection of our Bodies after Death.*

*Q. What is the thirteenth?*

*A. The Parable of the Seething-Pot, wherein were diverse Joints, which were raken out by Piece-meal, and the Pot left empty to melt upon the Coals.*

*Q. What doth that signify?*

*A. The hot Vengeance of God against Jerusalem; the destroying of the People by little and little, and trying of the Remnant like Metal, in the Fire.*

*Q. What is the fourteenth?*

*A. The Parable of the Death of Ezekiel's Wife.*

*Q. What doth that signify?*

*A. That as God took from him her that was the Pleasure of his Eyes; so would he pollute his Sanctuary, that was the Pride and Pleasure of the Israelites, chap. xxiv.*

*Q. Against what strange Nations doth Ezekiel prophesy?*

*A. Against the Ammonites, Moabites, Idumeans, Philistines, Tyrians, Sidonians, Egyptians, Assyrians, Gog and Magog; and in them, against all the Enemies of God's Church.*

*Q. What did Ezekiel prophesy against these People?*

*A. Destruction, because they rejoiced at the Misery of his People, and were as pricking Thorns to the House of Israel.*

*Q. How should they be destroyed?*

*A. In the same Manner, that they had destroyed the Jews, and*

*with more Cruelty, by the Babylonians.*

*Q. Of what Comfort did Ezekiel prophesy, besides the Return of the Jews?*

*A. Of the Coming of Christ, the true Shepherd, that should give his Life for his Sheep, chap. xxxiv. 22.*

*Q. That and all other Blessings of God, why are they bestowed upon us?*

*A. Not for our Deserts, but thro' the Mercy of God, chap. xxxvi. 22.*

CHAP. XXXVII. to XL.

*Q. What doth Ezekiel prophesy, in these last Chapters?*

*A. Of the re-edifying of the City and Temple of God, of the Service and orderly Government that should be amongst them, as had been before.*

*Q. What is meant by the Waters Ezekiel saw issue out of the Temple?*

*A. The Graces, that should be bestowed upon the Church, under the Kingdom of Christ, chap. xlvii. 1.*

*Q. What is meant by the rising of the Waters?*

*A. That God's Graces should increase, not decrease, chap. lxii. 5.*

*Q. What by the Multitude of Trees, that stood on the one Side and on the other of the Waters?*

*A. The Multitude of those, that should be refreshed by the Doctrine of Christ.*

*Q. What by the Meeting of those several Waters in one Sea?*

*A. That all the World should be*

be refreshed by the Gospel, and be, as it were, one Temple to the Lord.

*Q. What is meant by the Wholesomeness of the Waters?*

*A.* The Purity and Wholesomeness of the Doctrine of the true Church.

*Q. What by the Fishers?*

*A.* God's Preachers.

*Q. What by the Multitude of Fishes?*

*A.* The Number of Hearers.

*Q. What by the Marshes and miry Places?*

*A.* The Wicked and the Reprobate.

*Q. What by the Fruitfulness of Trees, that grew on each Side?*

*A.* The Prosperity of the Faithful.

*Q. How is this Prophet said, to be a Type of Christ?*

*A.* Because he was called by God himself to his Commission, saying, Son of Man I send thee, &c. in a Vision.

*Obs.* Ezekiel is as much as to say, the Strength or Power of the Lord, or one strengthened by the Lord; who tells him, *chap.* iii. 7, 9. that he should have a Forehead harder than Flint, &c. He was born in the Land of Serara, as *Epiphanius*, and others, affirm. His Father's Name was *Buxi*, of the Race of the High Priests, and was both Prophet and Priest, and began to prophesy when he was in *Mesopotamia*, *A. M.* 3409, as we may learn from the Words of his Introduction, *Chap.* i. 1, 2, 3. He was taken Captive with *Jechoniah*, King of *Judah*, in 3405, continued to 3430, before Christ 595 Years, and 14 Years after the taking of *Jerusalem*. One Day as he sat among the Captives on the Banks of the River *Chebar*, he had a Vision, wherein the Lord appeared unto him upon a Throne, and there seemed to him to be a Book rolled up, and he did eat it; after which he went amongst his Brethren, and continued to mourn and weep for seven Days; and the Lord directed his Word to him, and made him the Watchman of his People. His Writings have never been disputed by either Jews or Christians, nor their Authority doubted, by Hereticks themselves. He was led away Captive with *Jehoiachin* to *Babylon*, where he reprov'd his Fellow Captives for all their Crimes, &c. He finished his Years with a Crown of Martyrdom, as *Dorotheus* records, which is thus preserved in the *Roman Martyrology*.

"This Day is the Festival of the Prophet *Ezekiel*, who was slain at *Babylon*, by a Judge of the People of *Israel*, for reprov'g their Idolatry, and was buried in the Sepulchre of his Fathers, *Shem*, *Arphaxad*, *Abraham*, &c. *Benjamin Tudeia* tells us in his Travels, that he saw a magnificent Mausoleum at some Leagues from *Bagdat*, upon the Banks of the *Chaboras*, which was the Prophet *Ezekiel's* Tomb, and was frequented every Year by the Heads of the Captivity; and not only a Place of Devotion for the Jews, but for the Persians, Medes, and for Abundance of Musselmens, who go thither, to make their Presents and perform their Vows, and is in singular Veneration among the People, so that their very Armies never touch it. There are sixty Towers belonging to it, and a Synagogue in each, and upon the Top of this Mausoleum was a famous Library. There

is also a Lamp continually burning upon the Prophet's Tomb, and the Head of the Captivity of *Bagdat* is at the Expence of keeping it up. This Pilgrimage continues still at this Day, with much Devotion. Near it is another Edifice built by *Jechoniah*, when *Evil Moradach* restored him to Liberty. The Portrait of *Jechoniah* with all the Officers that attended him, in the Rear of whom was the Prophet *Ezekiel*, was still to be seen in the Time of *Benjamin Tudela*, in one of the Vaults of this Edifice."

## *The Book of the Prophet DANIEL.*

### CHAP. I. to IV.

Q. *WHEN* was Daniel called?

A. In the Time that *Ezekiel* lived, and when the *Jews* were Captive in *Babylon*.

Q. *Who* was King of *Babylon*?

A. *Nebuchadnezzar*.

Q. *Besides* the People, what did the King bring with him from *Jerusalem*?

A. The Vessels of the Temple of the Lord, and placed them in the Temple of his God, chap. i. 2.

Q. *How* did he dispose of the *Jews*?

A. He commanded *Ashpenaz*, the Master of the Eunuchs, to pick out of the *Hebrews* certain Sons, that might be trained up to serve him, ver. 3. viz. *Daniel*, *Sidrach*, *Meshach* and *Abednego*.

Q. *What* kind of Persons should those Sons be?

A. Such as were noble, witty, and of a comely Stature.

Q. *What* should be done unto those young Gentlemen?

A. They should be instructed in the Language and Custom of the *Chaldeans*, that they might forget their own Country and Religion, ver. 4.

Q. *How* long were they to be trained in this Manner?

A. Three Years, ver. 5.

Q. *What* Allowance were they to have?

A. Meat and Drink from the King's Table.

Q. *Who* were the Chief among them?

A. *Daniel*, *Sidrach*, *Meshach*, and *Abednego*.

Q. *How* did those like the King's Allowance?

A. They would not be persuaded to eat it, because they would not be defiled with the Portion of the King's Meat, which was given them, to make them forget their accustomed Sobriety, ver. 8.

Q. *What* thought the Chief of the Eunuchs then?

A. He was afraid, they would not look so well, as the rest of their Brethren, and so the King would



would be incensed against him,  
ver. 10.

*Q. What did Daniel?*

*A.* Intreated the Governor to try them ten Days with Pulse and Water; and if at the Days End they looked not so well as their Fellows, he should deal with them, as he thought good, ver. 12.

*Q. Did their Governor consent?*

*A.* Yes; and they were better like, than all the rest that did eat of the Portion of the King's Meat, ver. 15.

*Q. What may we learn by that?*

*A.* That with the Blessing of God, the poor Man's Dish is as cherishing, as the rich Glutton's Delicacies.

*Q. What Gifts did God bestow upon those four Children?*

*A.* The Gifts of Knowledge and Understanding.

*Q. Beside those what gave he to Daniel?*

*A.* The Gift of Prophecy, and to interpret Dreams and Visions, ver. 17.

*Q. When they were brought before the King, how did he like them?*

*A.* He found them wiser than all his Enchanters and Astrologers, ver. 29.

*Q. What did the King then?*

*A.* Dreamed a Dream, which he could not remember, ch. ii. 1.

*Q. Of whom did he ask Counsel?*

*A.* Of his Enchanters, ver. 2.

*Q. Did they tell him what his Dream was?*

*A.* No, they could not, v. 10.

*Q. How did the King take it?*

*A.* He commanded not only they, but all the wise Men of Babylon should be put to Death; of which Number was Daniel, Sidrack, Meshach, and Abednego, ver. 12.

*Q. How did they escape?*

*A.* Daniel intreated Respite of the King, and he would tell his Dream, and the Interpretation thereof.

*Q. Did the King give him a Respite?*

*A.* Yes; and Daniel went to his other Brethren, and they joined in Prayer with him, to their God, that it would please him to reveal this Mystery unto him, ver. 16, 17, 18.

*Q. What Success had they in their Prayer?*

*A.* God shewed Daniel the Dream, and the Interpretation thereof, ver. 19.

*Q. What was the Dream?*

*A.* An Image; the Head whereof was Gold, the Breast and Arms Silver, the Belly and Thighs Brass, the Legs Iron, and the Feet part Iron and part Clay.

*Q. How long did it seem to stand before the Presence of the King?*

*A.* Till a Stone cut without Hands smote in Pieces, and scattered it like the Chaff of Summer Flowers.

*Q. What became of the Stone?*

*A.* It turned to a great Mountain, and filled the whole Earth, ver. 31 to 35.

*Q. What was Daniel's Interpretation of the Dream?*

*A.* By Gold, Silver, Brass, Iron and Clay, were meant the four Monarchies of the World.

*Q. Which was likened to Gold?*

*A.* The Babylonian, or Assyrian.

*Q. Which to Silver?*

*A.* The Persian.

*Q. Which to Brass?*

*A.* The Macedonian, or Greeks.

*Q. Which to Iron and Clay?*

*A.* The Romans: And as these Metals did excel one another in Goodness, so should the four Ages, growing still worse and worse, till the Coming of Christ.

*Q. What is meant by the Stone?*

*A.* The Kingdom of Christ, that should come at the End of these; which should overthrow the last, and remain, when all the rest were extinct.

*Q. How did the King reward Daniel for the interpreting of his Dream?*

*A.* Made him a great Man, a chief Ruler over the Province of Babylon.

*Q. In this Prosperity, did Daniel forget his Brethren?*

*A.* No; he made Request to the King for them, and he advanced them likewise to great Offices.

*Q. In what Place?*

*A.* In the Province of Babylon; but Daniel sat as chief Judge in the King's Gate, *ver.* 49.

*Q. What befel afterward?*

*A.* The King set up an Image,

and commanded it to be worshipped.

*Q. Where did he set it up?*

*A.* In the Plain of Dura.

*Q. What was the Penalty of them, that did not bow to this Image?*

*A.* To be burnt in a fiery Furnace.

*Q. To what End did the King ordain this Ceremony?*

*A.* Because he feared the Jews, by their Religion would have altered the State of his Commonwealth; and therefore he meant to bring all to one Kind of Religion.

*Q. Who refused to worship this Image?*

*A.* Sidrach, Meshach, and Abednego.

*Q. How were they dealt with?*

*A.* Accused, and brought before the King.

*Q. Why brought they not Daniel as well as them?*

*A.* It seemed they were afraid to accuse him, by reason of his great Favour and Authority with the King.

*Q. What did the King do to Sidrach, Meshach, and Abednego?*

*A.* Threatned them first; but when they would not yield, he commanded them to be bound, and cast into the burning Furnace.

*Q. Were they destroyed by the Fire?*

*A.* No; their God in whom they trusted, sent an Angel unto them, that preserved them, and burnt the King's Officers, *ch.* iii.

*Q. What did this to the King?*

*A.* Astonished him, so that he bid them come forth.

*Q. When they came forth, was any thing about them perished?*

*A.* No, not so much as an Hair of their Heads; nay, their Garments retained not so much as any Scent of the Fire, *ver.* 27.

*Q. Why was this Miracle done?*

*A.* As well to confirm the Faith of his Servants, as to make the King confess the God of Heaven to be of Power above his Idols.

*Q. Did the King make any such Confession?*

*A.* Yes; and ordained a Law, that whosoever blasphemed the God of *Sidrach, Meshach, and Abednego*, should be torn to Pieces, *ver.* 29.

*Q. Did the King dream again after this?*

*A.* He did.

*Q. What was his latter Dream?*

*A.* A Tree in the Midst of the Earth, tall and spreading, so that the Fowls of the Air did build in it, the Beasts of the Field were covered with the Shadow, and all Flesh fed of the Fruit thereof. Then he beheld a Watchman or an Angel descending from Heaven, that said, *Cut down the Tree, break his Branches, shake off his Leaves, and scatter his Fruit, that the Beasts may flee from under it, and the Birds from off the Branches: Nevertheless, leave the Stump of the Root in the Earth, and bind it with a Band of Iron amongst the Grass, and let it be wet with the Dew of Heaven, and*

*let his Portion be among the Beasts of the Field, till seven Times be past over him, chap. iv. 8 to 13.*

*Q. What was Daniel's Interpretation?*

*A.* That the Tree did represent the King's Person; the Height, Breadth, and Fruitfulness thereof, his Magnificence and Pomp; the cutting of it down, his Disposition to live amongst the Beasts of the Field for seven Years, till he did confess the Most High did bear Rule over the Kingdoms of Men, and dispose of them according as he pleaseth.

*Q. What are we to believe of the King's being driven out among the Beasts?*

*A.* Not that he was truly changed into a Beast; but that his Reason, being taken from him, he was deprived of his Kingdom, and lived seven Years among Beasts.

*Q. Why did God send this Vision to the King?*

*A.* To admonish him of his intolerable Pride and Blasphemy.

*Q. Was he converted at the Interpretation thereof?*

*A.* No: but continued still in his Pride, till God drove him from his Kingdom,

*Q. When was he restored?*

*A.* At the End of seven Years, when he confessed his Sin, and glorified God.

*Q. What became of him afterwards?*

*A.* His Kingdom was augmented, and he died in Peace, *chap. iv. 31.*



*Q. Who succeeded him?*

*A. Evil Moradach, and then Belshazzar.\**

*Q. What did Belshazzar?*

*A. Made a Feast to a Thousand Princes, and drank Wine.*

*Q. At what Time?*

*A. Even when Darius had besieged the City.*

*Q. What Plate had he to drink in?*

*A. The holy Vessels of the Lord, which Nebuchadnezzar brought from Jerusalem.*

*Q. Who drank in them?*

*A. He, his Princes, Wives and Concubines.*

*Q. Was God displeased there-with?*

*A. Yes; and shewed his Displeasure by a Hand-writing on the Wall.*

*Q. What was the Writing?*

*A. God hath numbered thy Kingdom, and hath finished it. } Mene.*

*Thou art weighed in the Balance, and found too light. } Tekel.*

*Thy Kingdom is divided to the Medes and Persians. } Peres.*

*Q. Who read it?*

*A. Daniel.*

*Q. What was his Reward?*

*A. A purple Robe, a Chain of Gold, and to be made the third Ruler in the Kingdom, chap. v. Daniel refused these Gifts at first, lest he should be thought to be covetous, ver. 17. But accepted*

*them at last, lest he should affront the King, ver. 29.*

*Q. How long lived Belshazzar after this?*

*A. He was slain that Night.*

*Q. Who succeeded him?*

*A. Darius.*

*Q. How old was he, when he took the Kingdom?*

*A. Threescore and two Years, ver. 31.*

*Y. What Favour found Daniel with Darius?*

*A. He made him one of the three that commanded an hundred and twenty Governors, which were set over the whole Kingdom of Babylon, chap. vi.*

*Q. How did his Fellow Officers take it, that he, being a Stranger, should be equal with them in Authority?*

*A. They envied him, and laid a Snare for his Life.*

*Q. How was that?*

*A. They caused the King to make a Decree, and seal it, that whosoever did prefer any Petition either to God or Man, for thirty Days, but to the King, should be cast into the Lions Den.*

*Q. How did they know this would entrap Daniel?*

*A. Because he knew, that he was religious, and thrice every Day used to pray unto his God.*

*Q. Did Daniel for this Decree refrain from Prayer?*

*A. No; he knew, it was better to disobey Man than God.*

*Q.*

\* See the Observations to Kings and Chronicles.

*Q. Where did his Enemies see him at Prayer?*

*A. In the Window of his House, which opened toward Jerusalem?*

*Q. Did they straightway attack him?*

*A. No; they told the King first.*

*Q. How did he take it?*

*A. He was much grieved for Daniel.*

*Q. Might he not have then pardoned him?*

*A. He could not, because of the irrevocable Law. Daniel was seized and thrown into the Lion's Den, and a Stone put upon the Mouth of it.*

*Q. What said the King to Daniel when he was let down?*

*A. He comforted him with these Words, Thy God whom thou always serveſt, even he will deliver thee.*

*Q. Whither went the King then?*

*A. To his Palace, but he could not sleep all Night, v. 18.*

*Q. What did he in the Morning?*

*A. Rose early, and came to the Lions Den.*

*Q. What said he when he came thither?*

*A. Cried aloud, and asked Daniel, if his God had delivered him?*

*Q. What answered Daniel?*

*A. That God had sent an Angel and stopped the Mouths of the Lions, ver. 22.*

*Q. Was Daniel then taken up?*

*A. Presently, and his Accusers, their Wives and Children, cast down in his stead, and the Lions tore them in Pieces.*

*Q. What did this Miracle work in Darius.*

*A. Great Joy and Publication of a Decree, that all Nations should tremble, and fear before the God of Daniel.*

*Q. What was the first Vision that Daniel saw?*

*A. The Vision of the four Beasts.*

*Q. What is understood by that?*

*A. The Monarchies before spoken of.*

*Q. Of the four which was the worst?*

*A. The Roman Monarchy, because in it sprang up the most Persecutors of the Church of God, chap. vii. 25.*

#### CHAP. VIII. to XII.

*Q. What was Daniel's second Vision?*

*A. The Ram with two Horns, and the Goat with one.*

*Q. What is understood by the Ram with two Horns?*

*A. Darius, and his two Kingdoms of the Medes and Persians.*

*Q. What understand you by the Goat with one Horn?*

*A. Alexander, sole King of Macedonia, that slew Darius, and became Monarch of the World.*

*Q. Who succeeded Alexander?*

*A. The Empire was divided into four Parts by four of his Princes; whereof Cassander had Macedonia; Seleucus, Syria; Antigonus, Asia the Less; and Ptolemeus, Egypt.*

*Q.*

*Q. Who succeeded Seleucus?*

*A. His Son Antiochus, a great Persecutor of the Church, chap. viii. 12.*

*Q. How was he put down?*

*A. By the Hand of God.*

*Q. Did Daniel see the End of their Captivity?*

*A. Yes; and was told in a Vision it should be 434 Years from the Building of the Temple to the Coming of Christ.*

*Obs. Daniel, the Prophet of the Lord, was descended from the Royal Family of David, and was taken into Chaldea in the fourth Year of Jeboiakim, King of Judah, A. M. 3398, before Christ 602, at the Age of about 12 Years, and prophesied to the End of the Captivity, which was in the Year 3468.*

The first Occasion on which *Daniel* made an eminent Discovery of his Wisdom, was in the Deliverance of *Susannah*, a Widow Woman, *A. M. 3401*. who was by the Elders accused unjustly, and condemned to die; (supposing this Book to be his, see the History of *Susannah*, *Apocrypha*.) The Year following he shewed *Nebuchadnezzar's* Dream of a great Statue of Gold; the same Prince's Dream of a great Tree, which was cut down to the Root in 3334. The next Year *Nebuchadnezzar* run mad, and imagined himself to be an Ox. In 3443, he ascended the Throne again, when the Golden Statue erected by this Prince might have happened. *Daniel* had the Vision of the four Beasts in the Beginning of *Belsazzar's* Reign, *A. M. 3446*. In 3448, he had that of the Ram and the He-Goat, who pushed their Horns one at the other. His other Visions, set down in the 9th, 10th, 11th and 12th Chapters, we refer to the Year 3449. in the Beginning of the Reign of *Darius, the Mede*. The History of *Bel* and the Dragon, (supposing them to be his) are recorded to have happened in the Reign of *Cyrus*, about the Year 3468.

Tho' it be granted, that *Daniel* did never exercise the publick Calling or Function of a Prophet, in the Quality of an Ecclesiastical Person; yet his Book hath always been received as canonical, and comprehends two general Parts, the one historical and the other prophetical; containing most special and admirable Predictions of the State of the World and the Church, from his Time until Christ's Coming in the Flesh gathered by himself, and published in this Book, namely, the twelve canonical Chapters of *Daniel*, written partly in *Hebrew*, partly in *Chaldee*. He speaks *Hebrew* where he delivers in a bare Narrative: but he relates his Conversations which he had with the Magicians, the Kings *Nebuchadnezzar*, *Balsazzar*, and *Darius, the Mede*, in the Country Language.

The other Books which have been long contested, viz. the Stories of *Susanna*, and of *Bel* and the Dragon, &c. the Church of England has excluded from any Place in her sacred Canon of the Word of God, which she has received and established upon the best grounded Authority of sound Reason and the purest Antiquity: For these Additions were never found in any other Language but the *Greek*, and never received into the *Jewish* nor *Christian* Canons, till for some Purpose of their own, the Emissaries of Popery admitted them into the Canon of their Church, by Authority of the Council of *Trent*.



It is believed that *Daniel* died in *Chaldea* at *Babylon*, being well settled with great Power in the *Persian* Empire: and herein *St. Epiphanius* is followed by the generality of Historians: Others think he died at *Susa*, where he passed a good Part of his Life, and had many Visions. *Benjamin of Tredela* relates, that his Monument in his Time was shewn at *Chuzeftan*, which is the ancient *Susa*; but the Time of *Daniel's* Death is not known.

## The Book of the Prophet HOSEA.

### CHAP. I. to VI.

Q. *When did Hosea prophesy?*

A. In the Days of *Uziah*, *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Juda*, and in the Days of *Jeroboam II.* King of *Israel*, chap. i. 1.

Q. *How long did he prophesy?*

A. Seventeen Years.

Q. *Wherein stood his Doctrine?*

A. In alluring and deterring.

Q. *How did he allure the People?*

A. By the Sweetness of God's Promises, that they might obey and love him.

Q. *How did he deter them?*

A. By threatening God's Plagues to fall upon them for their vicious and wicked living.

Q. *Was Idolatry used in these Days?*

A. Very much, both in the Synagogue and other Places.

Q. *What doth the Prophet call the Synagogue?*

A. *Diblain*, i. e. Rottenness.

Q. *What doth he call the People?*

A. *Gomer*, i. e. Corruption, the Daughter of Rottenness.

Q. *Why doth he use these Terms?*

A. To shew the Filthiness of their Idolatry.

Q. *What is the Fruit of that Corruption?*

A. *Lo-ammi*, i. e. not my People.

Q. *What is understood by that?*

A. That so long as we delight in Sin, we are not God's People.

Q. *What is the Fruit of Sin?*

A. Destruction, for want of Knowledge, chap. iv. 6.

Q. *How the Want of Knowledge?*

A. By neglecting God's Word, we fall for Want of Knowledge into all Manner of Sins; as swearing, lying, killing, stealing, and whoring, ver. 2, 3.

Q. *What is requisite for preventing of these Evils?*

A. Instruction from the Learned.

Q. *What will the Lord do to the Minister that is not able to instruct?*

A. Cast him off.

Q.

*Q. What to the People, that being instructed do not follow it?*

*A. The same, ver. 6.*

CHAP. VI. to XIV.

*Q. What is the Fruit of Affliction?*

*A. It causeth us to seek to God, as the wounded to the Physician.*

*Q. Will God be ready to receive us?*

*A. Yes; and to heal us, as he did hurt us.*

*Q. How must we come unto the Lord?*

*A. With Obedience in Heart towards him, and Love towards our Neighbour, chap. vi. 6.*

*Q. How will he entertain us?*

*A. He will be our God, and we shall be his People, ch. ii. 23. He will be joined unto us as the Bridegroom to his Bride, never to be separated, ver. 20.*

*Q. But if we come not to him, what will he do?*

*A. He will forsake us, as we forsake him.*

*Q. Of what Continuance are the Afflictions of his People?*

*A. Of but a Moment, of a very short Stay. After two Days he will revive us, in the third he will raise us up, chap. vi. 2.*

*Q. To what is the Righteousness of Man compared?*

*A. To a Morning Cloud, which soon dries up.*

*Q. For what doth the Prophet complain against the King?*

*A. For Surfeiting and Excess, chap. vii. 4.*

*Q. What against the People?*

*A. For flattering the King in*

*his Wickedness, ver. 1. When they cried, they did not cry to him, ver. 4. when they sought Help, it was at the Hands of Men, ver. 11.*

*Q. How doth God deal with us, when we fly from him to the Help of Men?*

*A. Spreads a Net before our Feet, and entangles us in our own Devices, ver. 12.*

*Q. Whither did Israel fly for Help?*

*A. To Egypt, where they found Nettles in their pleasant Places, and Thorns in their Tabernacles, chap. ix. 6.*

*Q. How were they plagued at Home?*

*A. With Famine and Slaughter.*

*Q. How with Famine?*

*A. The Flour and the Wine-press did not feed them, and the new Wine failed them, ver. 2.*

*Q. How with Slaughter?*

*A. Ephraim (saith the Lord) shall bring forth his Children to the Murderer, ver. 13. and chap. xiv. 6.*

*Q. Was this the last of their Punishments?*

*A. No; Samaria, the chief City of Israel, was destroyed as the Foam upon the Waters, chap. x. 7. and the rest of the Cities the Sword fell upon and devoured them, chap. xi. 6.*

*Q. What became of the People that survived?*

*A. They were led Captive into Assyria, ver. 5.*

*Q. How doth God express the Terror of his Judgments against the Wicked?*

*A.* In comparing himself to a Whirlwind, then to Chaff; himself to a Lion, and them to his Prey, whom he will scatter and devour, *chap. xiii. 6, 7.*

*Q.* How doth he express his Favour to the Godly?

*A.* He will say to Death, I will be thy Death, and to the Grave, I will be thy Destruction, for their Deliverance, *ver. 14.*

*Q.* How do the Wicked measure the Favour of God?

*A.* By outward Prosperity, *chap. xii. 8.*

*Q.* How do the Godly measure the Favour of God?

*A.* By inward Graces.

*Q.* How might Samaria, and the whole Kingdom of Israel, have avoided their Ruin?

*A.* By hearkening to the Prophet, that told them of it long before.

*Q.* Are not we admonished in the like Manner in these Days?

*A.* Yes, often, but to little Purpose, by God's Preachers.

*Q.* What must we learn?

*A.* By the Harms, that fell to Israel, to avoid the like threatned to us, if we forsake not our Wickedness.

*Obs.* *Hosea*, Son of *Beeri*, prophesied before the Captivity of the ten Tribes, in the Days of *Uzziah*, *A. M.* 3194, and was the first of the minor Prophets, except *Jonah*; he continued to the Destruction of *Samaria*, *A. M.* 3283, or perhaps longer; and according to his Threatnings for the great and crying Sins of the *Israelites*, (of which they repented not) in all Probability he lived to see it brought upon them. The Example of the Marriage of the Prophet *Hosea*, with a common Harlot and Adulteress, by Command of God, *Chap. i.* and *iii.* was only imaginary: For tho' it be not always positively laid down in these Narrations, that the Thing done was in a Vision; yet the Nature and Scope of Prophecy require, that Things should be thus acted in Imagination, to imprint more deeply upon the Understanding of the Prophet, as by the Example of *Abraham*, when God appeared to him in a Vision, *Gen. xxv. 1, 5.* where he is shewn the Stars of Heaven in the shutting up of the Evening; yet by the 12th and 17th Verses, we find it was in the Day-time, and the Sun not gone down. Likewise *Ezekiel* eating a Roll given him by God, *Chap. iii.* his taking a Tile and drawing *Jerusalem* upon it, *Ec. chap. iv.* I doubt not but it will be universally allowed, according to my Argument to these Prophecies.



# The BOOK of the Prophet JOEL.

**Q. WHAT** doth Joel teach?

**A.** Repentance, by telling Judah of her great Plague, that was fallen upon them for their Sins.

**Q. What was the Plague?**

**A.** Famine. Their Corn and Fruit Trees were destroyed by Caterpillars, and other cankerous Worms, *chap. i. 4.*

**Q. What was the Cause of this Plague?**

**A.** Drunkenness and Surfeiting, *ver. 5.*

**Q. What was the Effect?**

**A.** Men howled, and Cattle pined, *ver. 10. 18.*

**Q. What is the Means to avoid such and the like Plagues?**

**A.** Repentance and Prayer, *ver. 14.*

**Q. But Judah not reforming by this Plague, what else doth Joel prophesy shall fall upon them?**

**A.** The Sword, by the Hands of the King of the *Assyrians*.

**Q. What kind of a Man doth he describe him to be?**

**A.** One before whose Face should stand Terror, and behind his Back, Destruction, *ch. ii. 3. 6.*

**Q. How doth he teach them to avoid this Plague?**

**A.** By Repentance likewise, and Prayer.

**Q. What doth the Lord promise if we do repent?**

**A.** For Scarcity, Abundance: I will send you Corn, and Wine, and Oil, (saith the Lord) and you shall be satisfied, *ver. 19.* and for War, Peace: I will remove far from you your Enemies, *ver. 20.*

**Q. What doth he promise beside?**

**A.** Increase of spiritual Grace, and the Confusion of them, that were their Enemies, *ch. iii. 17, 18.*

*Obs. Joel, Son of Pethuel, prophesied about the same Time as Jeremiah and Zephaniab, under Josiah, King of Judah. Archbishop Usher, in his Annals, A. M. 3197, maketh mention of these Prophets not being placed according to the Time wherein they lived. Joel might have prophesied before Amos, who was cotemporary with Uzziah; he likewise foretells that Drought, chap. i. which Amos mentions, as actually come to pass, chap. iv. 7, 8, 9. But to that Argument it may be answered, that the Drought there spoken of might probably be peculiar to the Kingdom of Israel.*

# The Book of the Prophet AMOS.

**Q.** *Of what Birth was Amos?*

**A.** A poor Herdman's Son.

**Q.** *Where was he born?*

**A.** At *Tecoa*, a poor Town, six Miles from *Jerusalem*.

**Q.** *In whose Days did he prophesy?*

**A.** In the Days of *Uzziah*, King of *Judah*, and *Jeroboam*, King of *Israel*.

**Q.** *How doth he procure Authority to his Doctrine, considering he was of so mean a Parentage?*

**A.** By saying, that his Words are the Words of God, *ch. iii. 3.*

**Q.** *Against whom doth he first prophesy?*

**A.** Against *Damascus*, the *Philistines*, *Tyreans*, *Idumeans*, *Amorites*, and *Moabites*.

**Q.** *What was his Purpose in that?*

**A.** To shew, if God punished the Sins of such as had scarce any Knowledge of him, much more would he afflict the *Jews*, whom he had from Age to Age nursed up in his Discipline.

**Q.** *Against whom doth he next prophesy?*

**A.** Against the Kingdoms of *Israel* and *Judah*.

**Q.** *What Sins of theirs doth he find out?*

**A.** Cruelty, Presumption, Security, and want of Pity, hoard-

ing up of Corn, and Covetousness.

**Q.** *How were they cruel?*

**A.** They turned Judgment into Wormwood, *i. e.* instead of Equity, they executed Oppression, *chap. v. 7.*

**Q.** *What was their Punishment for that Sin?*

**A.** They should build Houses, and not dwell in them, and plant Vineyards, and not eat the Grapes thereof, because the Foundation was laid by Ruin of the Poor, *ver. 11.*

**Q.** *How were they presumptuous?*

**A.** Notwithstanding God's Threatnings, they still thought themselves innocent.

**Q.** *How doth he reprove that Sin?*

**A.** By asking this Question, Can a Trumpet be blown in the City, and the People not be afraid? *i. e.* Can God by his Prophets cry out against Sin, and the People think there is no Sin? *chap. iii. 6.*

**Q.** *How were they secure?*

**A.** They stretched themselves upon Beds of Ivory, eat the Lambs of the Flock, had Musick, drunk Wine in Bowls; but no Man pitied the Poor, *chap. vi. 4, 5, 6.*

**Q.** *What is the Punishment of such People?*

*A.* Their Feasts shall be turned into Mourning, their Songs to Lamentation, and their Ease to Disquiet, *chap.* viii. 10, 12.

*Q.* How were they covetous?

*A.* They swallowed up the Poor by hoarding up Things necessary for Food and Cloathing, and so procuring a Dearth, that they might sell dear, even the very Refuse of their Merchandize, and make their great Measure small, and their Weight little, *ver.* 5, 6.

*Q.* What hath the Lord sworn he will do to such People?

*A.* He hath sworn by the Excellency of *Jacob*, that he will never forget any of their Works, *ver.* 7. Tho' they dig into Hell, thence will he fetch them; tho' they climb up to Heaven, from thence he will bring them; tho' they sink into the Bottom of the Sea, there he will command the Serpent to bite them; and tho' they go into Captivity, he will follow them with the Sword, and set his Face against them; there shall be no Way for them to escape, *chap.* ix. 2, 3, 4.

*Obs.* *Amos* began to prophesy about the same Time as *Hosea*; tho' tis likely he did not live so long, but died before the Reign of *Hezekiah*, and the Captivity of the ten Tribes.

*St. Jerom* gives him this Character, That tho' he was rude in Speech, yet not in Knowledge. Several of his Expressions are taken from such Observations, as are suitable to the Business of a Shepherd, (which was his Employment) as when he compares God's Anger to the roaring of a Lion, *chap.* i. 2. and iii. 8. the gigantick Stature of the *Amorites*, to the Height of Oaks and Cedars, *chap.* ii. 9. see 5. 8. But still there are many beautiful Passages in this Prophecy, where the Expressions are very elegant, and the Pathos or Rhetorick very moving, such as are *chap.* ii. 9, 10, 11. iv. 6. v. 6, 9. vi. 1. 7. viii. 8, 10. and ix. 2. 6.

## *The Book of the Prophet OBADIAH.*

*Q.* WHAT Sin doth Obadiah complain of?

*A.* The Want of Charity, in Brother towards Brother.

*Q.* Who were they?

*A.* The Edomites against the Israelites.

*Q.* How were they Brothers?

*A.* The Edomites came of *Esau*, and the Israelites of *Jacob*.

*Q.* What Wrong did the Edomites do the Israelites?

*A.* Joined with their Enemies, rejoiced at their Destruction, and helped to carry away the Spoil, *chap.* i. 11, 12, 13.

*Q*



*Q. How did God punish them?*

*A. He made the House of Jacob a Fire, and the House of Joseph a Flame, and set the Edomites between them, as Stubble to be devoured, ver. 18.*

*Obs. Obadiab lived in Judea, after the taking of Jerusalem, A. M. 3414, and before the Desolation of Idumea, in about 3410; which Archbishop Usher, in his Annals, A. M. 3419, supposes this Prophecy to have been fulfilled, about five Years after the taking of Jerusalem. He prophesied about the Time of taking of Jerusalem, and thereupon in foretelling the Destruction of Edom, he uses several Expressions which Jeremiah had done before him, speaking upon that Subject. Compare Obad. v. 1, 8. with Jer. lxi. 9, 14, 15, 16. Ezekiel agrees with Jeremiah and Obadiab, in assigning the same Reason for the Judgments threatned against the Edomites, viz. their insulting over the Jews, in the Time of their Distress. See Ezek. xxv. 12. and xxxv. 35, &c.*

## The Book of the Prophet JONAH.

*W*hither was Jonah sent?

*A. To Nineveh, the chief City of the Assyrians, to preach Repentance.*

*Q. Did he obey the Commandment of God?*

*A. No, he broke it, and went another Way, to Tarshish, or Cilicia.*

*Q. What moved him so to do?*

*A. His own Reason, because he thought, if the Jews repented not by his Doctrine, much less would the Heathen.*

*Q. How did he for a Passage?*

*A. Hired a Ship, and paid his Freight; but when he was at Sea, God caused a Tempest, that it might check his Disobedience.*

*Q. What did he during the Tempest?*

*A. Sleep, when the Mariners studied to find the Cause of this Disturbance, by casting of Lots. The Lot fell upon Jonah, and they threw him into the Sea.*

*Q. By whose Counsel was Jonah cast into the Sea?*

*A. By his own; for his Conscience drew from him both his Sin, and the Punishment due to it.*

*Q. Was Jonah drowned?*

*A. No; tho' his Sin deserv'd it, yet God preserved him, and sent a Whale\* that swallowed him up.*

*Q. What followed?*

*A. The Tempest ceased, and the Mariners glorified God.*

*Q. But what did Jonah, being in a Fish's Belly?*

*A.*

\* A great Fish: For there are none of those in the Mediterranean Sea. Their Throats are exceeding small. The Learned call it *Lamia*, in whose Bellies whole Men, and some in Armour have been often found.

*A.* Thought upon his Sin, and cried to the Lord.

*Q.* How did the Lord deliver him?

*A.* Caused the Fish, to cast him up upon dry Land.

*Q.* What may we learn from hence?

*A.* Not to despair of Succour, being overwhelmed in the Waves, both of Sin and Punishment.

*Q.* How long had he been in the Fish's Belly?

*A.* Three Days and three Nights.

*Q.* And what followed then?

*A.* The Lord spake to *Jonah* the second Time, and bad him arise, and go to *Nineveh*, and preach Repentance to that City.

*Q.* Did he now obey?

*A.* Yes; and cried in the Streets, *Yet forty Days, and Nineveh shall be overthrown.*

*Q.* How did the People entertain his Doctrine?

*A.* With Fear and Trembling.

*Q.* What did they then do?

*A.* Proclaimed a Fast, from the greatest to the smallest: The King himself rose from his Throne, cast off his Robes, and put on Sackcloth, commanding all his Subjects to do the like; and that neither Man nor Beast should taste Food, till they had cried to the Lord for Mercy,

*Q.* When the Lord saw their Repentance, what did he?

*A.* Turned away his Wrath, and saved their City.

*Q.* How did *Jonah* take their Deliverance?

*A.* He was angry; because,

being a Prophet, he should be found false of his Word; and therefore began to upbraid God.

*Q.* In what Manner?

*A.* O Lord, (said he) was not this my Saying, when I was yet in my Country, that thou art a gracious God, merciful and slow to Anger, and repentest thee of Evil; for which Cause I fled to *Tarshish*? Therefore I beseech thee, take my Life, rather than let me live in Infamy.

*Q.* Whether went he then?

*A.* Out of the City, to see if, after forty Days, the Lord would destroy the City.

*Q.* On which Side of the City sat he?

*A.* On the East Side, and built him a Booth.

*Q.* What did God cause to grow over him to shadow him?

*A.* A Gourd, a wild Vine, or Joy.

*Q.* What became of the Gourd?

*A.* The next Morning a Worm struck it, and it withered.

*Q.* Did *Jonah* suffer any Inconveniency by that?

*A.* Yes, the Eastern Wind and Sun-beams beat upon his Head, and made him faint; so that he grieved for the Loss of the Gourd.

*Q.* What said the Lord to him then?

*A.* Hast thou Pity (said he) on the Gourd, for which thou hast not laboured, nor made it grow, which came up in a Night, and perished in a Night: and wouldst thou not have me pity *Nineveh*, wherein there are Six-score Thousand

and Persons that cannot discern the Right-Hand from the Left, and also much Cattle?

*Q. What learn we by this?*

*A.* That we must not measure the Providence and Mercy of God, after the Square of our human Affections.

*Q. What was the final Cause of sending Jonah to Nineveh?*

*A.* By the sudden Repentance of these Heathen People, to reprove the Obduracy and Hard-

ness of Heart of his own Children, that many Years were called upon.

*Q. The Ninevites complying with the Summons given them by the Prophet Jonah, and the Lord deferring the Execution upon them, Did they continue in their Integrity?*

*A.* No; the Increase of their Iniquities made them ripe for Destruction about 150 Years afterwards, particularly explained in the Prophecy of Nabum.

*Obs.* *Jonah* lived in the Kingdom of *Israel*, under King *Joash*, and *Jeroboam* the Second, about the same Time as *Hosea*, *Isaiah*, and *Amos*, and was the antientest of all the Prophets, whose Writings are preserved in Scripture Canon. Bishop *Lloyd*, in his Chronological Tables, supposes him to have prophesied in the latter End of *Jehu's*, or the Beginning of *Jehoa-baz's* Reign: at which Time the Kingdom of *Israel* was brought very low, by the Oppressions of *Hazael*, King of *Syria*, 2 Kings xiii. 22. This might be a proper Reason for *Jonah*, to foretell the Success which *Jehoa-baz's* Grandson, *Jeroboam*, should have in restoring the Coasts of *Israel*, *ibid.* chap. xiv. 25. He was of *Gath-hepher*, a Town in the Tribe of *Zebulun*, *Josh.* xix. 13. not far from *Sephorim*, or *Dio-cæsaria*, as *St. Jerom* informs us, in his Commentary upon *Jonah*; who adds, that *Jonah's* Sepulchre was shewed there, in his Time. This Town was situate in *Galilee*; and so confutes that Observation of the *Pharisees*, that out of *Galilee* there did arise no Prophet, *John* vii. 52.

## The Book of the Prophet MICAH.

*Q. WHAT did Micah prophesy of?*

*A.* Of the Birth of Christ, chap. v. 2. of his Kingdom, ver. 4. of his Victory, ver. 8. of the Glory and Peace of the Church, chap. iv. 1, 2, 3. and her Triumph both over her Enemies and Afflictions, chap. vii. 8.

*Q. In how many Things consist the Duty of a Christian?*

*A.* In two; Holiness to God, and Righteousness to our Brethren?

*Q. Will not one of these serve God?*

*A.* It will not; our Service to God is abominable, without Right-



Righteousness to Man, chap. vi. 8, 10, 11.

*Q. What Sins doth Micah reprove?*

*A. The Contempt of God's Word, by the Jews, in forbidding the Prophets to prophesy.*

*Q. What Persons did he reprove?*

*A. The Magistrates for selling Justice for Money, and eating the Flesh of the People, fleaing off their Skins, breaking their Bones, and chopping their Flesh to Pieces. chap. iii. 1, 2.*

*Q. What is understood by that?*

*A. Their pilling and polling the Commonwealth.*

*Q. What else did he reprove?*

*A. The Priests for their Covetousness, ver. 10. and the rich Merchants, because they were full of Lyes and Deceit, ver. 12.*

*Q. What are the Virtues here commended?*

*A. Silence and Patience, chap. vii. 5, 9.*

*Q. If we do not repent, what may we expect from this Prophecy?*

*A. The Lord will be Witness against us, because we hearken not to the Reading and Preaching of God's Word, chap. i. 2.*

*Obs. The Prophet Micah was probably of Judah, and lived under Jotham, Abaz, and Hezekiah. Jotham began to reign in 3245; and Hezekiah died in 3306. He was Cotemporary with Isaiah, but began later to prophesy, and is called the Morashite here in Jer. xxvi. 18. from the Place of his Nativity, Morashbi, which St. Jerom distinguishes from Marespab, mentioned chap. i. 15. tho' he places them both in the Tribe of Judah. Lib. de Locis Hebr.*

## The Book of the Prophet NAHUM.

*Q. WHAT doth Nahum teach?*

*A. That it is dangerous to resolve to live in the Fear of God, and fall from it again.*

*Q. By what Example?*

*A. By the Example of the Ninevites.*

*Q. Did they so?*

*A. Yes; they soon forgot the Preaching of Jonah, and the Mercy that was shewed them at that Time, and returned again to their former Iniquity, for which he prophesies their Destruction.*

*Q. And were they then destroyed?*

*A. Yes, by the Chaldeans.*

*Obs.*

*Obs.* Nabum appeared in Judea in the Reign of *Hezekiah*, after the Expedition of *Sennacherib*, *A. M.* 3291. The Destruction of *Niniveh* here prophesied of, is recorded in the Book of *Tobit*, chap. xiv. 15. Which Account Archbishop *Usher*, in his *Annals*, *A. M.* 3378, Dr. *Prideaux's* *Script. Connect.* p. 47, 48. and other learned Men, understand of *Nabopolassar*, Father to *Nebuchadnezzar*, (called in the Greek Translation *Nebuchodonosor*) and *Cyaxares*, King of *Media*, *Abasuerus* by *Daniel*, chap. ix. 1. This remarkable Transaction is placed, by Dr. *Prideaux*, in the 29th Year of *Josiah*, and about 24 Years before the Destruction of *Jerusalem*; which exactly agrees with the Account given by the Heathen Historians, and others, as St. *Jerom* has observed, in his Preface upon *Jonah*.

## The Book of the Prophet HABAKKUK.

Q. *WHAT* did Habakkuk prophesy against?

A. The Pride and Tyranny of the *Chaldeans*, that were puffed up with their Spoils and Victories.

Q. *What* doth he compare the Men of this World unto?

A. To Fishes; because, as among Fishes, the great devour the small, so it is among Men, chap. i. 14.

Q. *How* loathsome is Tyranny and Pride?

A. So loathsome, that the very

Stones of the Wall shall cry out against it, chap. ii. 11.

Q. *What* did he prophesy should be the End of the *Chaldeans*?

A. Ruin and Destruction, by the *Medes* and *Persians*, ver. 8.

Q. *How* may a Man prove the Power of his Faith?

A. If with the Prophet he can rejoice with the Lord, when the Fig-tree doth not blossom, and when there is no Fruit of the Vines, when the Olive fail, and the Fields yield no Meat, when the Flocks are cut off, &c.

*Obs.* The Prophet *Habakkuk* lived in *Judea*, at the Beginning of the Reign of *Jehoiakim*, before the coming of *Nebuchadnezzar* into the Country in 3398, and probably was Cotemporary with *Jeremiah*, and prophesied in the Reign of *Josiah*; for the Subject of their Prophecies are much alike, viz. the Destruction of *Judea* and *Jerusalem* by the *Chaldeans*, for their heinous Sin and Provocations. We may observe, as *Nabum* the preceeding Prophet foretold, the Destruction of the *Assyrians*, who carried the ten Tribes Captive; so *Habakkuk* foretells the Judgments, that should come upon the *Chaldeans*, who completed the Captivity of the two remaining Tribes. It is said that this Prophet lived in *Judea*, the Time of the Captivity, and carried Food to *Daniel* in the Lions Den, remarkably set forth in the apocryphal Book of *Bell* and the *Dragon*. This is a gross Mistake; for the true Prophet lived in *Judea* long before the *Babylonian* Captivity, and the Papists acknowledge it, yet make that Fable a Part of Canonical Scripture.

## The Book of the Prophet ZEPHANIAH.

**Q. WHEN** prophesied Zephaniah?

**A.** In the Days of Josiah King of Judah.

**Q. How** did he terrify the Wicked?

**A.** By foretelling them of their

utter Destruction, and carrying into Captivity.

**Q. How** did he comfort the Godly?

**A.** By prophesying their Return and Happiness, and the Revenge that God would take upon their Enemies.

*Obs.* Zephaniah prophesied in the Reign of Josiah, as himself informs us, before the 28th Year of that Prince, *A. M.* 3381; and before the taking of Nineveh in 3378. He prophesied chiefly against Judah, who continued very corrupt, notwithstanding the King's pious Zeal for Reformation, and the good Example he gave to his Subjects.

## The Book of the Prophet HAGGAI.

**Q. WHICH** are the three last Prophets?

**A.** Haggai, Zechariah, Malachi.

**Q. When** were these sent?

**A.** After the seventy Years of Captivity were expired.

**Q. For** what Cause?

**A.** To comfort the People, and to encourage them, to haste the Building of the Temple.

**Q. Were** they slack in that Business?

**A.** Yes, preferring their own private Gain, in toiling for Wealth, and building themselves fine Houses, before the Glory of God.

**Q. What** was the Reason?

**A.** They had no Reason at all: Yet as corrupt Men, that never want Policy to excuse their vile Dispositions, pretended the Time was not yet come, chap. i. 2.

**Q. Who** reprov'd them?

**A.** God first, and Haggai afterwards.

**Q. How** did God reprove them?

**A.** By sending a Famine amongst them.

**Q. How** did the Prophet reprove them?

**A.** By rebuking them, in these Words. *Is it Time for yourselves to dwell in ceiled Houses, and not rebuild the House of the Lord?*

**Q. Were** they upon this converted?

**A.**



*A.* Yes, and they stood in Fear before the Lord, ver. 12.

*Q.* How did the Lord comfort them?

*A.* He sent his Spirit upon them, saying, *Bring Wood and build this House, and I will be favourable unto it,* ver. 8.

*Q.* Who were the chief of the People in this Work?

*A.* Zerubabel the Son of Shealtiel, and Joshua the Son of Jehosadak the High Priest.

*Q.* What was the Promise of God unto them?

*A.* That altho' this House seemed nothing like so sumptuous and beautiful, as that which Solomon built, yet if they would have Patience, the Time should come, that he would make it far more glorious.

*Q.* How is that to be understood?

*A.* Of this second Temple, built by Zerubabel, for though it wanted those Ornaments of the former Temple, yet the glorious Presence of the Messiah should far out-do those Things, and add much more Glory to it, chap. ii. 20.

*Q.* What saith the Lord here of their Sacrifices?

*A.* That they were unclean.

*Q.* How were they unclean?

*A.* Not in the Things themselves, but because the Persons that offered them were unclean.

*Q.* What learn we by that?

*A.* Neither to offer Prayer nor Thanksgiving to the Lord but with a pure Heart; for the Intent of the Heart, and not the Word of the Mouth justifieth.

*Obs.* Haggai was brought to Jerusalem, A. M. 3414. He returned from the Captivity in 3468, and prophesied in the second Year of Darius, Son of Hystaspes, A. M. 3484. Of what Family this Prophet was he hath given us no Intimation, but the Time when he prophesied he has distinctly noted, viz. in the sixth Year of Darius Hystaspes. The Occasion of this Prophecy was, the Stop that was put to the Building of the Temple, after the Foundation had been laid, according to the Commandment of Cyrus, about 17 Years before. He was Cotemporary with Zachariah, who in one Part of his Prophecy is the same with this of Haggai, viz. to encourage the Jews, to go on with rebuilding of the Temple, by giving them Assurance of God's Assistance and Protection; from whence he proceeds to foretel the Glory of the Christian Church; the true Temple or House of God, under its great High Priest or Governor, Christ Jesus; of whom Zerubabel and Jereimiah were Figures.

## The Book of the Prophet ZACHARIAH.

*Q.* WHOSE Son was Zachariah?

*A.* The Son of Barachiah.

*Q.* Why was he sent?

*A.* To instruct and comfort the People.

*Q. How did he instruct them?*

*A.* That they should avoid the Wickedness of their Fathers:

*Q. How did he comfort them?*

*A.* By telling, that God would be merciful unto them; assist them in their Work, *chap. i. 16.* put back their Enemies, *ver. 15.* fill them with all Plenty of Grace, *ver. 17.* be a Wall of Fire about his Church, and a continual Light in the Midst thereof, *chap. ii. 5.* and that Zerubabel as he had begun, so should he finish the Temple against all Hindrances whatsoever, *chap. iv. 9.*

*Q. If they did serve the Lord, upon whom would he turn their Affliction?*

*A.* Upon their Enemies.

*Q. How should their Zeal to God's Service be manifested?*

*A.* By their Works, *chap. i. 3.*

*Q. What should be their best Cloathing?*

*A.* Not Silks nor precious Stones, but Righteousness thro' Christ, *chap. iii. 4.*

*Q. What doth he prophesy of Christ?*

*A.* That he should be both a King and Priest, by the Crowns, that were set upon the Head of Josbua, *chap. vi. 11.*

*Q. Why should those Titles be attributed unto him?*

*A.* To signify all Power was given unto him, spiritual and temporal.

*Q. In what Manner was Christ promised to come?*

*A.* Humbly, and in great Poverty, riding upon an Ass, *chap. ix.*

*Q. Why so?*

*A.* Because the Prophet had set forth his Kingdom, without Majesty and Power: Yet that his Dominion should stretch from Sea to Sea, *ver. 10.*

*Q. But wherein was the Error?*

*A.* In their gross and earthly Imaginations, having the Eyes of their Minds fixed upon the transitory Pomp of this World, and not upon the true and spiritual Glory of Authority.

*Q. After the Jews Return, and re-building of the Temple, were they at Peace?*

*A.* No; they had many Afflictions and Temptations, for the Tryal of their Patience, and proving of their Faith: Only such as had believed, had the Peace of Conscience.

*Q. Against what Sins did the Prophet proclaim Judgment?*

*A.* Against Stealing and Perjury.

*Q. What is their Punishment?*

*A.* A Curse goeth forth against them, and they shall be cut off, *chap. v. 3.*

*Q. What are we to understand by the Woman in the Ephah?*

*A.* Either the Wickedness of the Jews should be restrained by Enemies, or the Cruelty of the Enemies, by God.

*Q. What is the Punishment of a foolish Shepherd?*

*A.* His Arm shall be dried up, and his Eye darkened.

*Q. What meaneth the Prophet by that?*

*A.* He shall have neither Power nor Understanding, to instruct the People.

*Obs.* *Zachariah*, Son of *Barachiah*, and the Grandson of *Iddo*, prophesied at the same Time as *Haggai*, and it seems a little after his Decese. Grandsons are frequently in Scripture called Sons, as in *Exra*, ver. i. 6, 14. and *Daniel* v. 2. Tho' some have disputed here of the Difference of Time, and mistaken *Darius Hystaspes* for *Darius Nothus*: And likewise concerning our Prophet, being *Iddo's* Grandson, &c. But this I refer to *Dr. Allix* and others, who have disputed upon this Head.

The first Part of this Prophecy I have taken Notice of, in *Haggai*; the latter Part from *Chap. xix.* probably relates to the *Jews*, under the *Maccabees*, and then foretell the rejecting of the *Messias*, and their Conversion afterwards, and some remarkable Passages, that should happen to them in the latter Ages of the World.

## The Book of the Prophet MALACHI.

Q. *WHAT was the first Sin Malachi reprov'd?*

A. Obstinate Hypocrisy, in that the *Jews* were manifest Offenders, and yet seem'd to justify themselves, *chap. i. 6.*

Q. *If we make God our Father, what doth he require of us?*

A. Honour; but if we make him our Lord, Fear, *ver. 6.*

Q. *What is the second Sin Malachi reprov'd?*

A. Carelessness in the Priests, who thought any Sacrifice was sufficient, and did not examine, whether it was according to the Law or not, *ver. 8.*

Q. *What was required in the Priest?*

A. Care in his Heart to serve God aright, and his Lips to be a Treasure of Knowledge, to instruct the People.

Q. *What is the third Sin, that the Prophet reprov'd?*

A. Their marrying Wives of an idolatrous Generation.

Q. *What is the Punishment of that Sin?*

A. The Lord will cut them off that do so, *chap. ii. 11, 12.*

Q. *What is the fourth Sin?*

A. Breach of Wedlock, *v. 14.*

Q. *What is the fifth?*

A. Their Distrust, saying, it was in vain to serve God, seeing the Proud prospered, and they were crossed, *chap. iii. 14, 15.*

Q. *From whence proceedeth that Sin?*

A. From want of Patience, and submitting to God's Pleasure; for if they saw not God's Help present to defend them, they would straightway murmur; which is a Sign also of Ingratitude, in that they forgot their former Deliverances.

Q. *What is the sixth Sin?*

A. Sacrilege, robbing the Priests of Tythes and Offerings.

Q. *How did God take this?*

A. As done to himself. Ye have robbed me.

Q. *What was the Punishment of that Sin?*

A. A Curse, on the Nation.

Q.



*Q. What the Promise of cheer-fully paying that Debt?*

*A. The Windows of Heaven should be opened, and a Blessing poured out, that there should not be Room enough to receive it, chap. x.*

*Q. Who should be the next Prophet to succeed them.*

*A. John Baptist.*

*Q. Wherein should his Office consist?*

The Prophet *Malachi* was in all Likelihood cotemporary with *Nebemiah*, His Prophecy supposes the Temple to be built, and the Worship of God settled there; but blames the Priests and *Levites* for not attending upon the publick Worship, *chap. i. 10.* and the People, for offering the Lame and the Blind, *ver. 7. 8.* and robbing God of his Tythes and Offerings, *chap. iii. 10.* which agrees with *Neb. x. 33. 39.* and *xiii. 10. 11. 12.* Compare *chap. ii. 11* to *Neb. x. 3.* and *xiii. 23.* &c. Bishop *Lloyd* dates this Prophecy something later than *Nebemiah's* Time, about 97 Years before Christ, when the first seven of *Daniel's* Weeks, or 49 Years, were expired for sealing up the Vision and Prophecy. *Dan. ix. 24. i. e.* for completing the Canon of the Old Testament. The Words of *Malachi*, *chap. iv. 4. 5.* import, that after him the *Jews* were not to expect a Succession of Prophets; exhorting them to observe the Law of *Moses*, and to look for no other Prophet, till *Elias* the Forerunner of the Messiah should come, *Mal. iv. 5.* Behold I will send you *Elijab*, i. e. *John Baptist*, because he came in the Spirit of *Elias*, to correct the depraved Manners, and corrupt Doctrine among the *Jews*, as *Elias* had done, *ver. 5.* The great and dreadful Day is a Phrase that signifies the Destruction of *Jerusalem*, which put an End to the *Jewish* Oeconomy, when the Land of *Judea* was cursed. We see the Extent of the Law of *Moses*, it was to be in Force and Obligation till the coming of this *Elijab*. The Law and the Prophets were until *John*, *Luke xvi. 16.* or at the utmost to the Destruction of *Jerusalem*. The Temple and Dissipation of the *Jewish* Polity and Disperision of the People. Then at farthest the political and ritual Laws given to the *Jews*, and annexed to that Land, would cease of themselves. Bishop *Kidder* demonstr. *Messias*, v. iii. p. 28. against the Perpetuity of the Law of *Moses*, *ver. 6.* And he shall turn the Heart of the Fathers to the Children, i. e. Shall reconcile those that are at Variance, and settle all in Unanimity and Concord. From this Time *Judea* was worried with foreign Enemies and civil Discords, occasioned by different Sects among themselves, which the Messiah, the Prince of Peace, accomplished at his coming.

To conclude: In the Captivity of *Babylon*, the speaking of pure *Hebrew* was ended; and tho' the *Jewish* Scholars wrote *Hebrew* till the Coming of Christ, it is apparent to be the Writing of Men.

Now all Prophesying ceaseth until the Visions and Prophecies spoken of in the Beginning of the Gospel. And where the Old Testament leaveth, here the New beginneth.

*A. In joining the People together in one Unity of Faith, and pronouncing God's Judgment against such, as should refuse, to receive Christ, ch. iv. 5.*

*Q. Who should be the last?*

*A. Christ Jesus, the true Son of Righteousness, whose comfortable Beams of Mercy, should shine upon our Souls to eternal Happiness.*

Q. *WHAT* do you call Apocrypha?

A. Books whose Origin is not known, their Authority dubious, and therefore are not received by a common Consent of the Church, and by us are read only for Instruction, and contain in them a great Number of excellent Maxims, inferior perhaps to none but those of the canonical Writings; some of those Books therefore may be read to very good Purpose in the Church, and by every pious, as well as by every curious Person.

Q. *What* are their Names?

A. The first and second Books of *Esdra*s, *Tobit*, *Judith*, the rest of *Esther*, *Wisdom of Solomon*, *Ecclesiasticus*, *Baruch*, with the Epistle of *Jeremiah*; the Song of the three Children; the Story of *Susanna*; the Idol, *Bell* and the *Dragon*; the Prayer of *Mannasseh*; and the first and second of the *Maccabees*.

Q. *What* are the Books that were lost or burnt in the Temple? &c.

A. The Book of the Wars of the Lord, *Num.* xxi. 24. the Book of the Covenant, *Ex.* xxiv. 7. the Book of *Jasher*,

*Obs.* The *Apocrypha* are Writings, no doubt, of good Men, but of much less Authority than the canonical Books, being a Collection of Pieces written chiefly in the *Greek* and *Chaldee* Languages, as 'tis thought, between the Times of the Prophets and those of the New Testament: But as no certain Proof is found, they are therefore called *Apocrypha* *Αποκρυφα*, *Abcondita*, hid, or concealed. The historical Parts of them, particularly the Books of the *Maccabees*, are of considerable Use, and give much Light into the Transactions of which they treat; and the Books of *Wisdom* and *Ecclesiasticus* are much used. Tho' the *Apocryphal* Books are not received into the Scripture Canon of Protestants, yet they are admired by the *Romans* as of equal Authority, to colour some Things in their Religion which they cannot defend from the real Word of God. But how worthy some of these Books are of the Honour done them by the Council of *Trent*, I leave to every impartial Reader to judge.

*Josh.* x. 13. the Books of *Nathan*, *Gad*, *Shemaiah*, *Iddo*, *Ahijah*, and *Jehu*, cited in the *Chronicles*; the Acts of the Kings of *Judah* and *Israel*, mentioned in the second Book of *Kings*; the Book of *Samuel*, cited *1 Chron.* xxix. 29. the Acts of *Uzziah*, *2 Chron.* xxvi. 22. by *Isaiah*; *Solomon's* 3000 Proverbs, *1 Kings* iv. 32. *Solomon's* 1005 Songs, *ib.* *Solomon's* Book of Trees, Beasts, Fishes, &c. *1 Kings* iv. 33. the Prophecy of *Jeremiah*, torn to Pieces by *Jehoiakim*. *Jer.* xxxvi. another upon *Babylon*, *Jer.* li. the Prophecy of *Jonah* in *Jonah*. *Isaiah* wrote another Book, intitled, *The Ascension of Isaiah*, (as *Origen* and *Epiphanius* write.) *Josephus* says, that *Ezekiel* left two Books concerning the Captivity of *Babylon*, *Ant.* l. 10. c. 6. There was a Book of the *Lamentations*, or a mournful Poem, so called, composed by *Jeremiah* upon the Occasion of the Death of the pious King *Josiah*: It was a long Time in the Mouths of the singing Men and Women of *Israel*; but this famous Poem is believed to be lost with many others.

The



The PRAYER of MANASSES, King of Judah, when he was Captive in Babylon.

**O** Lord, Almighty God of our Fathers, Abraham, Isaac, and Jacob, and of their righteous Seed, who hast made Heaven and Earth, with all the Ornament thereof; who hast bound the Sea by the Word of thy Commandment; who hast shut up the Deep, and sealed it by thy terrible and glorious Name; whom all Men fear, and tremble before thy Power: for the Majesty of thy Glory cannot be borne, and thine angry Threatnings towards Sinners is importable: But thy merciful Promise is unmeasurable and unsearchable; for thou art the Most High Lord, of great Compassion, Long-suffering, very merciful, and repentest of the Evils of Men. Thou, O Lord, according to thy great Goodness, hast promised Repentance and Forgiveness to them that have sinned against thee, and of thine infinite Mercy hast appointed Repentance unto Sinners, that they may be saved. Thou therefore, O Lord, that art the God of the Just, hast not appointed Repentance to the Just, as to Abraham, Isaac, and Jacob, which have not sinned against thee; but thou hast appointed Repentance unto me that am a Sinner: For I have sinned above the Number of the Sands of the Sea; my Transgressions, O Lord, are multiplied; my Transgressions are multiplied, and I am not worthy to behold and see the Height of Heaven, for the Multitude of mine Iniquity. I am bowed down with many Iron Bands, that I cannot lift up mine Head, neither have any Release: For I have provoked thy Wrath, and done Evil before thee; I did not thy Will, neither kept thy Commandments; I have set up Abominations, and have multiplied Offences. Now, therefore, I bow the Knee of mine Heart, beseeching thee of Grace. I have sinned, O Lord, I have sinned, and I acknowledge mine Iniquities: Wherefore, I humbly beseech thee, forgive me, O Lord; forgive me, and destroy me not with mine Iniquities. Be not angry with me for ever, by reserving Evil for me; neither condemn me into the lower Parts of the Earth: For thou art the God, even the God of them that repent; and in me thou wilt shew all thy Goodness: For thou wilt save me that am unworthy, according thy great Mercy. Therefore I will praise thee for ever all the Days of my Life; for all the Powers of the Heavens do praise thee; and thine is the Glory for ever and ever, Amen.



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1911



Frontispiece  
of the  
New  
Testament.

Of such is the kingdom of God.

Behold the  
Lamb of God.  
John 1.29

This do in remembrance of me.

The last Words are.

Verily I say unto thee &c. Woman behold thy Son. Behold thy Mother. I thirst. It is finished. Crying out? Eloi Eloi lama sabachthani? Father into thy hands I commend my Spirit. And having said thus he bowed his head and gave up the Ghost.  
Matt. 27. Mark 15. Luke 23. John 19.

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*But, except we abide in Christ, we can do no good Thing, John xv. 16.*

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## T H E

## P R E F A C E.

**T**O say something by way of Preface is a Compliment due to every candid Reader; and indeed it was necessary for me here, to shew why the Scriptures are reduced into Question and Answer, &c. the Design of which is not to undervalue the Sacred Writings. God forbid! No, it is only intended to give tender Minds a more perfect Knowledge of them than they are otherwise capable of, by engaging at random; for thereby some have never had clear and distinct Thoughts of it all their Life.

It is hoped, this Method will rather excite them to read the whole of that sacred Book, as their Understandings are more enlarged and better qualified. No doubt it will have the desired Effect, for the Advantage must be greater where the Matter is clear: Besides the Questions being short, they may both be better understood at present, and treasured up in Memory, as so many standing and sacred Rules of Life ever afterwards. By this Means the Ignorant may learn the noblest and most useful Part of Scripture, without that Obscurity which renders the Reading of the Bible at large, difficult and so much neglected among us: And for this Reason the unhappy People of the Romish Church are not allowed to read it at all.

Question and Answer, is the same with Catechise; and hereby is meant an Instruction in the Principles of Religion. Catechise is a Word derived from the Greek, and signifies to instruct by Word of Mouth. It is the plainest and therefore the fittest Method of teaching the meanest Capacities. It is a Method of Divine Institution, in the Patriarchal, Jewish, and Christian Churches, and practised in all Ages. Adam taught Seth the Principles of Divinity, Philosophy, and Astronomy; and being a Prophet, forwarned him of the Destruction of the World by Water and by Fire: Therefore Seth (whom the Gnosticks make the first Writer, and entitle him to seven Books, which were thought of great Use to Moses, in writing the Pentateuch) erected two Pillars of Brick and Stone, whereon he inscribed those Principles for his Posterity, that their mathematical Speculations might be preserved and improved in future Ages, Joseph. Ant. l. i. c. 4. And doubtless the succeeding Patriarchs, who were Preachers of Righteousness did the like to their Children and

Servants.

Servants. God commended Abraham, for teaching his Family the true Religion; and enjoined it to the Jews by his Servant Moses, Deut. vi. 6. Joshua practised the same in his Family. Solomon erected an Academy at Jerusalem, and taught therein daily, Eccl. xii. 19. And among other moral Precepts, this, Train up a Child in the Way he should go, and when he is old he will not depart from it. The Pious and Learned in all Ages thought this their Duty; and Thales, Pythagoras, Socrates, Plato, Cicero, Epictetus, and other wise Heathens, taught their Youth some Parts of Morality, Philosophy, and other useful Sciences after this Manner. In the first Ages of Christianity, the Church had learned Men on Purpose, to instruct their Converts, and to prepare them for Baptism, the Eucharist, i. e. a Thanksgiving, from whence the Sacrament of the Lord's Supper is so called\*, and other Mysteries of Religion. Such were Pantanus, Clement, and Origen, in the Church of Alexandria, and so in all other Churches. So soon as Christianity was planted here, Catechising was introduced with it. That Catechism consisted only of the Creed and the Lord's Prayer. In the Year 747 an Order was made by the Archbishop of Canterbury, that all Priests, who did not understand them, should both learn them themselves, and teach them to the People in the English Tongue. A Law was made A. D. 964, and renewed A. D. 1032, that every one that could not say it, should not receive the Lord's Supper, nor have a Christian Burial. In 1536, under K. Henry VIII. it consisted of the Creed, the Lord's Prayer, Ten Commandments, and Ave-Mary. And then it was ordered, that every one should learn it in their Mother Tongue. These Means made Way for the Reformation of it in K. Edward Vith's Liturgy, Anno 1548. But A. D. 1603, Bishop Overall added the Doctrine of the Sacraments, to the End of it; and so it continues, the Principles of which I have inserted in this Work, and interspersed them under the different Heads from whence they were borrowed. The Church thought it not proper at first to deliver those Principles in Writing, lest they might fall into the Hands of the Heathens, and be exposed in Contempt; but chose rather to print them upon the Hearts and Lives of their new Converts. These perilous Times being over, they wrote these Articles of Faith in Little Books, which were called Catechisms (See my Word of Advice, page 7.) and since that, several ingenious Men have employed their Thoughts on the same Subject. Tho' at present Mankind are so besotted to the Vanity of Plays, Romances. Novels, and such like profane Writings, yet it is hoped, this inestimable Jewel, and Manner of Instruction will revive and flourish among us, as we have now extant the History of the World, of England, Divinity, Modern Geography, Astronomy, and other Arts and Sciences practised by Questions and Answers.

As

\* See Dyche's Dictionary.



## The P R E F A C E. ▼

*As it is the profess'd Design of all our Schools, to teach Children the Elements of their Religion; a Religion calculated to make us happy Men, as well as useful Members of Society) so it is hoped it will not be below the Notice and serious Perusal of all, who have the Instruction of a Family committed to their Care, to put this Method in Practice, since it must be granted a Duty incumbent upon all Parents, Masters and Mistresses, to instil into the Minds of their whole Families, the excellent Precepts of divine Revelation; as indeed it is the Interest and Safety of all Protestant States and Kingdoms, to have their Youth properly principled therein. Thus considerately and prudently our Ancestors have acted, as must appear to every unprejudiced Person, from an impartial Survey of those Blessings, which have flow'd in upon those Nations in a free Use of the Protestant Religion; more particularly under the auspicious Reigns of their late and present Majesties King GEORGE I. and II. of immortal Memory.*

*And as it may be thought of too great a Bulk and Price for the common Use of Schools, so, for a more easy Purchase and Conveniency of the Learner, I have so ordered that it maybe bound in two Volumes, having added Variety of Abbreviations from the Jewish and Roman Histories, of particular Benefit to the Latin as well as the English Scholar, of good Morality, leading to the Paths of Virtue and good Friendship, and may serve as the standing Instructor in every Christian Family. It need not be questioned why Laymen write in Divinity; for as Mr. Nelson observeth, our blessed Redeemer hath restored all Men to the Knowledge of God; he hath opened the Eyes of all that will see, to make them know the true God; for the Word, who is the Light of the Soul, was made Flesh and dwelt among us. John i. 14.*

*The Dispositions of Mankind, I am very sensible, are generally too gross to give Testimony, how this Knowledge should arise; but the great End and Design of JESUS CHRIST's coming down from Heaven, and all the Circumstances of his Incarnation, his Birth, Life, Preaching, Death, Resurrection and Ascension, was to procure Salvation to Men by this Knowledge; and as the true Religion of the Gospel, called Protestantism, is founded upon Scripture, built upon the Foundation of the Apostles and Prophets, JESUS CHRIST himself being the chief Corner-stone, who vouchsafed in the Flesh to make himself first known to the poor Shepherds, lying in a Manger, and calling Fishermen, &c. to be his Disciples; so in the whole Course of his Life, he was no Respector of Persons or Functions; but every one that believed on the Lord JESUS, to him he gave Power and Authority, to read and study his most Holy Word.*

*Let us be cautious of maintaining any Doctrine, that may be interpreted to violate the Rights of either. Whilst some have been asserting the Cause of Liberty with their Blood, (in which I have also had a great Share) it would be a strange sort of Employment for others, to be acting*  
in

*in direct Opposition. Such is my Regard for the governing Societies (to whom I have dedicated this Book) that I have taken great Care not to frame and propagate Notions, which may expose either in future Ages. A Sense of our Duty to God, is the best Method for keeping us obedient to his Vicegerents, and for setting us upon hearty Endeavours to promote the Good of the whole Community.*

*Let us all then exert our Courage and Bravery, and fight the Battles of the living God, as our brave Countrymen have willingly hazarded their Lives, for supporting His Majesty on the Throne, and his People in their Liberties, which I have done with great Pains, by such Helps as are thought needful in this Work, a Channel by which the Knowledge and right Apprehension of those holy Things is more readily convey'd to our Understandings, and upon which depends the Rectitude of our Notions, informing our Judgments to their proper Meaning, carefully compiled from the COMMENTARIES and other Writings of Tremellius, Junius, Erasmus, Beza, Piscator, Grotius, Pool, Lightfoot, Calmet, Le Clerc, Lock, Smith, Burkit, Prideaux, Sir Isaac Newton, Stackhouse, and a Variety of other Authors antient and modern; and ought to be the Study and Care of every one, who would have his Mind furnished with the Knowledge of these useful Things, without which there can be no Good.*



# A brief CHRONOLOGY.

## SILENUS'S SONG.

**H**E sung the secret Seeds of Nature's Frame ;  
 How Seas, and Earth, and Air, and active Flame  
 Fell through the mighty Void, and in their Fall  
 Were blindly gather'd in this goodly Ball.  
 The tender Soil then stiff'ning by Degrees,  
 Spat from the bounded Earth the bounding Seas.  
 Then Earth and Ocean various Forms disclose,  
 And a new Sun to the new World arose  
 And Mists condens'd to Clouds obscure the Sky ;  
 And Clouds dissolv'd the thirsty Ground supply.  
 The rising Trees the lofty Mountains grace ;  
 The lofty Mountains feed the Savage Race  
 Yet few, and Strangers in the unpeopled Place ;  
 From thence the Birth of Man the Song pursu'd,  
 And how the World was lost and how renew'd.

Dryden's VIRG. Eclog. VI.

### The FIRST AGE of the World. Gen. v. — vii.

Years.

<b>A</b> Dam begat Seth when	130
Seth had Enos at	105
Enos begat Cainan at	90
Cainan begat Mahalaleel at	70
Mahalaleel begat Jared at	65
Jared begat Enoch at	162
Enoch begat Methuselah at	65
Methuselah begat Lamech at	187
Lamech begat Noah at	182
Noah, at the Deluge, was	600

Fram Adam to Noah's Flood 1656

### The SECOND AGE of the World. Chap. viii.—xii.

The Flood continued 10 Days and	1
Shem begat Arphaxad after	2
Arphaxad begat Salah at	35
Salah begat Eber when	30
Eber begat Peleg at	34
Peleg begat Reu at	30
Reu begat Serug at	32
Serug begat Nahor at	30
Nahor begat Terah at	29

Terah begat Abraham at	70
Abraham departed out of Chaldea	at 70

From the Flood unto Ditto 363

### The THIRD AGE of the World. Exodus xii. Gal. iii.

Abraham was in Haran	5
And departed in the	75
He begat Isaac when	103
Isaac begat Jacob at	60
Jacob and his Family went into	
Egypt at	130
Israel was in Egypt	220
Moses conducted them thence at	80
Divided between Amram and	
Kohath	130
Kohath begat Amram at	67
Amram begat Moses at	65

From Abraham's departing  
 from Ur in Chaldea, till  
 the departing of the Children  
 of Israel from Egypt 440

The



<i>The FOURTH AGE of the World.</i>		Ahaz	16
1 King vi.		Hezekiah	29
Moses remained in the Wilderness	40	Manasseh	55
Joshua and Othniel ruled	40	Ammon	2
Aioth	70	Josiah	31
Deborah	40	Jehoahaz three Months	
Gideon	40	Jehoiachim	11
Abimelech	3	Jehoiachin three Months	
Thola	23		
Jair	22	From the building the Temple	
Without a Captain	43	to the Captivity of Babylon	419
Jeptha	6		
Ibzan	7	<i>The SIXTH AGE of the World.</i>	
Elom	10	Ezra vi.	
Abdon	8	The Captivity continued	70
Eli, Judge and Priest.	44	Restored to Freedom in the Year	
Samuel and Saul	40	of Cyrus	1
David was King	40	The Temple begun to be built	2
Solomon began building the		Finished in the	46
Temple in the Year of his		And Year of Darius	6
Reign	4	After that Darius reigned	20
	480	Nehemiah went to build the	
From the going of the Israelites		City, which was finished in	32
out of Egypt to the first build-		In all, from building the Tem-	
ing of the Temple		ple again	26
<i>The FIFTH AGE of the World.</i>		Jerusalem rebuilt after the Cap-	
2 Chron. ix.		tivity	143
Solomon reigned	36	<i>The SEVENTH AGE of the World.</i>	
Rehoboam	17	Daniel ix.	
Abijah	3	From the rebuilding of Jerusa-	
Asa	41	lem 66 Weeks, each Week	
Jehoshaphat	25	seven Years	462
Jehoram	8	For, from the 32d Year of Da-	
Ahaziah	1	rius unto the 42d of Augustus,	
Athaliah the Queen	7	are just so many Years; so	
Joash	40	that from Adam unto Christ	
Amaziah	20	are 3963 Years, 6 Months,	
Uzziah	52	and ten Days.	
Jotham	16		

*N. B. Chronology* is the Doctrine of Time, which (according to the Motto in my Supplement to the Almanacks for 1752) is the Interval of the World and Motion, divided into such Parts as are chiefly measured by the stated Revolutions of the Sun and Moon; and in the above Account is found short by 37 *Gregorean* Years, therefore I have settled my Chronology in the other Parts of this Book, by the Year 4000.

A N  
A B S T R A C T  
O F T H E  
NEW TESTAMENT.

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*The Gospel according to St. MATTHEW.*

Question.

**W**HY do you call this the New Testament?

Answer. Not only with respect to the *Old*, which preceded it, both in *Order of Nature* and *Time*; but also in regard that

it declares God's gracious fulfilling the *Conditions* of the *New Covenant*, (the *Covenant of Grace*, as the other was of *Works*) so far as concerned him.

Q. It seems then there were two Covenants \* made with Man?

A.

\* God created the first Man without *Sin*, and endued his *Soul* with the full Knowledge of his *Duty*, and with such a *Strength*, that he might, if he would, perform all that was required of him. Having thus created him, he made a *Covenant* or *Agreement* with him to this Purpose, That if he continued in *Obedience*, without committing *Sin*, that *Strength of Soul* should be retained, and he should never die, but be taken up into *Heaven*, there to be happy for ever. But on the contrary, both he, and all his Children after him, should lose that perfect *Strength*, and be subject to *Death*, and *eternal Damnation* in *Hell*. This was the *Agreement* made with *Adam*, and all *Mankind* in him, which we call the first *Covenant*, upon which God gave him a particular *Commandment*, That he should not eat of one only *Tree* of that *Garden*, wherein he had placed him. But he, by the *Persuasion* of the *Devil*, did eat of that *Tree*, disobeyed God, and so brought that *Curse* upon himself, and all his *Posterity*.

*Adam* and all *Mankind* are under the *Sentence* of *eternal Condemnation*. But God of his *Mercy* made a *New Covenant* with us; This *Second Covenant* was made with *Adam*, and us in him, presently after his *Fall*, and is briefly contained in these Words, *The Seed of the Woman shall break the Serpent's Head*, Gen. iii. 15. God therein promises to send his only *Son*, who is God equal with himself, to *Earth*, to become *Man like unto us in all Things*, *Sin only excepted*; To make known to us the *whole Will* of his *Father*, in the *Performance* whereof we shall be sure to be accepted and re-

B

ward

*A.* There were so; the first was the *Covenant of Works*; before the *Fall*, the *Condition* whereof was perfect *Obedience*; the second a *Covenant of Grace* after the *Fall*, the *Conditions* whereof are *Faith* and *sincere Obedience*; the *Mediator* of which *Covenant* is *JESUS CHRIST*, the *Object* of the *New Testament*.

*Q.* What doth the *New Testament* include?

*A.* The *Gospel*.

*Q.* What is the *Gospel*?

*A.* A Message of glad Tidings, (from the Word *Evangelion*, good News, or joyful Tidings; and therefore the Authors are called *Evangelists*)

*Q.* What doth it principally contain?

*A.* The *History* of *CHRIST*.

*Q.* Upon how many Points stands the *History* of *CHRIST*?

*A.* Upon five; his *Birth*, his *Life*, his *Death*, his *Resurrection*, and *Ascension*.

*Q.* What doth his *Birth* teach us?

*A.* That he is the *Day Star* of *Mercy*, risen to conduct us out of the *Darkness* of *Death*, and to guide our Feet in the *Way* of *Peace*, *Luke* i. 78.

*Q.* What doth his *Life* teach us?

*A.* All *Virtues* requisite to a true *Christian*, he being the

*Way*, the *Truth*, and the *Life*, *John* xiv. 6.

*Q.* What doth his *Death* teach us?

*A.* That our *Debt* is paid, and the *Rigour* of the *Law* is satisfied, due to us for our *Sin*, wherein consisteth our *Redemption*, *Matth.* xx. 28. *Gal.* iv. 5. *Heb.* vi. 10.

*Q.* What doth his *Resurrection* teach us?

*A.* The *Conquest* over *Death*, *Sin* and *Hell*, wherein standeth our *Justification*, *Rom.* iv. 25.

*Q.* What doth his *Ascension* teach us?

*A.* That our *Passage* into *Paradise* is by him made open, which before (thro' *Sin*) was shut up against us; to the Intent that where he is, we may also be, *John* xiv. 23. and xii. 26.

*Q.* What doth *Christ* require of us for all these *Benefits*?

*A.* *Faith* and *Obedience*.

*Q.* What is *Faith*?

*A.* An assured *Belief* of all his *Words* and *Deeds*.

*Q.* What is *Obedience*?

*A.* A constant *Endeavour* to perform all that he hath commanded, *Mat.* xxviii. 20.

*Q.* How do the *Old* and *New Testament* agree?

*A.* In this, that they both teach to know one *God*, embrace one *Faith*, and elect one *Church*.

*Q.* How do they differ?

*A.* *warded* by him. And this was that great *Business*, which he performed in those many *Precepts*, which we find set down in the *Gospel*. After this he made an *Atonement* not only for the *Original Sin* of *Adam*, but for the *Sins* of all those, who heartily bewail and forsake them, by offering himself a *Sacrifice* of a most ignominious *Death* upon the *Cross*.

The *Old Testament* begins with a Description of the *earthly Habitation* for Man, and the *Tree of Life*. The *New Testament* ends with a Description



A. Four Manner of Ways: first, in their Publication; secondly, their Effect and Fruit; thirdly, their Ceremonies; and fourthly, their Teachers.

Q. How do they differ in their Publication?

A. The Law was published with Horror, the Gospel with Joy.

Q. How do they differ in their Fruit?

A. The Fruit of the Law is Death, Deut. xxvii. 26. the Fruit of the Gospel, Life, John xvii. 5.

Q. How in their Ceremonies?

A. In the Law, their Altar was made of Stones; in the Gospel our Altar is CHRIST JESUS, Heb. xv. 10. In the Law they did sacrifice Calves; in the Gospel our Sacrifice must be Prayer and Thanksgiving, Heb. xiii. 15. In the Law they did circumcise the Fore-skin; in the Gospel we must circumcise and cut off the lewd Affections of our Hearts, Rom. ii. 29. In the Law their Passover was a Lamb of the Flock, Exod. xii. 14. In the Gospel our Passover is the Lamb CHRIST JESUS, 1 Cor. v. 7. In the Law the Passover was but the Shadow of the Thing; in the Gospel the Passover is the Gospel itself.

B 2

Q. How do they differ in their Teachers?

A. The Publisher of the Law was the Man MOSES; the Publisher of the Gospel, God and Man, CHRIST. The Teachers of the Law foretold the Coming of CHRIST in the Flesh, Isa. vii. 14. The Teachers of the Gospel foretell his Coming in Glory, Mat. xxiv. 30, 31. and xxv. 31. The Teachers of the Law led forth the Children of God to Canaan, Josh. xii. 6. The Teachers of the Gospel do direct them to Heaven, Mat. v. 3 to 10. They delivered them from the Hands of human Tyrants, Exod. xii. 31. Judg. xvi. 36. CHRIST in the Gospel sets us free from the Hands of the spiritual Tyrant, the Devil, Mat. xv. 54.

Q. How many are the Writers of the Gospel?

A. Four, viz. Matthew, Mark, Luke, and John.

Q. Is the Subject of these holy Writers all one?

A. Yes.

Q. What Method shall we use to draw particular Points of Doctrine from each of them, and not repeat any thing?

A. Divide the whole History of CHRIST into four Parts, and every Part into four Branches.

Q.

of the heavenly Habitation of the Soul of Man, i. e. the heavenly Jerusalem and the Tree of Life. The Old Testament ends with Malachi's Prophecy of Jachanan or John, whose Name signifies Grace: And with the Prophecy of great Grace, which should follow on his Ministry. The New Testament both begins with Grace, and ends with Grace, viz. John the Baptist, and John the Evangelist. The New Testament often speaketh of Grace and Peace, sent and given us by JESUS CHRIST, the Fountain of all Grace and Peace, to all Nations and in all Ages.

*Q. Very well: What are the four Branches I shall dispute with you upon, in the Gospel after Matthew?*

*A. These; CHRIST's Birth, his Persecution, Baptism, and the Election of his Apostles.*

*Q. How are the four Evangelists prophetically represented in the Old Testament?*

*A. Expositors do generally believe, that they are shadowed out by the four living Creatures in Ezekiel, chap. i. 10. which had four Faces; 1st, of a Man, 2d, of a Lion, 3d, of an Ox, and the 4th of an Eagle.*

*Q. What was Matthew by Profession?*

*A. A Publican.*

*Q. What were the Publicans?*

*A. Those kind of Jews, which in the Name of the Romans did gather up the Taxes and Tallages imposed upon the People.*

*Q. How came he to be an Apostle?*

*A. CHRIST called him as he was sitting at the Receipt of Custom; who presently, notwithstanding the Scandals and bad Reports which the Jews had given out of CHRIST, and that he himself was exceeding rich, left all, and followed him.*

*Q. What doth Matthew first set down?*

*A. The Coming of Christ into the World.*

*Q. How is that?*

*A. Two manner of Ways; once in the Flesh, many Times in the Spirit.*

*Q. How comes he in the Spirit?*

*A. Two manner of Ways: by Grace to inspire us; as when the Spirit of GOD fell upon the 70 Elders, Num. xi. 25, 26. and upon the Apostles, Acts ii. 3, 4. or by Faith, to assure, as St. Paul saith, The same Spirit beareth Witness with our Spirits, that we are the Children of God, Rom. viii. 15, 16.*

*Q. By what Example do we learn the Coming of CHRIST in the Spirit?*

*A. By the Example of GOD's Appearance to Elijah.*

*Q. How was that?*

*A. First came a mighty Wind, and tore the Rocks, but GOD was not there; then arose an Earthquake, but GOD was not there; then came a Fire, but GOD was not there; at last came a soft and still Wind, and GOD was there, 1 Kings x. 11, 12.*

*Q. Doth Christ's Spirit after the same Manner descend into us?*

*A. Yes. First there comes the Breath of his threatening Voice, to break our stony Hearts; then an Earthquake, that is, trembling at his Judgments; thirdly, a Fire to try if we repent aright; last of all, a soft Voice of happy Tidings, which is the Lamb JESUS CHRIST.*

*Q. How was his Coming in the Flesh?*

*A. He was conceived by the Holy Ghost, and born of the Virgin Mary, Mat. i. 18.*

*Q. Is this all the Times he shall come in the Flesh?*

*A. No; he shall come at the last Day, with Power and great Glory,*

*Glory, to judge the World with Righteousness, and the People with Equity; that is, to give to every one according to their Deeds, Mat. xvi. 27 to 31.*

*Q. Why did Christ take upon him our Flesh?*

*A. To satisfy for our Sins, in suffering under the Justice of God what we had deserved.*

*Q. What was the first Evil Christ suffered?*

*A. Persecution, as soon as he was born, by Herod, King of the Jews.*

*Q. What learn we by this?*

*A. That a Christian Life, in this World, from the Day of our Birth to the Hour of our Death, is nothing but Crosses and Afflictions.*

*Q. Why was Jerusalem troubled, when News was brought of the Birth of a new King, which was Christ, knowing they were weary of the Government of Herod?*

*A. First, to flatter him, because they would seem to be affected as he was; for he was greatly troubled, Mat. ii. 3. and secondly, because it was feared there would arise a new Occasion of Bloodshed, by the Contention of these two Kings.*

*Q. What was the End of Herod's Malice towards Christ?*

*A. As it is of all Persecutors of God's People, his own Ruin; for Christ was delivered from his Rage, Mat. ii. 13.*

*Q. Did his Rage end so?*

*A. No: When he saw himself mocked of the wise Men, that*

*promised to bring him Word where Christ was, he most cruelly slaughtered all the young Children of Bethlehem, and the Coasts thereabouts, that were under two Years of Age, 14000 in Number, as some report; thinking so to be sure of his Destruction, Mat. ii. 16.*

*Q. What do we learn of that Massacre of so many Innocents, Christ only excepted.*

*A. That Tyranny may destroy the Body of Religion, but not the Soul.*

*Q. Was that no Fault in the wise Men to break Promise with Herod?*

*A. No; it is lawful to break a Promise in any thing, wherein the Honour and Service of God may be hindered.*

*Q. How was Christ preserved?*

*A. By Flight into Egypt.*

*Q. Why did Christ, being God, give place to the Malice of Herod?*

*A. To shew, that it is lawful for us to fly from Persecution, and save our Lives; so it may be done without Scandal to the Gospel, Mat. x. 14.*

*Q. Why did he fly into Egypt, rather than into any other Country?*

*A. That the Scriptures might be fulfilled, according to the Prophet Hosea, Out of Egypt have I called my Son.*

*Q. Wherein consisteth the Jews Ingratitude?*

*A. In stoning the Prophets and Men of God, which were sent unto them, for their Souls Health, Mat. xxiii. 37.*

*Q. How doth Christ prophesy, that*



*that their Ingratitude should be punished?*

*A.* By threatening unto them a spiritual and corporal Plague.

*Q.* What is their spiritual Plague?

*A.* Famine of the Word, and Scarcity of Teachers.

*Q.* What was their corporal Plague?

*A.* Ruin of their City, Desolation of their Temple, and a general Dissipation or scattering of their whole Nation; at whose Hands shall be required the Blood of all the Saints, from *Abel to Zachariah the Son of Barachiah*, whom they slew between the Temple and the Altar.

*Q.* How many were the Benefits which GOD bestowed upon the Jews?

*A.* Innumerable; but these especially: He saved *Noah* from the Flood; *Abraham* from the Chaldeans; He brought them afterwards out of *Egypt* through the *Red Sea*: He fed them in the Wilderness with Meat from Heaven, and Water from the Rock: Forty Years Space their Garments never waxed old: He led them dry-shod over *Jordan*: He gave them Possession of 31 Kingdoms: He instructed them in his Service: He built them a Temple: He supplied them daily with Prophets to be their Guides: And finally, sent his only begotten Son amongst them, to be a Physician both of their Bodies and Souls, whom they most cruelly crucified on a Cross.

*Q.* What did first make known the Birth of Christ?

*A.* A Star, that differed from other Stars, in three Respects: First, in its Place, being lower fixed than other Stars; secondly, in its Motion, moving directly forward, and not circularly; and thirdly, it shone as well by Day as by Night, *Mat. ii. 2.*

*Q.* To whom did this Star appear?

*A.* To the wise Men of the East, to Conduct them where Christ was born.

*Q.* What is signified by that Star?

*A.* The Spirit of GOD, which must illuminate our Hearts, or we shall never find the Way to come to Christ.

*Q.* When the wise Men found Christ, what did they?

*A.* As all Men must do, when they have once got the Knowledge of him.

*Q.* What is that?

*A.* Acknowledge our Love and Service to him, by our external Obligations.

*Q.* What were their Oblations?

*A.* Gold, Frankincense, and Myrrhe: Gold, as he was a King; Frankincense, as he was a Priest; and Myrrhe, as he was a Prophet, *Mat. ii. 11.*

*Q.* But instead of these three Things, what do we Christians learn to offer unto him?

*A.* For Gold, Purity of Life, for Frankincense, Prayer and Thanksgiving; and for Myrrhe, Prayer in Adversity.

*Q.*

*Q. In the eleventh Chapter of this Gospel Christ saith, I thank thee O Father, that thou hast hid the Knowledge of thy Will from the Wise and Prudent, and hast shewed it unto Babes; yet here it is said, The wise Men came to worship him. What Difference is there between the wise Men he speaketh of there, and those mentioned here?*

*A. By the wise Men there he understandeth such as arrogantly depend upon their own Knowledge, and measure all Things by human Reason: By wise Men in this Place he understands such wise Men, as in Things that belong to the Honour of God and our Justification, reject the Power and Wisdom of Man, and cleave only to the Grace of God thro' Christ, and the Sincerity of his Word; in which Sense they are called Babes, Mat. xi. 25.*

*Q. In professing of Christ, what Comfort have we?*

*A. A threefold Comfort: First, we know he is our Lord, and can and will defend us from all our Enemies, Mat. xxviii. 18, 20. Secondly, he is our Teacher, and will instruct us in all Things necessary to Salvation: And thirdly, our spiritual Physician, that*

*calls us unto him, to comfort and heal our afflicted Consciences, Mat. xi. 18.*

*Q. Where is the End of the Old Testament and Beginning of the New?*

*A. In the Baptism of Christ, for by that God doth, as it were, point unto us, and shew that he is the true Messiah and Saviour.*

*Q. By what Sign?*

*A. By the visible appearing of the Holy Ghost, and the Voice that was heard, This is my dearly beloved Son, in whom I am well pleased, Mat. ii. 17.*

*Q. How many Things are required in Baptism?*

*A. Three; the visible Element, (which is Water) the Word, and the Promise of Grace\*.*

*Q. What is the Difference between the Baptism of John and the Baptism of Christ?*

*A. John did baptize with Water unto Repentance, but Christ did baptize with Fire, that is, by his Holy Spirit, working in our Hearts to the Remission of Sins.*

*Q. Why is John said to prepare the Way of the Lord?*

*A. Because his Doctrine was Repentance; and no Man can come unto Christ, except he first confess*

*confess*

\* The Baptism of Water is external, and the first Sacrament of the Church appointed by Christ, to initiate Believers into his Church. The Word consists in the Institution, Go ye, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, Mat. xxviii. 19. and the Promise of Grace, i. e. the Spirit, which is resembled to Fire: Because it purifies the Soul, and burns up the corrupt Passions and Affections of the Old Adam, and plants the Image of God in the Souls of Men. The first is the Means of the other, and is not to be despised or neglected, under the Pain of being deprived of all the Benefits of CHRIST'S Satisfaction and Intercession.

confess the damnable State he is in thro' Sin, and be heartily sorry for the same; faithfully believing only by the Merits of Christ, to be delivered from thence.

*Q. Was our Saviour first circumcised, then baptized?*

*A.* He was circumcised for the fulfilling of the Law; baptized for the establishing of the Gospel.

*Q. What are the Privileges you receive by being baptized?*

*A.* I am thereby made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.

*Q. How do you know you are made so?*

*A.* Because we are born Children of Wrath, Eph. ii. 3. but by Baptism, are made Children of Grace, i. e. Members of Christ, being united to the Church of which he is the Head, Eph. i. 22, 23. and v. 23. John iii. 5, 6. Rom. viii. 15. Gal. iii. 26, 27. and thereby have the Privilege of crying, *Abba, Father*, John i. 12, 13. and if Children, then Heirs, Heirs of God, and Joint-heirs with Christ, 1 John ii. 5. This is my Voucher, Mat. xix. 14. and this is the Promise he hath promised us, even eternal Life.

*Q. But how may you forfeit these Benefits, by which Means you lose that State of Salvation, and become, as you were, i. e. in a State of Sin and Condemnation?*

*A.* If I do not keep the Promises made for me when I was baptized, which was to continue no longer than till I came of Age to take them upon myself.

*Q. What Proof have you of Infants being obliged to do a Thing they do not actually consent to?*

*A.* From Gen. xvii. 14. the uncircumcised Child, whose Flesh of his Foreskin is not circumcised, that Soul shall be cut off from the People, he hath broken my Covenant. (See Deut. xxix. 10, 11, 12.)

*Q. But why need we mind this, being under the Gospel?*

*A.* Because the Covenant of Baptism is with us, Acts ii. 39. The Promise is unto you and to your Children, 1 Cor. xvii. 14. Now are your Children holy, or Christians.

*Q. And how do you think to confirm this Constancy of Resolution?*

*A.* By continual Prayer to God for his Grace, which, with Faith, although I fall away ten Times in a Day, yet through Christ, I shall be able to perform, Rom. viii. 13. Being confident of this very Thing, that he which hath begun a good Work in me, will finish it until the Day of JESUS CHRIST,

*Q. What is the outward visible Sign or Form in Baptism?*

*A.* Water, according to the Commandment of CHRIST JESUS. Mat. xxviii. 19.

*Q. What is the inward and spiritual Grate to those of riper Years?*

*A.* A Death unto Sin, and a new Birth unto Righteousness, having a Change wrought in the Soul by receiving holy Dispositions from the Spirit of God, and an Ability to proceed in all Virtue and Godliness of Living, Rom. vi. 4, 11. 2 Cor. v. 17.

Re-



*Q. Whom did Christ first call to his Service?*

*A.* Some poor Fishermen, by which we learn two Things: First, an Example of Charity in Christ, that of his meer Mercy and Grace, chose such poor and simple Men, to be the chief Pastors and Pillars of his Church. Secondly, an Example of Faith and Obedience in them, who no sooner were called, but straightway left all they had, and followed Christ, *Mat. iv. 17.*

*Q. How did they follow him?*

*A.* Not as many Christians now, in outward Shew and seeming Holiness; but with that Resolution, that they willingly underwent Poverty, Scorn, Slander, and Death itself, to shew themselves worthy Scholars of so worthy a Master: Besides, they were but once called upon, and they came; but we are many Times called upon, and yet we come not at all.

*Q. How did Christ lead his Disciples?*

*A.* He led them bodily and spiritually.

*Q. How did he lead them bodily?*

*A.* By enuring their Bodies to travel by Sea, by Land, in City, Field, Mountain, and Valley, for the publishing of the Gospel, and Work of their Salvation.

*Q. How did he lead them spiritually?*

*A.* By manifesting unto them great Signs and Arguments of Humility, Patience Love, Fortitude, and all other Virtues of

the Mind; so that what he was, such he would have them, and all that insist upon his holy Name, to be.

*Q. Why did not Christ chuse his Disciples amongst the mighty, learned, and rich Men of the World?*

*A.* Because the mighty stand upon their Reputation, the learned are obstinate in their Opinion, and the rich are enthralled with Covetousness.

*Q. Was there none then of this sort that came, when Christ called them?*

*A.* Yes, but they were very few; as of rich Men, *Zaccheus* and *Matthew*; of Gentlemen, the Centurion, and *Joseph of Arimathea*; and of learned, *Nicodemus*, *Gamaliel*, and *Saul*.

*Q. Did these Men leave all, and follow Christ?*

*A.* They did.

*Q. How then had Matthew a House to banquet Christ in afterwards?*

*A.* To forsake all, is understood not clean to depart from all which they had; but to make no Reckoning of their Goods, otherwise than that they might serve to the Glory of God, and the Relief of his poor distressed Members.

*Q. Why doth Christ call his Apostles and Ministers the Salt of the Earth?*

*A.* Because, as the Property of Salt is to bite, purge and preserve; so their Doctrine ought to testify, reprove, and instruct.

*Q. Why were they called the Light of the World?*

*A.* Because in Doctrine and Conversation they must be as shining and glorious Guides to the dark Minds of the Ignorant.

*Q. What is the End thereof?*

*A.* The Glory of God.

*Q. Is it not then enough for them to preach the Gospel openly, and with Boldness of Heart?*

*A.* No, they must likewise bring forth the Fruit of good Life, by their Deeds of Charity, *Mat. v. 16.*

*Q. In how many Things consisteth the Testimony of a good Life?*

*A.* In three Things: In Holiness, which belongeth to God; in Righteousness, which belongeth to our Neighbour; and in Sobriety, that belongeth to ourselves.

*Q. For how many Causes are we bound to serve God?*

*A.* For three Causes: *Jure creationis*, because he created us; *Jure redemptionis*, because he redeemed us; *Jure amoris*, because he loved us.

*Obs.* As all the Nations in the World were derived from one Man, so all the Righteous, and such as are to be saved, are derived from one Man, JESUS CHRIST; For as by the first *Adam* Sin came into the World, and by Sin, Death and Damnation; so by the second *Adam* that Sin is pardoned, and Man made Partaker of eternal Happiness.

As in the *Old Testament* we have the wearisome Travels, lamentable Examples, vast and unconceiv'd Destructions of Men and Cities, with the Terror of the Law; so by the *New*, those that have any Knowledge of the Spirit, may draw such comfortable Resolutions from the Gospel, that neither Poverty can subvert them, nor Riches and Honour exalt them; but, according to St. *James*, chap. i. *They may possess themselves in Peace.*

In this History, written by *Matthew*, *Mark*, *Luke*, and *John*, the Spirit of God so governed their Hearts, that altho' they were four in Number, yet they so consent, as if the whole had been composed by but one of them: And tho' they differ in Stile, and sometimes one writes more largely than which the other abridges, nevertheless in Matter and Argument, they tend to one End; which is, to publish to the World the Favour of God towards Mankind, thro' CHRIST JESUS, whom the Father has given as a Pledge of his Mercy and Love: And for this Cause, these Books are called *Gospel*; which signifieth good Tidings; soasmuch as there is no Joy or Consolation, no Peace nor Quietness, no Felicity for Salvation, but in him, who is the very Substance of this Gospel, and in whom all the *Promises are Yea and Amen.* And therefore under this Word is also contained the whole *New Testament*; tho' most commonly used only for the History, which the four *Evangelists* wrote, containing Christ's coming in the Flesh, his Death and Resurrection, &c. *Matthew*, *Mark*, and *Luke*, are more copious in describing his Life and Death, but *John* labours more to set forth his Doctrine; wherein both Christ's Office, and also the Virtue of his Death and Resurrection more fully appear; for without this, to know that Christ

was born, dead, and risen again, as the Prophets foretold, would profit us nothing.

The Angel *Gabriel* was sent from God, first to *Zacharias*, when he offered Incense in the Temple, to tell him that he would have a Son, who should be called *John*, whose Birth was to be the Joy and Glory of *Israel*. Six Months after God sent the same Angel to the Virgin *Mary*, then 14 Years of Age, at *Nazareth*, where she usually lived. She was espoused to *Joseph*, who was of the House of *David*, as she also was, whom God gave her for a Guardian or Protector of her Innocence, being married, saith *St. Austin*, but used no conjugal Embraces. The Angel found her alone, as *St. Ambrose* observes, and the Praises which he gave her in his Salutation, at first troubled her; which the Angel perceived, and, to avert it, said, *Fear, not, Mary, for thou hast found Favour with God, &c.* she, without wavering in the Faith, only asked, how what he said could come to pass, seeing she knew not a Man: Upon which the Angel assured her, that Man should have no Part in this Work; but that the Holy Ghost should come upon her, and would himself form in her the Child of which she was to be Mother; informing her at the same Time what had happened to her Cousin *Elizabeth*. The blessed Virgin humbly replied, *Behold the Handmaid of the Lord, let it be to me according to thy Word.* And she said, *My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour, &c.*

The Angel immediately left her, after which the Son of God was incarnated in her holy Womb. Without staying to consider the high Condition whereunto she was now raised, she undertook a painful Journey to visit her Cousin *Elizabeth*, who dwelt in the Hill Country, in a City of *Judah*; and entering into the House of *Zacharias*, saluted *Elizabeth*: And it came to pass that when she heard the Salutation of *Mary*, the Babe leaped in her Womb, and *Elizabeth* was filled with the Holy Ghost, and spoke with a loud Voice, and said, *Blessed art thou among Women, and blessed is the Fruit of thy Womb, &c.*

Not at all lifted up with what her Cousin said, she returned home; and the Signs of her being with Child appearing, *Joseph*, notwithstanding the many Proofs he had of the Virgin's Purity, attributed it to the Work of Sin; but being a just Man, resolved only to leave her, or to put her away privately, and not to make her a publick Example; but when he was ready to do this, God advertised him in the Night, by an Angel, in a Dream, not to fear to take unto him *Mary* his Wife, for that which was conceived in her was of the Holy Ghost; and she should bring forth a Son, enjoining them to call his Name *Jesus*, for he should save his People from their Sins.

When the Delivery of the blessed Virgin drew nigh, the Edict of the Emperor *Augustus Caesar*, in a Manner disturbed the whole World, and made the holy Virgin come to *Bethlehem* (where the Prophet had foretold the *Messias* should be born) with *Joseph* her espoused Husband, who was of that Town, to be taxed. But when they arrived at *Bethlehem*, every one refused to lodge them, because their Houses were all full.

And thus did our Saviour hasten, as it were, to shew us at his very Birth



an Example of Humility, his suffering with Patience the Repulses of Men, not disdaining to be born in a Stable.

The blessed Virgin having brought forth her first born Son, and blessed the World by his Birth, she wrapt him in Swadling-cloaths, and laid him in a Manger. The same Night there were Shepherds in the Fields watching their Flocks, and the Angel of the Lord came upon them, and the Glory of the Lord shone round about them, so that they were sore afraid.

And the Angel said, *Fear not, I am come to bring you good Tidings of great Joy; unto you is born this Day, in the City of David, a Saviour, which is Christ the Lord: And this shall be a Sign unto you, ye shall find the Babe wrapped in Swadling-cloaths, and lying in a Manger.* And suddenly there was with the Angel a Multitude of the heavenly Host, praising God, and saying, *Glory to God in the highest, on Earth Peace, Good-will towards Men.*

The Shepherds, on recovering themselves from their Astonishment, at the Words of the Angel, and Sight of the heavenly Host, determined to pass over into *Bethlehem*, to see the Wonder God had wrought, making great Haste in their Journey; where they found the blessed Virgin with *Joseph*, and the Child lying in a Manger, as the Angel had related. Filled with Admiration, they returned, praising God, to the Surprize of all that met them.

Eight Days after our Saviour's Birth, *Joseph* and *Mary*, according to the Custom of the *Jews*, circumcised the Child, and called his Name *Jesus*, (i. e. the Saviour of the World) as commanded: And tho' that Name be not set down in the Old Testament, yet it is found in a Book extant before Christ was born, namely *2 Esdras* vii. 23. *JESUS CHRIST* being born in *Judea*, where the true God was worshipped, God caused a Star to shine at his Birth, thereby to shew that he did not come into the World for the *Jews* only, but for the *Gentiles* also, to draw them from Idolatry, and the Worship of Devils, to the God and Saviour of the World, whose Light should shine like the Star, in their Hearts.

The Magi, or wise Men (whom *St. Basil* supposeth were great Astrologers and learned Men: *St. Cyprian* calls them Magicians, which Arts were much practised in those Countries; and says, they were little Kings or Lords, in particular Places, such as *Jeshua* slew thirty of in one Battle) perceiving that the Power of their Gods and Oracles daily decayed, and knowing this Star in the East, to denote the Birth of the Sovereign of the *Jews*, came to *Jerusalem*, and enquired where he was; for they had seen his Star, and were come to worship him.

*Herod*, an Usurper, hearing of a new King, was much troubled; and assembling his chief Priests and Scribes, asked in what Place Christ should be born? They told him, in *Bethlehem*, in *Judea*, as the Prophet *Micah* had written: Hereupon he called secretly the wise Men, and enquired what Time the Star appeared? They answered him fully without Fear: But he resolving, if possible, to murder him, ordered them to search diligently for the young Child, and when they had found him to bring him word, that he might come to worship him also. They being directed by the Star to the House, found the young Child, and fell down and worshipped

shipped him, offering him Presents of Gold, Frankincense and Myrrh; and being warned of God in a Dream, never returned to *Herod*, but went home another Way.

*Epiphanius* is of Opinion, that they came to *Jerusalem* two Years after Christ's Nativity, because *Herod* slew all the Infants of that Age; but others hold, more probably, that the Star appeared to them two Years before Christ's Nativity, so that they came to *Bethlehem* thirteen Days after his Birth, which the Church calls Epiphany, Twelfth-day, or the Day of the three Kings.

Forty Days after the Birth of our Lord, the Days of the Purification of the blessed Virgin being accomplished, she brought him to *Jerusalem*, to present him to the Lord, in Obedience to the Law, to be ransomed by the Sacrifice of some Animals, a Pair of Turtle Doves or two Pigeons: And, as *St. Luke* observes, at the same Time *Simeon*, surnamed the *Just*, and *Anna*, the Prophetess, both Persons of extraordinary Sanctity among the *Jews*, coming into the Temple, *Simeon* being filled with the Holy Ghost, discovered his blessed Saviour by the Light of Faith, and with an Extasy of Joy, took him up in his Arms, gave Thanks, and said, *Lord, now lettest thou thy Servant depart in Peace according to thy Word, for mine Eyes have seen thy Salvation, &c.* *Anna* also added her publick Thanks and Praises to those of *Simeon*. This holy Widow, after seven Years Marriage, had passed the rest of her Life, to her Thirty-fourth, in fasting and praying, without departing from the Temple, and now declared to all that looked for Redemption in *Jerusalem*, that Jesus was the Messiah.

*Herod* having long expected in vain, the Return of the wise Men, entered into a strange Passion, for Fear of being dethroned; and resolving Christ should by no Means escape, gave Orders for killing all the Children in *Bethlehem*, and the Borders thereof, which he thought were about his Age, to the Number of 14000: After this Butchery he went into the *Hill Country*, and thrice attempted the Death of *John*, the Son of *Zachary*, then in the second Year of his Age; but his Mother saved his Life, by sending him into desert Places, till the Time came that was appointed for the Manifestation of the Messiah to *Israel*; which was not to be till the thirtieth Year of his Age. But as the Babes in *Bethlehem* died in the room of Christ, so did *John* Baptist's Father die for him; for *Zacharias* was slain between the Temple and the Altar, because he refused to betray his Son to the Fury of this bloody Wretch.

Before this Cruelty was executed, *Joseph* thinking of returning to *Nazareth*, God sent his Angel in the Night to tell him, that he should immediately take the young Child and his Mother, and fly into *Egypt*, because *Herod* would use all Means to destroy him. Accordingly they set out at Midnight, and travelled into *Egypt*. At which Time, *St. Jerom* writes, all the Images of their Gods tumbled from their Altars to the Ground, and their Oracles ceas'd. And *Eusebius* tells us, that no Nation embraced the Christian Religion with such a Readiness as the *Egyptians* did, agreeable with the Prophecy of *Isaiah*, chap. xix. above 700 Years before.

After the Death of *Herod* God sent his Angel again unto *Joseph*, to command his Return into the Land of *Israel*, as *Hosea* had predicted, chap.

xi. He obeyed, and to avoid the Fury of *Archelaus*, *Herod's* Son, (according to the Prophets) came and dwelt in the Town of *Nazareth*. After which they went up every Year to *Jerusalem*, at the Feast of the Passover; at which Time, when Jesus was at the Age of twelve Years, being strong in Spirit, filled with Wisdom, and the Grace of God upon him, they took him with them; and after the eight Days of the Feast were accomplished, returned to *Nazareth*, but our blessed Saviour staid behind, disputing with the Doctors, unknown to *Joseph* and his Mother; and, after three Days they found him in the Temple, sitting in the Midst, both hearing and asking them Questions. The blessed Virgin, surprized to see him there, tho' overjoyed at the Sight, mildly asked him why he dealt so with them, &c. upon which he told her, he was to be about his Father's Business; and they understood not this Saying. He then returned with his Parents to *Nazareth*, and was subject to them in all Things. And as *St. Austin*, *Chrysostom*, and other ancient Fathers write, laboured in the common Toils of Life till thirty Years were past, when God was pleased to manifest him to the World, by bringing *John* Baptist, his Messenger, out of the Wilderness, as the Prophet foretold; who then left his Solitude, where he had led an angelical Life. His Garment was of Camel's Hair, with a Leathern Girdle about his Loins, his Meat Locusts and wild Honey; and he appeared on the Banks of the River of *Jordan*, and in the Wilderness of *Judea*, preaching Repentance, and baptizing all those that came unto him, saying, *Repent ye, for the Kingdom of Heaven is at Hand. For this is he that was spoken of by the Prophet Isaiah, saying, The Voice of one crying in the Wilderness, prepare ye, &c.*

When therefore all *Jerusalem* went thronging into the Desert to hear this holy Forerunner, and to be baptis'd, Jesus himself went also, and in Humility hid himself among the Multitude: But tho' *John* had never seen him before, yet he acknowledged him to be the Messiah in the Presence of an exceeding great Number of People; and being struck with a profound Respect, could not, without Difficulty, resolve to baptize him, saying, in the Presence of the chief Doctors of the Law, even the Sadducees and Pharisees, whom he called Vipers, &c. and had driven them from his Baptism, *I had need to be baptized of thee, and comest thou to me.* Our Lord only answered, that he must humble himself so far, and submit to every Ordinance; *For, saith he, it becometh us to fulfil all Righteousness.* No sooner was he baptiz'd, but the Heavens opened, and the Holy Spirit visibly descended on him in Form of a Dove, and rested on his Head; (or rather a Glory descended upon him in the Manner of a Dove's Motion in the Air) and at the same Time a Voice was heard from Heaven, giving this Testimony, *This is my beloved Son, in whom I am well pleased.*

*St. John Baptist* having used his utmost Endeavours to persuade Men, that *JESUS CHRIST* was the Messiah so often promised, and so greatly desired, seemed to have nothing more to do in the World; so he left the Desert to come to the Court of *Herod*, who received him with great Respect, even when he was most severely reprehended for his incestuous Defilements, in marrying *Herodias*, his Brother's Wife: But this envenomed the Spirit of *Herodias* against him, who soon got him thrown into Prison; when, at the Birth-



# St. MATTHEW. 15

Birth-day of *Herod*, her Daughter so extremely pleased *Herod*, by dancing in the Midst of the Assembly, that he commanded her to ask of him whatsoever she pleased, and he would give it her, tho' it were half of his Kingdom. She went and asked Counsel of her Mother; who, preferring the gratifying her Revenge, above whatever her Ambition or Covetousness could desire, bid her ask of him the Head of *John Baptist*. *Herod* was much troubled at this Request; but to fulfil his Promise, ordered that St. *John's* Head should be cut off, and delivered to *Herodias's* Daughter in a Charger, who immediately brought it to her Mother. Thus ended the high Opinion which *Herod* had of him, who having been the great Admirer of this holy Person, became his Murderer; which *Josephus* reckons to be the Cause of all the Miseries which beset *Herod* and his Family in a short Time after.

When Jesus was baptized, he began to preach, and his whole Doctrine was directed to the Manifestation of his Father's Will, and Amendment of Man's Life. It proposes also one fundamental Principle, *Thou shalt love the Lord thy God with all thy Soul, and thy Neighbour as thyself*. It was plain, easy and convincing, tho' it treated of the highest Mysteries. All was Spirit, Truth, Justice, Holiness, Humility, and Charity. It neither took away nor disannulled any one perfect or spiritual Precept of the Law of *Moses*; but rather revived, enforced, interpreted, and fulfilled the same: For whereas that commanded external Observance, Christ's Law requires also internal Obedience: That says, Love your Friends; this adds, Love your Enemies: That forbids us to kill; this prohibits us from being angry: That commands us not to commit actual Adultery; this requires not to desire or lust after a Woman: That taught thee to offer up a Calf, Sheep, Ox, &c. for thy Sins; this enjoins thee to offer up a contrite Heart, by Faith in the Blood of him that died for all, with a firm and resolute Purpose of Amendment of Life. Briefly, the Doctrines of Christ tend only to the true, sincere, and perfect Service of God, thy Lord that created thee, and redeemed thee, for the Exaltation of his holy Name, Power, Goodness, and Glory; to the suppressing of Man's Pride, by discovering his lost and miserable State by Nature; to the Contempt of the World, and the Poms and Vanities thereof; to the Mortification and subduing our carnal Appetites; to true Love and unfeigned Charity towards our Neighbour; to the making us spiritually minded; to the procuring to us Peace of Conscience, Tranquility of Soul, Consolation of Spirit, and Purity in the outward Man: And, in a Word, to reduce Mankind again to a certain State of Innocency, Simplicity, and angelical Sanctity upon Earth (so far as human Infirmary will allow) and to have his Eye fixed only upon the Kingdom of God in Heaven, and the eternal Inheritance purchased for all those that truly love and fear him. This was the Doctrine delivered by Jesus, and is the same which the holy Prophets of old foretold should be declared to the World by the true Messiah.

## *The Gospel according to St. MARK.*

**Q.** *HOW doth the Gospel of St. MARK begin?*

**A.** With an Account of JOHN's preaching in the Wilderness, and prophesying of our Saviour Christ; as is signified by *Ezekiel's Lion*, chap. i. 10.

**Q.** *What was MARK?*

**A.** A Disciple of PETER's, of whom he had learned the Acts of Christ.

**Q.** *What are the Branches to be handled in this Gospel?*

**A.** The tempting of Christ, his Fasting, Prayer, and Miracles.

**Q.** *When was Christ tempted?*

**A.** As soon as he had received Baptism; whereby we learn, that the Spirit of GOD begins no sooner to work, but is soon cross'd and thwarted by the Spirit of the Devil, chap. i. 12.

**Q.** *What is the Difference between these two Spirits?*

**A.** The Spirit of GOD is loving, gentle, meek; not forcing nor threatening: The Spirit of the Devil is subtle, cruel, false, and full of Terror. Between these two Spirits, the Spirit of Man is eternally toss'd, the one working to our Salvation, the other to our Damnation.

**Q.** *Who tempted Christ?*

**A.** The Devil and the Jews.

**Q.** *From whence fetched the Devil his Arguments, wherewith he tempted?*

**A.** From three Things; either from the Wit and Reason of Man, the Custom of the World, or from the corrupting and wresting of the Scriptures, as in this Place it appears.

**Q.** *What doth the Devil tempt unto?*

**A.** Sin; and the Nature of Sin is to destroy.

**Q.** *What follows Sin?*

**A.** A two-fold Judgment; the one inward, as Torment of Conscience and Decay of Gifts, the other outward, as Contempt and Reproach of the World.

**Q.** *How many Kinds of Temptations are there?*

**A.** Two; Bad, which proceeds from the Devil and his Instruments; and Good, which proceeds from GOD.

**Q.** *How doth God use to tempt?*

**A.** Two Manner of Ways, by Trials on the Right Hand, and by Trials on the Left.

**Q.** *How doth he tempt us by Trials on the Right Hand?*

**A.** By offering us temporal Blessings, as Wealth, Promotion, and such like, to see if we will lay hold on them justly, or after an indirect or sinful Manner; or by bestowing upon us temporal Blessings, to try if we will dispose of them according as he hath commanded, and as his upright Almoners.

**Q.**

*Q. How doth he tempt us by Trials on the Left?*

*A.* By suffering Heresies to rise up amongst us, to see if they can seduce us; or by common Corruption of Manners, when any Slanders or Scandals and Injuries are offered, to prove our Constancy, Patience, and Love.

*Q. How did the Jews tempt Christ?*

*A.* By frivolous Questions to entrap his Life; as whether it were lawful to give Tribute to Caesar or not? chap. xiii. 14.

*Q. What is Comfort in Temptation?*

*A.* That if we abide faithful and constant, God at the last will send his Angels to deliver us, as he did our Saviour, ch. xiii.

*Q. Why doth God suffer us to be tempted?*

*A.* For five especial Reasons: First, to try if we be faithful: Secondly, to make us seek unto him for Help: Thirdly, the better to manifest his Power and Love in delivering us: Fourthly, to create in our Hearts a Thankfulness for our Deliverance: And fifthly, that we may be made like unto our Saviour Christ.

*Q. What doth this infer?*

*A.* That we ought always to pray, that we be not led into evil Temptation.

*Q. Doth God suffer us at any time to fall under the Force of Temptation?*

*A.* He doth; that he might shew us our natural Weakness, and make us more heedful in our Walking.

*Q. After Christ was delivered from the Temptations of the Devil, what did he?*

*A.* As we ought to do in the like Case, most chearfully endeavoured to perform the Will of his Father.

*Q. What therefore may we liken the Temptation of the Devil unto?*

*A.* A Blow or Wound, which dismays not the good Christian, but rather stirs him up more forcibly to withstand the Assault of his Enemy.

*Q. What Opportunity did the Devil watch to tempt Christ?*

*A.* When he was alone in the Wilderness, and oppressed with long Fasting.

*Q. How long had he fasted?*

*A.* Forty Days and forty Nights.

*Q. What Company had he?*

*A.* None but the wild Beasts.

*Q. What may we understand by the Wilderness?*

*A.* The World.

*Q. What by the Wild Beasts?*

*A.* The inward and outward Dangers thereof.

*Q. Inward Dangers, of what?*

*A.* Of one's rude and untamed Affections.

*Q. Outward Dangers, of what?*

*A.* Of the Vanities, whereby we continually fall.

*Q. What is a good Remedy against these Dangers?*

*A.* Fasting, and not as some fast, forty Days only, as a Custom, (at Times and Seasons) but so long as we live in the Wilderness of this wicked World.

*Q. What is Fasting?*

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A.



*A.* Abstinence from Things of the Body, that we may the more readily apply to those of the Spirit.

*Q.* *How many Kinds of Fasting be there?*

*A.* Two: Corporal, which is refraining from Meat, and spiritual, which is in abstaining from Sin?

*Q.* *When are we said truly to fast?*

*A.* When we keep our Eyes from looking after Vanities; our Tongue from Cursing, Swearing, and Evil-speaking; our Hearts from meditating on Mischief; our Hands from practising unlawful Actions; and our Feet from treading the Way of Scorners.

*Q.* *What is the Property of true Fasting?*

*A.* It must not be done for vain Glory, but to mortify the Body, that it may be in subjection to the Spirit; and to the Intent we may have the more Provision for the relieving of the Poor.

*Q.* *What are the Effects that follow Fasting?*

*A.* Health, Perfection of Memory, Sharpness of Wit, long Life, and Happiness of Soul.

*Q.* *What is the Opposite of Fasting?*

*A.* Intemperance.

*Q.* *What is Intemperance?*

*A.* An Overflowing of Voluptuousness, against Reason, and the Health of the Soul, seeking no other Contentment, but the Delight of the Senses.

*Q.* *What are the Effects that follow it?*

*A.* Disorder, Impudence, Unseemliness, Negligence, Imbecility of Body, and Destruction of the Soul.

*Q.* *Wherein consists Intemperance?*

*A.* In sumptuous Feasting.

*Q.* *Is it not tolerable for Christians to feast?*

*A.* Yes, if it be done with Moderation and Thanksgiving, as appears by the Example of MATTHEW, who feasted our Saviour Christ, *Mat. ii. 15.*

*Q.* *Whom must we feast?*

*A.* Not our rich Neighbours, lest they bid us again, and so Recompence be made; but the Poor, Maimed, Lame, and Blind; and GOD shall reward us at the Resurrection of the Just, *Luke xiv. 12, 13.*

*Q.* *What must be joined with Fasting to make it acceptable?*

*A.* Repentance and Prayer.

*Q.* *What is Repentance?*

*A.* An hearty Sorrow for Sin, with a firm Resolution never to offend again. So that it is not enough to be grieved for our Sins except we likewise amend.

*Q.* *Give me an Instance.*

*A.* It is our Saviour's Words, Repent and amend, for the Kingdom of GOD is at hand.

*Q.* *What goes before Repentance?*

*A.* Admonition, that Forgiveness may follow.

*Q.* *Who hath Power to forgive Sins?*

*A.* Christ, the Son of God, chap. ii. 12.

*Q.* When hath he Power to forgive?

*A.* Whensoever we call upon him by Faith, as by the Example of the blind Man, chap. x.

*Q.* What doth this Readiness to forgive infer?

*A.* Imitation in us to do the like, one toward another; because except we forgive one another, we shall not be forgiven of our Father which is in Heaven, chap. xi. 26.

*Q.* How many Circumstances, as touching ourselves, are to be considered in pardoning Offences?

*A.* Six: First, who it is that must forgive every one, as well the King as the Subject. Secondly, what is to be forgiven: not only slight Offences, but all capital Wrongs, whether sudden or premeditated. Thirdly, who they are we must forgive; namely, our Christian Brethren. Fourthly, how often? Not seven Times only, but seventy-seven Times. Fifthly, in what Sort? Not feignedly, but from the Heart. Sixthly, when not at the Altar only, and when we pray, but at all Times. When our Brother shall seem to offend, all in this, forgive, as we would have GOD forgive us?

*Q.* In how many Things consisteth Forgiveness?

*A.* Four: *Connivere*, to wink at our Brother's Offences: *Condonare*, to pardon the Quality of the Offence: *Remittere*, to with-

hold the Punishment: And *Indulgere*, to take into Favour.

*Q.* But if the Offence be such, as we must needs reprove our Brother, how must it be done?

*A.* Mildly, lovingly, secretly, and guiltless ourselves of what we reprove him for; freely, and without Fear, upon a true and just Occasion, and at a fit Time.

*Q.* To what may we compare him, that is a great Reprehender of others, and never looks into his own Infirmities.

*A.* To five Things: To the Lamp in the Temple, which giveth Light to the Priest, and consumes itself. Secondly, to the Eye that sees all Things, but sees not itself. Thirdly, to Noah's Workmen, that built an Ark to save Noah, and were drowned themselves. Fourthly, to such an one, as clothes others, and goes naked himself. Fifthly, to Esau, that was a Forester, and lived always abroad, and therefore did lose the Blessing at home.

*Q.* What is the Gate that opens to Forgiveness before God?

*A.* Prayer, which is a calling upon GOD in the Time of Trouble.

*Q.* How many sorts of Prayer are there?

*A.* Two: mental, consisting in the Heart without Utterance from the Tongue; and vocal, conceived in the Heart, and pronounced with the Tongue.

*Q.* How many are the Properties of Prayer?

*A.* Four: It must be secret, without

without Ostentation; zealous, without doubting to obtain; brief, without much babbling; and constant, without Intermision, *chap. xi. 23.*

*Q. How many Reasons are there to prove the Goodness of Prayer?*

*A. Six.* First, it is full of Joy; for in the Company of God there is nothing but Joy. Secondly, God hath built an House, and appointed a Day for it. Thirdly, it maketh us like the Angels in Heaven. Fourthly, it is as Incense in the Nostrils of God. Fifthly, it doth more Good than Alms-deeds; for by our Alms we help but few, but by Prayer we may do Good to Thousands. Sixthly, it is a victorious Thing; for it overcometh God, who, being Almighty, overcometh all Things.

*Q. When must we pray?*

*A. At all Times;* because we know not when the Lord will call us to Judgment, *chap. xiii. 13.*

*Q. What are Enemies to Prayer?*

*A. Drowsiness and Carelessness;* and therefore our Saviour hath said, *Watch and pray.*

*Q. How must our Minds be disposed when we pray?*

*A. We must be in Charity with all Men.*

*Q. What may encourage us to pray?*

*A. The faithful Promise of the Lord that he will hear us;*

*Ask, and ye shall have; knock, and it shall be opened unto you.*

*Q. How doth our Lord himself particularly teach us to pray?*

*A. When we pray, to say Our Father, &c. Mat. vi. 9. Luke xi. 2.*

*Q. What are the general Parts of this Prayer?*

*A. They are three, viz. the Preface, the Petitions, and the Conclusion, which is called the Lord's Prayer, because he was the Author or Composer of it.*

*Q. What is the Preface?*

*A. Our Father which art in Heaven.* This teaches us whom we are to pray to, and with what Frame of Spirit we should pray, *i. e.* with Reverence, Charity, and Confidence.

*Q. Why are we directed to pray after this Manner?*

*A. Because, First, as God is our Heavenly Father, he must be invested with Authority, Majesty, and Power, to require Respect from us. Secondly, it requires us to pray for others as well as ourselves, which is Charity, and therefore we say, not My Father, but Our Father. Thirdly, We are to pray with Confidence, because it represents God as the Giver of all Goodness, and one whom we may claim a particular Interest in, as being Our Father.*

*Q. How many Petitions are there in the Lord's Prayer?*

*A. Six\*:* In the three first we desire that God may be glorified by

\* There are several other Things to be considered in this Prayer, particularly in these Words, *Thy Kingdom come*, by which is meant God's sovereign Authority



by our worshipping him, serving him, and obeying him as we ought to do: Saying Hallowed be thy Name, &c. And in the other three, *viz.* Give us this Day our daily Bread, &c. is meant that our Wants may be supplied daily, both for our Souls and Bodies, and shews the Necessity of our forgiving our Brethren, if we expect to have our *Trespases* forgiven, and that we might not fall into Temptation, but be delivered from Evil, *Mat. vi. 14, 15. Mark xi. 25. Luke vi. 37. and 1 Cor. x. 13. 2 Pet. ii. 9.*

*Q. What is the Doxology or Conclusion of the Lord's Prayer?*

*A. For thine is the Kingdom, the Power and the Glory, for ever and ever, Amen.*

*Q. What is meant by this Doxology?*

*A. It is a solemn Form of Praise and Thanksgiving used in the Church of God, and contains an Acknowledgement of God's Excellencies, and of the Honour and Thanks which we are to render to him for whatever we receive; and of the End, to which they are to be applied to his Glory.*

*Q. Why do you say Amen at the Conclusion?*

*A. Amen signifies So be it, and is as much as to say, I trust God will of his Mercy and Goodness, thro' our Lord JESUS CHRIST, grant all that I have prayed for, from his own Words, *Mat. vii. 8. and 21, 22. John xiv. 23.**

and

Authority in the World, the Power of his Grace in the Church, and the Perfection of Glory in Heaven. The first is called his *General Kingdom*, in which he ruleth with great Majesty over all his Creatures. (*See Psal. ciii. 19.*) The others are considered in a two-fold Sense, namely, *The Kingdom of Grace, and the Kingdom of Glory*; they regard both Time and Place, the former is in this Life, on Earth; and that spiritual Estate wherein the People of God do willingly and chearfully conform, subject and submit themselves to the Will of God; therefore we pray that God would rule in our Hearts, and enlarge the Christian Church, by destroying the Power of Sin and Satan; and that he would hasten his Kingdom of Glory, which is that blessed State of God's People in Heaven. The Word *Come* in this Petition implieth the increasing and proceeding of the Kingdom of Grace unto Perfection, and the hastening the Kingdom of Glory. And now we are to consider that the Devil hath a Kingdom in this World, he is called a Prince, the God of this World, the Ruler of Darknes, and is over the Disobedient. But he is not a Ruler by God's Ordination, but by God's Permission, and his own Usurpation. The Kingdom of the Devil is contrary to the Kingdom of God; and as one is advanced, the other is destroyed, *i. e.* as the glorious Angels and the glorified Saints do the Will of God, with all Chearfulness, Diligence, Affection, Fervency and Sincerity, therefore we are to wish that it might be done on Earth as it is in Heaven. I fear our Souls may say so to us as Christ to his Disciples, *Mat. xxvi. 40. What! could ye not watch with me one Hour?* See *Mat. xxiv. 43.* And consider this, ye that forget God, nay, ye that forget yourselves, lest he pluck you away, and there be none to deliver you, *Psal. l. 22.*

and as we read in the 1 Epistle of *John* v. 14.

*Q. How was Prayer effectual in Christ?*

*A.* By Prayer he wrought some of his Miracles, as appeareth, *chap. xi. 29.*

*Q. What is a Miracle?*

*A.* An Act exceeding the Course of Nature.

*Q. Why was it requisite that Christ should work Miracles?*

*A.* To prove himself both God and Man; and consequently, the true Messiah and Saviour of the World.

*Q. To save, how many Ways may it be understood?*

*A.* Two: First in preserving and giving temporal Blessings to all; and secondly, in redeeming

of some, by giving eternal Happiness to the Elect.

*Q. What are the Miracles of Christ?*

*A.* Giving Sight to the Blind, Strength to the Lame, Health to the Sick, walking upon the Water, raising of the Dead,

*Q. In this Respect what is Christ called?*

*A.* A Physician.

*Q. How doth he differ from other Physicians?*

*A.* He wrought by his own Power, and looked not for Reward: He scorned not to handle and touch his sick Patients, notwithstanding the Contagion of their Diseases; and he went about and offered himself to the Diseased.

*Obs.* The Life and Conversation of our blessed Saviour was always agreeable to his Doctrine, and a lively Representation of the Perfections thereof. He was a Man of such Gravity, that he was never observed to laugh; of such Humility, that tho' he was the Son of God, yet he scarce had the Dignity of a Servant; of such a sweet and mild Temper, that all the Abuses and Injuries of his Enemies never wrested from him an angry Word; and is truly such a one as he is described by *Isaiah*, *chap. xlii.* and *Zach. ix. 9.*

In the Days of *Tiberius Cæsar*, the Governors of the several Provinces used to advertise the Senate of such Occurrences, as happened in their Countries; and *Publius Lentulus*, being President of *Judea*, writ the following Epistle to the Senate and People of *Rome*.

“ There appeared in these our Days a Man of great Virtue, named *Jesus Christ*, who is yet living among us, and of the *Gentiles* is accepted for a Prophet of Truth; but his own Disciples call him the Son of God. He raiseth the Dead, and cureth all Manner of Diseases: A Man of Stature somewhat tall and comely, with a very reverend Countenance, such as the Beholders may both love and fear. His Hair is of the Colour of a Filbert full ripe, and plain almost down to his Ears; but from the Ears downward, somewhat curl'd, and more orient of Colour, waving about his Shoulders. In the Midst of his Head goeth a Seam or Partition of his Hair, after the Manner of the *Nazarites*; his Forehead very plain and smooth; his Face without Spot or Wrinkle, beautified with a comely Red; his Nose and Mouth so formed, as nothing can be reprehended;

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“ his Beard somewhat thick, agreeable in Colour to the Hair of his Head,  
 “ not of any great Length, but forked in the Midst ; of an innocent and  
 “ mature Look ; his Eyes grey, clear, and quick. In reproving he is ter-  
 “ rible ; in admonishing, courteous and fair-spoken ; pleasant in Speech,  
 “ mix'd with Gravity. It cannot be remembered that any have seen him  
 “ laugh, but many have seen him weep. In proportion of Body well  
 “ shaped and streight : His Hands and Arms very delectable to behold ; in  
 “ speaking very temperate, modest and wise. A Man, for his singular  
 “ Beauty, surpassing the Children of Men.”

*Josephus*, a Jew, by Nation and Profession, who writ the History of  
 the Destruction of *Jerusalem*, &c' (of which he was an Eye-Witness) but  
 40 Years after the Death of Christ, in his *Antiquities* saith, “ In these  
 “ Times lived Jesus, a very wise Man, if it be lawful to call him a Man ;  
 “ because in Truth he did marvellous Things, and was Master and  
 “ Teacher to them that loved him, and sought after Truth : The *Jews*  
 “ and *Gentiles* assembled to him, and followed him in great Numbers. And  
 “ tho' he was afterwards accused by some of the chief of our Religion,  
 “ and crucified, yet he was not forsaken of, those who before followed him ;  
 “ and three Days after his Death he appeared alive unto them, according  
 “ as the Prophets, inspired by God, had foretold and prophesied of him.  
 “ And now, even in our Days, the Doctrine and the Name of Christians  
 “ continues, and is spread over all the World.”

Our blessed Lord's first Care was the miraculous Calling of his Disciples  
 and Followers, who were of several Occupations, States, and Conditions in  
 the World, and yet, in an Instant, they left Father, Mother, Wives, Chil-  
 dren, and all other temporal Concerns, and followed Jesus ; who had no-  
 thing to bestow upon them but the Promise of Happiness in the World to  
 come. He had no earthly Friend to countenance him, but was accounted  
 by the Scribes and Pharisees, a common Disturber of the State ; nor had  
 he a House where to lay his Head, And yet worldly minded Men and  
 Women, great Sinners and lewd Persons, left all their Enjoyments to fol-  
 low him, hazarding their Lives in Defence of his Doctrine. He wrought  
 many Miracles above all human Power, in the open View of the *Jews*,  
 and Multitudes of other Persons who were Witnesses, to the Surprise of all  
 the Spectators ; first of all changing Water into Wine, miraculous Draughts  
 of Fishes, healing the Sick, opening the Eyes of the Blind, making the  
 Lame to walk : And having obtained great Fame, particularly by raising  
*Lazarus* from the Dead, the Pharisees assembled to deliberate what to do,  
 saying, *If we let this Man alone, all the People will believe on him, &c.*

In the chief Passages of our Saviour's Life we read, 1<sup>st</sup>, That as soon as  
 he was baptized he shewed all the Faithful, by his own Example, that after  
 they had once entered into the Christian State, they ought to prepare for  
 Suffering and Temptation : For being led by the Holy Spirit into the Desert,  
 and having fasted forty Days and forty Nights, he was tempted by the  
 Devil, who said unto him, *If thou art the Son of God, command these Stones*  
*to be made Bread.* To whom Jesus answered, *that Man doth not live by*  
*Bread alone, but by every Word that proceedeth out of the Mouth of God.* The  
 Prince of Darkness was not discouraged at this, but carried our Saviour to  
 the

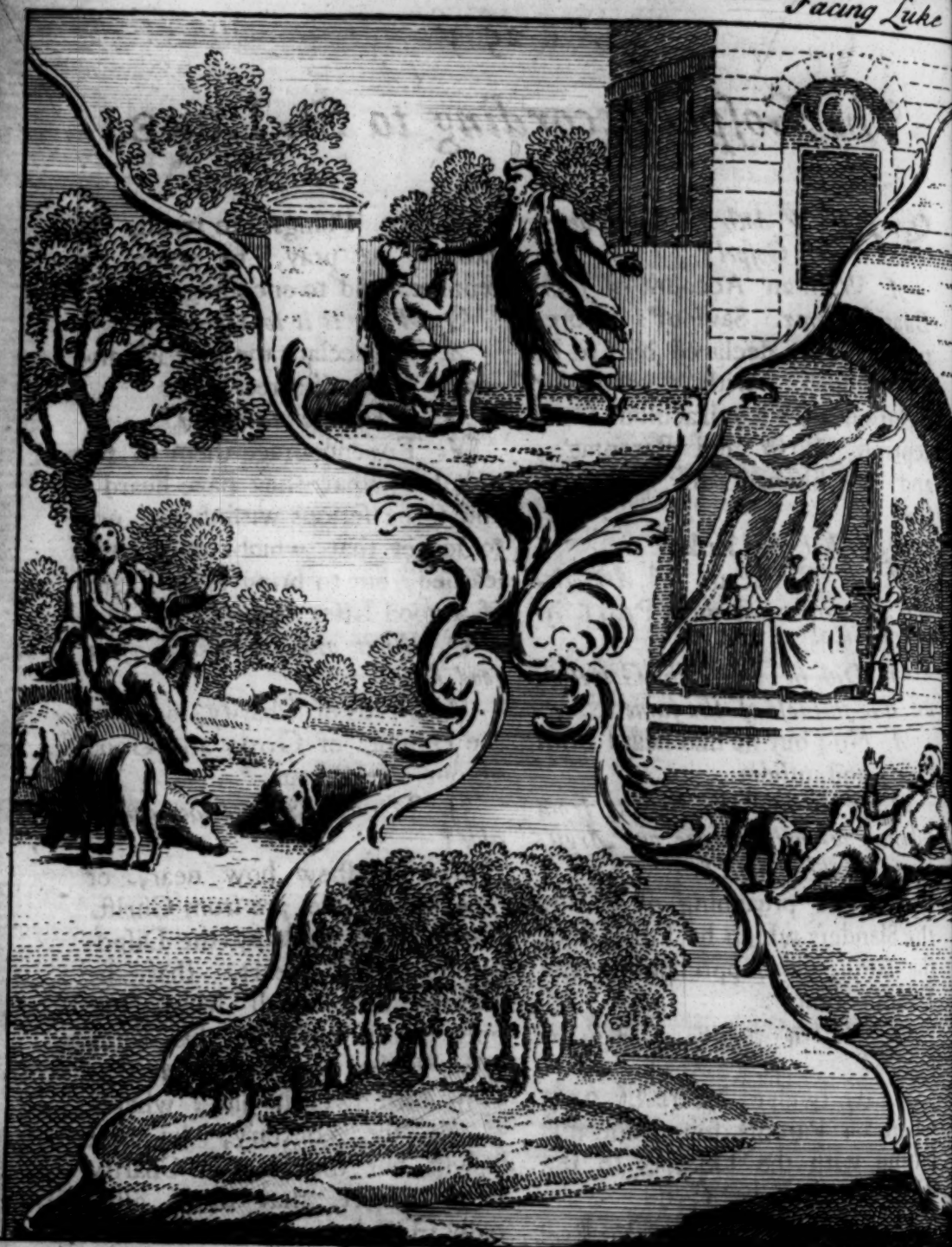


the Top of a Pinnacle of the Temple, and after that, into an exceeding high Mountain, using such like vain Speeches ; but Jesus answered the Tempter, *Get thee behind me, Satan, &c.* which gave the Devil a total Repulse, and the Angels came and ministred unto him.

*Nicodemus*, a Nobleman of the *Jews*, being concerned at what he had heard related of our Saviour, resolved to be informed of the Truth ; and at this Time our Saviour having many Enemies, *Nicodemus* thought it safest to go by Night ; and being come, told him, he really believed he was a Teacher sent from God, since no Man could do such Miracles unless God was with him. Jesus answered, *Except a Man be born again, he cannot see the Kingdom of God.* *Nicodemus* understood these Words in a natural Sense ; but Jesus explained it to him, and reasoned with him about the marvellous Effects of the Work of the Holy Spirit, &c. by which this learned Man was convinced, and it made such Impression upon him, that he who at first seemed fearful to come to our Saviour, had the Courage afterwards to maintain, publickly, his Innocency in a full Council, and to declare, at his Death, that he would have no Part in it.

Our Saviour, for avoiding a while the Malice of the Pharisees, who had counsell'd *Herod* to throw *St. John Baptist* into Prison, left *Judea*, and returned into *Galilee* ; where he met with a *Samaritan* Woman, who was coming to draw Water from a Well, near which Christ was sitting ; and being athirst by his wearisome Travelling, he asked her to give him some Water to drink. The Woman seemed somewhat surprized, that a *Jew* should ask Water of a *Samaritan*, a People extremely abhorred by the *Jews* : But Jesus answered, that if she knew the Gift of God, and who it was that asked Drink of her, she would have asked of him, and he would have given her living Water, which would never cease to refresh her, till she had eternal Life ; and he made known to her all the Mysteries of the new Law ; which is the Worship of God in Spirit and in Truth. The Woman grew very attentive to what he said, and replied, that the *Messias* would come and teach them all Things. Jesus answered, *I am he.* Whereupon she went into the Town, and informed the People of what she had heard, who went out to him, and intreated him to enter into their City, where he staid three Days ; and having drawn many Disciples after him, chose out of this Number twelve Persons, whom he designed to be the Founders of his Church to future Ages, honouring them with the Title of Apostles, as being to be sent to preach his Name and Gospel throughout the World ; who had this Advantage above the rest, that they were as it were his Domesticks, and lived with him in the same House ; for he kept the Passover, and eat the Lamb with them alone : So that they were true Witnesses, not only of his Actions and publick Preachings, but of his private Life and Secrets, after he had discoursed to others in Parables.





And when he came to himself, he said, Father, I have sinned against Heaven and in thy Sight, and am no more worthy to be called thy Son; make me as one of thy hired Servants. His Father saw him a great way off, had Compassion and ran and fell on his Neck and kissed him Luke 15. See the Parable of Rich Glutton and Lazarus the Beggar Chap 16. And with many such Parables spake he the Word; But without a Parable spake he not unto them.



## The Gospel according to St. LUKE.

Q. *HOW* doth St. Luke begin his Gospel?

A. With an Account of *John Baptist*, our Saviour's Fore-runner, who declared him to be the Messiah; with a particular Relation of his miraculous Conception, Birth and Parentage; and is likened to *Ezekiel's* Ox.

Q. *What was Luke?*

A. A Physician of *Antioch*, and a Companion with *PAUL* in his Travels.

Q. *Did he write the Gospel as an Eye-witness of the same?*

A. No; but he had heard from *PAUL* and others.

Q. *What are the Points, from whence we must derive our Argument in this Gospel?*

A. The preaching of Christ, the Slanders which he suffered for the same, his Apprehension and Examination.

Q. *When began Christ to preach?*

A. At twelve Years of Age, when his Parents found him disputing with the Doctors in the Temple, chap. iv. 4, 6.

Q. *How shall we know a good Preacher?*

A. By his Fruits, which are his Doctrine, if it be of *GOD*; and his Conversation, if it be according to his Doctrine.

Q. *How many Things are required in a Preacher?*

A. Six Things; to teach, to exhort, to pray, to praise, to reprove, and to encourage.

Q. *What is it to teach?*

A. To declare the true Meaning of the Scriptures.

Q. *What is it to exhort?*

A. To encourage them to remember what they have heard; and to be serious with them; not to forget that which they have learned, but to bring forth Fruits of a good Life.

Q. *What are the Fruits of a good Life?*

A. Deeds of Charity, done to the Honour of *GOD*, and Good of our Neighbour.

Q. *To what End are they available?*

A. To shew how near, or how far off we are from Christ. For he that finds by the Disposition of his Heart, that he wisheth well to all Men, not only his Friends but his Enemies, hath a sure Testimony that *GOD* doth dwell in him; whereas on the contrary, he that feelth not the Heat of Charity in his Heart, may think assuredly *GOD* is far from him.

Q. *Are we justified then by Works?*

A. Yes, before Men; but by Faith before *GOD*.

Q. *What is it to pray?*

A. To desire of *GOD*, to open the Hearts of the Hearers,

Hearers, that they may be edified by their Hearing.

*Q. What is it to praise?*

*A.* To give God Thanks for them, when they are seen to profit.

*Q. What is it to reprove?*

*A.* It is to inveigh against their Sins, laying before them the Judgment of God.

*Q. What is it to encourage?*

*A.* To give Boldness to the Penitent, assuring them of Mercy.

*Q. What is required in the Hearers?*

*A.* Five Things. First, diligent Attention, not to have their Minds carried away in the Time of Preaching, through Vanities. Secondly, Meditation, to ruminate upon such good Lessons as they have heard. Thirdly, Application, to express it in the Manner of their Life. Fourthly, Prayer, for the Continuance of God's Spirit upon their Teachers. And, fifthly, Thanksgiving, for the Light of the Gospel.

*Q. After what Method doth Christ teach?*

*A.* Sometimes by Parables and Similitudes, and sometimes more plainly and familiarly.

*Q. Why did he teach by Parables?*

*A.* Because the unbelieving Jews might hear and not understand, chap. viii. 10.

*Q. What is a Parable?*

*A.* A Discourse, containing one thing in Words, and another in Sense.

*Q. What Vices doth Christ reprove?*

*A.* All.

*Q. How doth he reprove Ambition?*

*A.* By saying to his Apostles, *He that seemeth least among you, the same shall be great*, chap. ix. 48.

*Q. How Pride?*

*A.* He that exalteth himself, shall be brought low; and he that humbleth himself shall be exalted, chap. xviii. 14.

*Q. How Revenge?*

*A.* When JAMES and JOHN saw the Samaritans would not receive Christ, they would have had him call for Fire from Heaven to consume them: But Christ rebuked them, saying *Ye wot not of what Spirit ye are: I came not to destroy, but to save*, chap. vi. 55, 56.

*Q. How Inconstancy in falling from the Truth?*

*A.* No Man putting his Hand to the Plow, and looking back, is fit for the Kingdom of God, chap. ix. 62.

*Q. How neglecting of the Word when it is preached, and not bringing forth Fruit of Repentance?*

*A.* It shall be easier for Tyre and Sidon in the Day of Judgment than for such Men, chap. x. 14.

*Q. How worldly Carefulness?*

*A.* By the Parable of the rich Man, that built his Barns wide, and laid up Goods for many Years, and said to his Soul, *Now take thy Rest; when presently God pronounce upon him, Thou Fool, this Night thy Soul shall be required of thee*, chap. xii. 19, 20.

*Q. How else?*

*A.* By the Example of the Ravens and the Lillies of the Field, which neither sow nor reap, yet God feeds them; and the Lillies are cloathed with greater Royalty, than Solomon, chap. xii. 24, 27.

*Q.* By what Reason doth Christ confute the Folly of worldly-minded Men?

*A.* By Arguments taken from the lesser to the greater; saying, Which of you by taking Thought, can add to his Stature one Cubit? If then ye be not able to do the less, how will ye perform the greater? chap. xii. 25, 26.

*Q.* What must then be our Care?

*A.* Not for Trash of this World; but to lay up Treasure in Heaven, where neither Thief approaches, nor Rust can corrupt, chap. xii. 33.

*Q.* How reproveth Christ rash Judgment, as when we condemn such upon whom God executeth his Judgments, to be greater Sinners than we ourselves are?

*A.* By telling us, that except we repent we shall all likewise perish, because whosoever hath

deserved worst, we (if God should enter into Judgment with us) have deserved as bad Things as they, chap. xiii. 3.

*Q.* How doth he reprove the Trust in our own Merits?

*A.* By saying, that when we have done all we can, we are still unprofitable Servants; because we can do nothing, but that which is our Duty to do, chap. vii. 10.

*Q.* Whom doth Christ pronounce blessed?

*A.* The Peace-maker; the Poor in Spirit; the Sorrowful, for they shall rejoice, the Persecuted, for great shall their Reward be in Heaven.

*Q.* Wherein doth Blessedness consist?

*A.* Not in Honour, for then Pharaoh had been blessed; not in Wit, for then Achitophel had been blessed; nor in Wealth, for then Ahab had been blessed; but in the Fear of the Lord.

*Q.* How is this Fear preserved?

*A.* By having a Regard to the Commandments\*, the same which God spake in the 20th Chapter of Exodus, and are confirmed

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\* The Duties of a Christian are still to be comprehended in these Commandments. First our Duty to God is understood in the Sum of what is required in the first Four. Namely, to serve God truly all the Days of our Lives, Mat. iv. 10. Mark xii. 30. Luke xii. 5. John iv. 23. Acts xii. 36. Heb. xi. 6. Psal. xcix. 3. 1 Cor. x. 31. Col. iii. xvi. Levit. x. 3. (Of the Sabbath I shall speak hereafter, See John xx. 19. Acts xx. 7. &c.) Our Duty towards our Neighbour is contained in the six last Commandments, Mat. vii. 12, and xv. 4. Luke vi. 31. John iii. 15. Rom. xiii. 7, 1. Heb. xiii. 4. Eph. pi. 1. Col. iv. 1. James ii. 3. Jer. xxii. 13. &c. And tho' they are under Ten different Heads, yet our Saviour hath said, they are but Two, Mat. xxii. divided into two Tables, containing my Duty towards God, my Neighbour and myself.



firmed by Christ, *Mat. xix. 18.*

19. *Rom. vii. 12.*

*Q. Wherein consisteth the Performance of the Commandments?*

*A.* Not only in bridling the Hands, but in restraining the Affections of the Heart; as it is not enough to refrain from the shedding of Blood, but from the Thought thereof.

*Q. How doth Christ threaten the Cruel?*

*A.* He that in Anger calls his Brother Fool, shall be in Danger of Hell Fire, *Mat. v. 22.*

*Q. To what strict Reckoning will he call the Lascivious?*

*A.* Whosoever looketh on a Woman, to lust after her, hath (saith he) committed Adultery already with her in his Heart. *Mat. v. 28.*

*Q. Is it lawful for a Man to put away his Wife?*

*A.* No, except it be for Fornication, *Mat. v. 32.*

*Q. What Oaths must we use in our private Conversation?*

*A.* Yea, Yea, and Nay, Nay; for whatsoever is more than that cometh of Evil.

*Q. By what may we swear?*

*A.* Neither by Heaven, for it is the Throne of God; nor by the Earth because it is his Footstool.

*Q. May we not swear at all?*

*A.* Yes, before a Magistrate, for the Confirmation of the Truth, and not otherwise.

*Q. What is an Oath?*

*A.* A Calling on God to Witness, that what we swear is true, or to revenge us, if it be a Lye.

*Q. May we, who are human Creatures, be revenged one upon another?*

*A.* No, because Christ hath said, *Bless them which curse you; and do Good to them that hate you, Mat. v. 28.*

*Q. By what Reason doth Christ bind us hereunto?*

*A.* By an Argument taken from the Nature of God, who is gracious and loving unto Mankind; as he maketh the Sun to rise, and the Rain to fall upon the just and the Unjust, *Mat. v. 45.*

*Q. Who is just?*

*A.* Not any Man; for he that saith he hath no Sin, is a Liar, and there is no Truth in him.

*Q. How many Sorts of Sinners are there?*

*A.* Three: The first are of a reprobate Sense, neither fearing God nor Man, as *Pharaoh, Judas, &c.* The second are such as before God are very impious; yet to themselves and the World seem righteous; and of this Sort are the *Pharisees* and *Hypocrites*. The third are of those, that in the Sight of God and the World are Sinners; but because they acknowledge their Sins, and are displeased with themselves for the same, praying unto God for his Grace, therefore are of him, and reputed righteous, as *Mary Magdalene, Zaccheus, and the Thief upon the Cross.*

*Q. What is a special Note to know a repentant Sinner by?*

*A.* Vigilancy, that when the Lord cometh, we be not found unprofitable Servants.

*Q. Who are called profitable Servants?*

*A.* Such as with Care perform the Will of their Master.

*Q. Who are called unprofitable Servants?*

*A.* First, such as are Magistrates and abuse their Authority, to the Hurt of such as are under them. Secondly, such as are under the Degree of Subjects, and neglect their Calling, or deprave it by their wicked Practices. Thirdly, rich Men, that help not the Poor. Fourthly, the Wise and Learned, that suffer the Ignorant to go astray, for Want of their good Council and Instruction.

*Q. For all those good Instructions which Christ gave unto the Jews, how did they reward him?*

*A.* With Slander and Reproach; saying, that he did blaspheme, and cast out Devils by the Power of Belzebub, the Prince of Devils, chap. v. 21. and xi. 16.

*Q. What is Blasphemy?*

*A.* A Detraction from the Power of the Holy Ghost.

*Q. Was it sufficient to allay the*

*Malice of the Jews, to say Christ was a Blasphemer?*

*A.* No, the Condition of envious Men is such, as when they have done what Disgrace they can in Words, they practise Deeds, for the Overthrow of them they hate.

*Q. How did they practise Christ's Overthrow?*

*A.* By hiring Judas to betray him unto them.

*Q. What do we learn by this, that among the Twelve there was a Traitor?*

*A.* That even amongst the smallest Number of God's Elect, there the Devil hath his Instruments.

*Q. For what did Judas betray his Master?*

*A.* For Money, as many do their Souls, chap. xxi.

*Q. What was the last memorable Thing that Christ did before he was betrayed?*

*A.* The Institution of the Sacrament of his Body and Blood.

*Q. Why was the Sacrament\* of the Lord's Supper ordained?*

*A.* For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits

\* This Sacrament is to continue till Christ's second Coming, to judge the World. All who rightly receive it do thereby actually partake of that great Sacrifice which Christ offered, and of all the Benefits which he thereby merited to Mankind, in order to the sanctifying and saving of their Souls, Mat. v. 23, 24. 1 Cor. chap. x. and xi. Heb. x. 22. The holy Mystery is to be understood in the refreshing of our Souls from Time to Time, as Bread and Wine nourish our Bodies, and therefore ought not to be neglected, if we expect to grow in that Grace, we are supposed to receive at our Baptism. So that the true Consequence of Eating and Drinking unworthily, should rather excite our Care and Diligence in this Duty, than delude us with false Reasoning, to such a Neglect as will certainly encrease our Condemnation. See the Companion to the Altar.

nefits which we receive thereby ; and for this End our Lord appointed it immediately before his Death, *Luke xxii. 19. 1 Cor. xi. 23 to 26. and Mat. xxvi. 28.*

*Q. Of how many Things doth this Sacrament consist ?*

*A.* Of two: The visible Substance, which is Bread and Wine ; and invisible Grace, which is Redemption by his Death, to all that receive this Sacrament worthily.

*Q. Why is Christ's Death called a Sacrifice ?*

*A.* Because Christ was a Sacrifice for Sin, *Heb. ix. 26. 2 Cor. v. 21.* and this is the outward Part of the Lord's Supper, Bread and Wine.

*Q. What is the inward Part signified ?*

*A.* The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper, *i. e.* they do thereby actually partake of that great Sacrifice which Christ suffered, and of all the Benefits which he thereby merited for Mankind, in order to the sanctifying and saving their Souls, *1 Cor. x. 16.*

*Q. What are these Benefits ?*

*A.* The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

*Q. How many Things are required for the worthy receiving ?*

*A.* Four, Knowledge, to discern a Difference betwixt this holy Ordinance, and other Ceremonies ; Faith, to believe that Christ died for us ; Repentance,

to be sorry for our Sins ; and Charity, to forgive our Brethren, *1 Cor. v. 8. x. 11. xi. 31. 2 Cor. xiii. 5. Heb. x. 22. Rom. v. 8. Mat. v. 23, 24.*

*Q. Is it not enough then to remember Christ by Meditation, Reading, and Hearing ?*

*A.* No, except we do likewise actually receive his Body and Blood in the Sacrament of the Supper.

*Q. What two Things did Christ use in offering his Body upon the Cross.*

*A.* Breaking of his Body, and drawing forth of his Blood.

*Q. What must our breaking be ?*

*A.* A Contrition of Heart for our Sins, and breaking of Bread in the Way of Charity, *i. e.* to walk in Love as Christ also hath loved us, and hath given himself for us, an Offering and Sacrifice to God, *Eph. v. 2.* For if God so loved us, we ought also to love one another, *1 John iv. 11.*

*Q. What must our pouring forth be ?*

*A.* Tears of Repentance, and Tears of Compassion.

*Q. How do we receive Christ in the Sacrament ?*

*A.* Spiritually.

*Q. What must be his Diet ?*

*A.* Prayer and Thanksgiving.

*Q. Who his Attendants ?*

*A.* Faith, Hope, and Charity.

*Q. How shall a Man know whether he hath received Christ or not ?*

*A.* If he find that he doth not only hear his Word, but brings forth the Fruit of good Doctrine ; and



and therefore a good Christian is compared to a Tree, because he hath a Root, which is Hope; a Heart, which is Faith; a Bark, which is Charity; Branches, which are, spiritual Virtues; green Leaves which are good Words; and Fruits, which are good Works.

*Q. How was Christ apprehended?*

*A. With Bills and Staffs.*

*Q. How did they use him?*

*A. Buffeted him, and set a Crown of Thorns upon his Head.*

*Q. Whither did they carry him to be examined?*

*A. To the High Priest, and then to Pilate, and afterwards to Herod.*

*Q. What were these Men?*

*A. Chief Magistrates, but very wicked.*

*Q. What are godly Magistrates called?*

*A. Gods, because they execute the Judgment of God upon Offenders.*

*Q. What was one bad Note of a Magistrate in Pilate?*

*A. This; that tho' he knew Christ to be innocent, yet to please the People, rather than he would purchase their Displeasure, he delivered him over to their Will, chap. xxiii. 25.*

*Q. Upon what Occasion is the Friendship of the Wicked oftentimes renewed?*

*A. Upon the Disgrace and Downfal of the Godly; as appears in Herod and Pilate, who having been long Enemies, were now reconciled upon the Apprehension of JESUS CHRIST.*

*Q. What Particulars are here recorded concerning Christ's Passion?*

*A. The Exhortation which he gave to his Followers, that they should not weep for him, but themselves; the praying for his Enemies; and the Conversion of the penitent Malefactor, who justified Christ's Innocency when he died with him.*

*Obs.* The Parable of the Prodigal Son is deservedly reckoned a Master-piece, and what cannot be paralleled by any of the Apologues or Allegorical Writings of Heathen Authors. It is adorned and beautified with the most glowing Colours and lively Similitudes, carried on and conducted with admirable Wisdom and Proportion, in the Parts, as well as in the whole, and there is so exact a Relation between the Things presented, and the Representation of them, that the most elevated Understanding will admire and the lowest Capacity discover the excellent and most useful Moral that lies under so thin a Veil.

As our Saviour discoursed after this Manner with his Disciples, so he confirmed his Doctrine by working of Miracles, which *Spinoza* himself, no mean Representative of Infidels, confessed, that if he could have believed the Matter of Fact, of *Lazarus's* being raised to Life again, after he had been really dead and buried, he would have given up his System of Infidelity, own'd our Saviour's Mission to have been from God, and embraced the Christian Faith. And that *Celsus* and *Porphyry*, the most inveterate Adversaries

aries of Christianity, did really believe this Miracle among others was true and certain, is plain from their Manner of Writing against them, and that they did own them to be such. Vid. *Bayle Hist. Dict. Voc. Spinoza.*

After the Miracles of the Leaves and two Fishes, wherewith our Saviour fed Five thousand Men, besides Women and Children, the People would needs lay hold of him, and make him a King by Force; whereupon he made his Disciples enter into a Ship, and pass over the Sea, while he sent the Multitude away; but a Storm arising they were tossed up and down the whole Night in the Midst of the Waves. Day appearing, he drew towards them, walking on the Surface of the Waters, which made them cry out for Fear, thinking him a Spirit; but our Saviour bid them not fear; and the first that felt the Efficacy of this divine Word was St. Peter, whose Heart being full of Assurance, said to him, *If it be thou, Lord, command me to come upon the Waters to thee.* Our Lord bid him come, and he immediately leaped into the Sea; but the Wind arising, Fear overwhelmed his Spirits, and his Faith failing, he began to sink. Then he addressed himself to our Saviour, intreating him to succour him; Jesus stretching out his Hand, took hold of him, and blaming the Weakness of his Faith, bid him not be afraid; and when they were entered into the Ship, the Wind ceased, and they were presently at Land, whither they went.

Our Saviour leaving Judea, to avoid the Rage of his Enemies, who began openly to declare themselves against him, departed the Coasts of Tyre and Sidon, where a Canaanitish Woman came by a secret Instinct to Christ, entreating him to have Pity on her Daughter, who was tormented with a Devil. Our blessed Saviour, to try her Faith, seemed deaf to all her Complaints; but (such is the Prevalency of Prayer) she stood stedfast in her Hope, petitioning with such a moving and humble Confession, that he cried out, *O Woman, great is thy Faith, granting what she desired.*

Being alone with his Disciples, and having passed with them over the Coasts of *Cæsarea Philippi*, he asked them, what the World said of him? They answered, some thought he was *John Baptist*, others *Elias*, and others *Jeremiah*, or one of the ancient Prophets; but our Lord said, who think you that I am? St. Peter, without hesitating, answered, *Thou art Christ the Son of the living God.* Christ called him blessed, because his Father had revealed unto him this Truth; and assured him, that he would so firmly establish his Church upon this kind of Revelation, that the Gates of Hell should never prevail against it. Eight Days after he took three of his Disciples, namely, *Peter, James, and John*, (who ever seemed to be the chiefest Favourites, and to whom he shewed most Tenderness) and led them up to a high Mountain apart; and when he had prayed there, his Countenance shined like the Sun, and his Garments were as white as Snow. At the same Time *Moses* and *Elias* appeared, and discoursed with Jesus, about what was to happen to him at *Jerusalem*; during which his Disciples fell asleep, but awaking, were surprized at the Glory of our Lord, and the Sight of the two Prophets; and St. Peter, being overjoyed, proposed to build three Tabernacles, when instantly a Voice was heard from a Cloud, saying, *This is my beloved Son. hear ye him.* The Disciples fell to the Ground with Astonishment; but Jesus bid them arise, and not be afraid; and then they saw none but Christ alone, who charged them to tell no body, what they had seen

seen and heard. This Transfiguration was one of the Means, which our Saviour used to strengthen the Faith of his Disciples; and by this Anticipation of his Glory, to shew what they themselves should be at the Resurrection of the Dead; and that after all the Labours, Trials, and Sufferings of this Life, they should certainly enjoy that Glory of which they had now been Eye witnesses: And 'twas this Sight which made them strong in the greatest Conflicts, Troubles, and Tribulations.

When they were come down from the Mountain, our Lord found his Disciples encompassed with a great Croud of People, attempting to cast an evil Spirit out of a young Man, which they were not able to effect; Christ with a Word performed the Cure, and tells them, their Unbelief was the Cause they could not do it. He then orders St. Peter to pay the Tribute-Money; and finding that the Disciples had been discoursing in the Way about Preheminence, he took a little Child, and placed him in the Midst, saying, That if they did not endeavour to be like that, they could not enter into Heaven. He then retiring to the Mount of Olives to pray, came early in the Morning to the Temple, where the Pharisees, whilst he was preaching, laid a Snare for him, by presenting a Woman taken in Adultery, to the End that they might charge him as a Breaker of God's Law. Jesus knowing their Design, stoop'd down, and wrote upon the Ground; and they persisting to know his Opinion, he lift up his Head, and said, *He amongst you that is without Sin, cast the first Stone at her.* The Pharisees, being convicted in their Consciences, withdrew, and the Woman was left alone, whom our Saviour asked, Where her Accusers were, and if any Man had condemned her? who answered, No: *Neither,* said he, *do I condemn thee, sin no more;* and so sent her home in Peace.

Our blessed Lord did not only select twelve Apostles, but likewise seventy-two Disciples, whom he sent by two and two before him, wheresoever he was to go. To these he gave Power to cast out Devils, at which they extremely rejoiced; but he tells them, it ought to be a greater Joy to them that their Names were writ in Heaven. After which he went into a Village, where a Woman, named *Martha*, received him. She had a Sister named *Mary*, who sitting at his Feet, heard attentively his holy Words, while *Martha* was busy in making Preparations for his Entertainment; and being dissatisfied that her Sister did not help her, complained thereof to Christ, who told *Martha*, that while she was employed about several Matters, *Mary* had chosen the better Part, which should never be taken from her. After this, Jesus drawing near to *Jericho*, *Zaccheus*, a Publican of low Stature, being desirous to see him, got up into a Sycamore Tree; which our Saviour perceiving, bid him come down, for he would abide that Day in his House, *Zaccheus* readily obeying, immediately came down and received him gladly, being thoroughly converted, presented himself to him with an humble Confidence, and gracious Liberality, saying, that he would now distribute half his Goods to the Poor, and with the rest make Restitution four-fold. Jesus having left *Jericho*, came to *Bethany* in his Way to *Jerusalem*, where *Mary*, the Sister of *Lazarus*, made him a Supper; and while they sat at Meat, *Mary* took Ointment of Spikenard, which was of great Value, and anointed his Feet, and wiped them with her Hair, &c. Next Morning, being



near *Jerusalem*, he sent his Disciples to a neighbouring Village, to bring him an Ass with her Foal, and to tell the Owners, that the Lord had need of him. Then they spread their Garments on the Ass, and set him thereon; and the People who came to *Jerusalem*, on account of the Passover, hearing that he was about entering the City, took Branches of Palms in their Hands, and went before him with loud Acclamations; some threw their Garments, and others strewed the Ground with Boughs of Trees, and cried, *Hosannah to the Son of David, blessed be the King that cometh in the Name of the Lord, the King of Israel; Hosannah in the highest, Peace in Heaven, and Glory in the Highest.* The Joy of his Triumph could not hinder him from shedding Tears at the Prospect of these Miseries, which would soon come upon this unhappy City, as a Punishment for the shedding of his Blood, which they were now ready to do. Upon his entering into the City, which was all in a Tumult, every one asked who it was that came after that Manner, particularly the chief Priests and Pharisees, who were much enraged against him. Jesus went immediately into the Temple; and finding Buyers and Sellers there, he drove them thence, threw down all the Tables of the Money Changers, and the Seats of them that sold Doves, saying, *It is written, my House shall be called a House of Prayer, but ye have made it a Den of Thieves.* And the Blind and the Lame coming to him, he healed them, and then went to *Bethany*, and lodged there.

These are the principal Actions of our Saviour recorded in the Holy Scriptures, except his frequent preaching and discoursing in Parables; which St. Matthew and St. Mark affirm, *That Jesus spake (at this Time) to the Multitude in Parables, and without a Parable spake he not to them,* Mat. xiii. 3, 4. Mark iv. 33. Having finished his Parables and Discourses to the People, and there remaining only two Days to the Passover, he commanded his Disciples to make Preparation for it; which being done, he declared the great Desire he had to celebrate it with them. And having eaten the Lamb with them as the Law prescribed, before he instituted his divine Supper, he so far abased himself, that he washed his Disciples Feet, and then sat down with them: Knowing what *Judas* had done, as they did eat, he said, *Verily, I say unto you, that one of you shall betray me. At which Words they were exceeding sorrowful, and every one began to say unto him, Lord, is it I, &c.* Our Lord distributed the Bread and Wine to them with his own Hands; and *Judas* who betrayed him was also a Partaker of this Favour; who soon after left our dear Redeemer, to execute the Design he had formed with the Jews.

Now our Lord exhorted his Disciples to love one another, as he had loved them, by which all Men should know they were his Disciples; telling them he was now going away. *Simon Peter* said, *Lord, whither goest thou?* He answered, *Whither I go thou canst not follow me now, but shalt follow me afterwards.* *Peter*, depending on his Strength, said, he would lay down his Life for his Sake; but Christ, to check his Confidence, told him, that before the Cock crew, he should deny him thrice. And having ended his last excellent Sermon, he went to the Mount of Olives with *Peter, James* and *John*; and coming to a Place called *Gethsemane*, he went alone into an adjacent Garden to pray, according to his usual Custom, which was

well known to *Judas*; and falling on his Face to the Ground, prayed, saying, *Father, if it be possible, let this Cup pass from me, yet not as I will, but as thou wilt*: which he repeated three Times. His Agony was so great, altho' an Angel appeared to strengthen him, that he sweat Drops of Blood; and his Passion has been the Admiration of all Christians in all Ages. He returned to his Disciples exceedingly affected with Grief, and found them asleep. He came thrice to awake them, with these important Words, *What could ye not watch with me one Hour? Watch and pray, lest ye enter into Temptation. The Spirit indeed is willing, but the Flesh is weak.* He had no sooner done speaking to them the third Time, but *Judas* appeared at the Head of a great Number of People, and boldly approaching our Saviour, treacherously kissed him, saying, *Hail Master*; to whom our Lord only said, *Wherefore comest thou hither? Betrayest thou the Son of Man with a Kiss?* After which he went to meet those who came to take him, asking them whom they sought, with so powerful a Voice as made them fall on the Ground, surrendering himself to these wicked People. St. *Peter* drew his Sword in his Defence, and cut off the Ear of *Malchus*, the Servant of the High Priest: But our Saviour was so far from Resistance and Revenge, that he instantly healed his Wound, and reprehended the Apostle; bidding him put up his Sword, declaring that so it must be.

Our Lord being secured in the Hands of the *Jews*, his Disciples fled, and left him with them; who carried him before *Annas*, the Father-in-law of *Caiphas*, who was High Priest that Year. *Annas* questioned him about his Disciples and Doctrine: Whereunto he replied, that he had not taught in secret, so that he might be inform'd by every body in that Matter: Upon which an Officer struck him on the Face, asking him, Whether it became him to answer the High Priest in that Manner? Christ suffered this Indignity with divine Patience, only demanding what he had done amiss; otherwise he that smote him would shew himself to blame. *Annas* after this, sent him to *Caiphas*, where the chief Priests were assembled to form his Accusation, and to suborn false Witnesses upon Occasion; but at length it all dwindled into this, that he said, He would destroy the Temple, and build it up again in three Days. The High Priest asked him why he made no Defence? But Jesus still continued silent. Then he commanded him, in the Name of the Most High God, to tell him if he was the Christ. *Tho' I should tell you*, said Christ, *that I am he, you would not believe, nor let me go; but you shall see the Son of Man coming in the Clouds, and sitting on the Right Hand of God.* The High Priest having heard these Words, rent his Cloaths, and cried out, that he had spoken Blasphemy, and that there was no need of further Witness: And all of them declared, that he deserved Death. Then the Soldiers abused him, spitting in his Face, striking and buffeting him, saying, *Prophecy unto us, thou Christ, who is he that smote thee.*

The Night being then spent, in the Morning they led him to *Pilate*; where St. *Peter*, who had followed at a Distance, denied him thrice, with the greatest Imprecations, that he knew not the Man; and immediately the Cock crew.

*Pilate* having examined our Saviour, notwithstanding the false Witnesses that were produced, went and told the *Jews*, that he found no Fault in

him; and would have remitted him again into their Hands. The Chief Priests being the more enraged, charged him with stirring up the People from *Galilee* to that Place; whereby *Pilate* finding he was a *Galilean*, sent him to *Herod*. *Herod* was overjoyed at the Sight of him, having heard of the many wonderful Miracles, which he had wrought; but Christ not answering the many Questions he propounded, both he and his Soldiers despised and abused him, putting a gorgeous Robe on him, and sending him back to *Pilate*; who calling together the Chief Priests, and the Rulers, and the People, told them again, that neither himself nor *Herod* could find any Thing against him worthy of Death; and would have released him on account of the Feast of the Passover, (when he was obliged to release one Prisoner, whoever they pleased) being unwilling to condemn him; and concerned also, at the Message sent by his Wife, who charged him not to have any Thing to do in the Death of that just Man, for whom she had suffered many Things in a Dream: But the wicked Priests and Rulers, who resolved to have our Saviour's Blood, so influenced the Multitude, that they cried out all at once, *Away with this Man, release unto us Barabbas*; who, for Robbery and Murder was condemned to die. *Pilate* then asked them what he should do with Jesus? They all, in a Rage, cried out, *Crucify him, Crucify him*. *Pilate* thinking to assuage their Fury, and to gratify their malicious Spirit, condemned our Saviour to be scourged; imagining that this Punishment might be a Means to make him escape Death.

*Judas*, who had betrayed him, by this Time had considered the Crime he had committed, was seized with Despair, and brought back to the *Jews* the thirty Pieces of Silver, which he had received as a Reward: telling them he had sinned in betraying innocent Blood; and having thrown his Money into the Temple, went away, and hanged himself.

After this the Soldiers of the Governor stripped Jesus, putting on him a purple Robe, and a Crown of Thorns, and then, in Scorn, bowed the Knee to him, saying, *Hail King of the Jews*, and spit upon him, and smote him on the Head with a Reed; and in this Condition *Pilate* presented him to the People, saying, *Behold the Man*; but the Chief Priests and Officers cried out again, *Crucify him, &c.* *Pilate* said, *Take ye him, and crucify him, for I find no Fault in him*. The *Jews* answered, that by their Law he ought to die, and cunningly insinuated unto *Pilate*, that he shewed but small Affection for the *Roman* Emperor, in taking a Man's Part who had declared himself a King in Opposition to *Cæsar*. The Governor, who was more careful of his Fortune than to do Justice, could not withstand these Words; and observing the more he strove to save him, the more tumultuous his Enemies were, he caused Water to be brought, and thought to cleanse himself from the horrible Crime he was about to commit, by washing his Hands before all the People, and saying, he was innocent of the Blood of that just Person, let them look to it. To which all the People answered, *His Blood be upon us, and upon our Children*. And soon after he pronounced the Sentence of Death against our Saviour, delivering him into the Hands of the *Jews*, and set *Barabbas* at Liberty.

The *Jews* having at length got him in their Power, they immediately put the Sentence in Execution, their Fury being impatient of Delays; and  
loading



loading him with his Cross, made him depart out of *Jerusalem* to go to Mount *Calvary*, which was the usual Place where Malefactors suffered. But finding our Saviour's Spirits faint under so great a Burden, they compelled one *Simon* to carry it after him, attended by the insulting Shout of the People that followed him.

Our blessed Lord being come to Mount *Calvary*, he was offered Vinegar mingled with Gall to drink, was stripped of his Raiment, upon which the Soldiers cast Lots, and nailed him to the Cross between two Thieves. And tho' our Saviour prayed to his Father to forgive them, for they knew not what they did, they still insulted him, shaking their Heads, and saying, *Thou that destroyest the Temple, and buildest it in three Days, if thou be the Son of God, come down from the Cross*; and in general mocked him and reproached him, saying, he pretended to save others, but that he could not save himself. Even one of the Malefactors, that died with him, said, *If thou be Christ, save thyself and us that suffer with thee*: But the other became a Convert, and justified our Saviour's Cause against his Companion, saying, *As for our Parts, we suffer justly; but this Man has done nothing amiss*. And, addressing himself to Christ, whom he knew by an enlightened Knowledge, to be King, in another Sense than *Pilate* did, (who wrote over his Head in *Latin*, *Greek*, and *Hebrew*, **THIS IS JESUS KING OF THE JEWS**) he intreated him to remember him when he came into his Kingdom; which Request our Saviour graciously granted, and promised, he should be that Day with him in Paradise.

Our holy Redeemer seeing the blessed Virgin standing at the Foot of the Cross, with St. *John*, the beloved Disciple, he said to his Mother, *Woman, behold thy Son*: And to St. *John*, *Behold thy Mother*. About the Sixth Hour there was Darkness over all the Land unto the Ninth Hour, at which Time Jesus cried with a loud Voice, *Eloi, Eloi, Lama sabachthani*; that is to say, *My God, my God, why hast thou forsaken me!* And having performed all Things as the holy Prophets had foretold, said, *I thirst*; and having tasted a little Vinegar, cried out with a loud Voice, *Father, into thy Hands I commend my Spirit*, he bowed his Head, and gave up the Ghost.

The

## *The Gospel according to St. JOHN.*

**Q.** *WHY is St. JOHN compared to Ezekiel's Eagle?*

**A.** Because of the most evident Proofs which he gave of the Divinity of Christ, which is the chief Contents of the first Chapter.

**Q.** *What was JOHN?*

**A.** An Apostle, and the entirely beloved of Christ, *chap. xiii. 23.*

**Q.** *How did he write the Gospel?*

**A.** As both an Eye-witness and an Ear-witness of that which Christ had said and done.

**Q.** *What follows in this Place to be handled?*

**A.** These four Branches; the Conviction of Christ, his Execution, Resurrection, and Ascension.

**Q.** *Were not the Jews satisfied with the Imprisonment of Christ?*

**A.** No, they sought likewise to put him to Death.

**Q.** *Why did they pursue him with such Hatred, having done so many good Deeds among them?*

**A.** Upon the same Reasons, that Vice pursues Virtue, Iniquity Godliness, Falshood Truth, and Darkness Light.

**Q.** *How are they blinded?*

**A.** By Rage and their own Affections.

**Q.** *What are the Affections?*

**A.** Like Whirlwinds, when they have once got the upper Hand over Reason: as appeareth by the *Jews*, that would hear nothing, but cried, Crucify him, crucify him, *chap. xix. 15.*

**Q.** *What did they object against him?*

**A.** That he did seduce the People, blaspheme, was not *Cæsar's* Friend, and worse than *Barabbas* a Thief.

**Q.** *How did they say he seduced the People?*

**A.** By false Doctrine, in denying Righteousness by the Law, *chap. v. 24.*

**Q.** *How blaspheme?*

**A.** In calling himself the Son of God, *chap. x. 33.*

**Q.** *How not Cæsar's Friend?*

**A.** In making himself a King, *chap. xix. 12.*

**Q.** *How worse than Barabbas?*

**A.** In that they thought a Blasphemer worse than a Thief.

**Q.** *What Thief was this?*

**A.** St. PETER in the third of the *Acts* calls him a Murderer; St. MATTHEW, a notable Thief; St. JOHN says he was a Robber; and St. LUKE tells us, that for Sedition and Murder he was cast into Prison, *chap. xxiii. 19.*

**Q.** *How did Christ confute the Objection of the Jews?*

**A.** First, by saying he was the Way, the Truth, and the faithful

ful Shepherd ; and therefore did not seduce the People, *chap. xiv. 16. and x. 11.*

*Q. How secondly ?*

*A.* By saying what he did, he did by the Inspiration of the Holy Ghost, and Power of God the Father ; and therefore did not blaspheme, *chap. v. 12. x. 30.*

*Q. How thirdly ?*

*A.* By protesting openly, that what was due to *Cæsar*, ought to be given unto *Cæsar* ; and therefore he was no Enemy to *Cæsar*.

*Q. How fourthly ?*

*A.* By shewing that he came to enrich them with all the Treasures of a happy Life ; and therefore was no Thief like *Barabas*, *chap. vi. 48. and vii. 8.*

*Q. Were they not satisfied with this ?*

*A.* No. not tho' *Pilate*, the chief Magistrate, before whom he was indicted, did certify them, from the Judgment-seat, that he found no Fault in him, *chap. xviii. 38.*

*Q. Why did not then Pilate set him free ?*

*A.* Because he respected more the Displeasure of the People, than the Discharge of his own Conscience ; wherein he shewed himself a bad Magistrate.

*Q. Was Pilate altogether without Compassion, when he gave Judgment upon Christ ?*

*A.* No, he had a kind of Compassion, but it was counterfeit ; and therefore tho' he would wash his Hands never so often, he

could not clear himself from the Guilt of innocent Blood.

*Q. How many Sorts of Cruelty are there ?*

*A.* Three : The first is of such as procure it, who, nevertheless, will not execute it themselves ; and this was the Cruelty of the *Jews*. The second is of such as devise not themselves to be cruel ; but when the Sword is put into their Hands, or the Means given unto them, do not spare forthwith to execute it with all Inhumanity and Brutishness of Heart ; and this is the Cruelty of Tyrants and wicked Men put in Authority. The third is of such as neglect their Duty towards them that are in Danger, Necessity, or Tribulation, whom they both ought and might save and help if they would ; and such was the Cruelty of *Pilate*, and is the Cruelty of all such as see the Innocent and Guiltless wronged, and will not help and succour them.

*Q. How many Ways may we help the Distressed ?*

*A.* Four : either in Person, when we study and labour for their Deliverance ; or with our Goods, in relieving their Wants ; or with our Counsel, to direct them ; or with our Power quite to deliver them.

*Q. Had Christ any such Friends ?*

*A.* No, nor did he need them, because he could have delivered himself, if it had pleased him.

*Q. Where were his Apostles ?*

*A.* Fled from him.



*Q. Peter boasted he would die for him, and did he now forsake him in his Extremity?*

*A. He did not only forsake him, but he flatly forswore, he knew him not three Times the same Night that Christ was apprehended, chap. xviii.*

*Q. What learn we by this?*

*A. The Inconstancy of Flesh and Blood, and Fickleness of worldly Friends.*

*Q. What became of Judas that betrayed him?*

*A. As of a pernicious Traitor.*

*Q. How was that?*

*A. He hanged himself.*

*Q. Who gave him that Judgment?*

*A. His own guilty Conscience.*

*Q. How many Offices of Torment doth a guilty Conscience include?*

*A. Four: Of an Accuser, a Juror, a Judge, and an Executioner; an Accuser, in laying our Sins to our Charge, Rom. ii. 15. a Juror, by giving in Evidence against us; a Judge in condemning us, and an Executioner by inflicting deserved Punishment.*

*Q. What is it to have a guilty Conscience?*

*A. To live in a continual Torment and Hell of Mind.*

*Q. What was the Manner of Christ's Execution?*

*A. The Death of the Cross.*

*Q. What Extremity did he suffer before he was nailed upon the Cross?*

*A. He sweat Water and Blood, was falsely accused, buffeted, spit*

*upon, scourged, reviled, crowned with Thorns, and his Garments parted before his Face.*

*Q. What Extremity did he endure upon the Cross?*

*A. His Hands and Feet were nailed, his Side pierced with a Spear, he drank Vinegar and Gall, was forsaken of God, and rejected of the World.*

*Q. For whom did he suffer all these Torments?*

*A. Not for any Offence of his own, for he was immaculate; but for our Sins, which were infinite.*

*Q. To what End did he suffer them?*

*A. To the Satisfaction of the Justice of God, and the Redemption of our Souls.*

*Q. What learn we by that?*

*A. His Obedience to God the Father, and his Love towards us.*

*Q. Wherein appeared his Obedience towards God?*

*A. In two Things: In performing all that God had commanded, which is called actual Obedience; and in patient bearing all that was imposed upon him, which is called passive.*

*Q. Wherein appeared his Love towards us?*

*A. In giving his Life for us, when we were yet his Enemies.*

*Q. What is Life?*

*A. The Power and Vigour of the Soul, expressed by the Instrument of the Body.*

*Q. What is the Opinion of Atheists touching Life?*

*A. Some think, because a Man liveth no longer than he breatheth, that*

St. J O H N.

that the Life of Man is nothing but a Puff of Wind. Some again, because the Loss of much Blood bringeth the Loss of Life, therefore they esteem the Life to be nothing else but Blood; and others, because in Death they perceive no Difference between Men and Beasts, therefore they hold our Lives to be as the Lives of Brute Beasts, vanishing without Immortality of Soul; but all these Opinions are corrupt and lewd.

*Q. Why so?*

*A.* Because they are grounded only upon the corporal Senses.

*Q. How do you prove the Soul to be immortal?*

*A.* Because it is the Image of God, which is a Spirit and eternal; for there must always be an Agreement between the Image and the Thing, whereof it is an Image.

*Q. What Part of Christ did suffer Death?*

*A.* His Humanity, consisting of Body and Soul, like unto ours, Sin only excepted.

*Q. Did his Soul suffer Death?*

*A.* No, the Soul is immortal; but there are two Kinds of Death, one corporal, which is a Dissolution of the Soul from the Body; another spiritual, which is a Separation of the Soul from the Presence of God. And in this Sense it is said, that Christ's Soul did die, insomuch as for a while it was excluded, as it were, from the Presence of God, which is impossible in regard to his Deity.

*Q. What Part of Christ did not suffer?*

*A.* His Deity, by which he did overcome Death.

*Q. How did Victory over Death appear?*

*A.* By his Resurrection on the third Day.

*Q. What Benefit have we by Christ's Resurrection?*

*A.* The Assurance of the Immortality both of Soul and Body, and that Sin, Death, nor Hell, shall have no Power over us, so long as we believe in him.

*Q. How prove you that?*

*A.* By his own Words, *I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live, chap. xi. 23. And again, he that believeth in the Son, hath Life everlasting: and he that believeth not in the Son, shall not see Life, but the Wrath of God abideth on him, chap. iii. 36.*

*Q. What Kind of People held the Opinion, that there was no Resurrection?*

*A.* The Sadducees; and therefore they tempted Christ with the Question of the Woman that had seven Husbands, whose Wife she should be at the Day of the Resurrection.

*Q. How did Christ answer that Question?*

*A.* By saying, that in the Kingdom of Heaven they neither marry nor are married, but are as the Angels of God.

*Q. What are they called that amongst us deny the Resurrection?*

*A.* Atheists, of whom there are two Sorts; the one that persuade themselves the Soul is mortal, as well as the

Body; the other, such as have some Opinion of the Immortality of the Soul, yet they think there is no Hell nor Punishment for Sin after this Life.

*Q. How doth the Scripture disprove the first?*

*A.* By saying, that whosoever believeth in Christ, shall not perish, but have eternal Life, chap. v.

*Q. How the second?*

*A.* By the Words, that GOD shall say to the Wicked at the Day of Judgment; Depart from me, ye Cursed, into everlasting Fire prepared for the Devil and his Angels, *Mat. xxv. 41.*

*Q. How many Sorts of Angels be there?*

*A.* Two, Good and Bad.

*Q. Of what Substance are good Angels?*

*A.* Not of the Nature and Essence and GOD, nor immortal of themselves; but have their Immortality from GOD, who both gives it unto them, and preserves them in it.

*Q. What Difference is there between the Spirits of Men and Angels?*

*A.* Angels are of a more glorious Essence; besides the Spirits of Men are joined unto Bodies, the Spirits of Angels are not.

*Q. Are not the Spirits of good Men celestial?*

*A.* Yes, not in respect they

are drawn from the Nature of GOD, but in respect of the Agreement there is between GOD and them.

*Q. What Difference is there betwixt the Spirits of Men?*

*A.* A Spirit is common to all Men living, as well Infidels as others; but the Spirit of GOD regenerates those that are born anew by Faith and the Holy Ghost.

*Q. To whom did Christ first appear after the Resurrection?*

*A.* To Mary Magdalene, and St. PETER, and afterwards several Times to his Disciples.

*Q. How long was he upon the Earth after his Resurrection?*

*A.* Forty Days, and then was taken up on high, and a Cloud received him, *Acts xiii. 9.*

*Q. Did he not ascend before forty Days, seeing he forbids Mary to touch him, because he was not yet ascended; and tells them, I ascend to my Father and your Father, &c.*

*A.* He did not; but staid to settle and establish the wavering Faith of his Disciples, and then was taken up whilst he stood upon Mount Olivet, in the Presence of his Disciples.

*Q. How doth this Gospel conclude?*

*A.* With JOHN's asserting the Truth of those Things, which are delivered in it.

*Obs.* Jesus Christ having accomplished his Sacrifice on the Cross, and continued obedient to the Death, there happened several Things which plainly discovered who he was, and signified to the Jews what an horrible Crime they had committed. The Heavens were overspread with thick Clouds of Darkness for three Hours, the Veil of the Temple was rent from



the Top to the Bottom, the Rocks rent which is to be seen at this Day ; the Graves were opened, the dead Bodies of diverse Saints, which slept, arose, and appeared to several in *Jerusalem*. So many extraordinary Prodigies made the Centurion, who commanded the Soldiers, and they that were with him to watch our Saviour, greatly afraid, and cried out, saying, *Certainly this was a righteous Man. This was the Son of God.*

Now the *Jews*, whose Temper it was to be scrupulous in Things of no Weight, yet forward to commit the most palpable Injustice, thinking it a great Crime to suffer these three crucified Bodies, to remain on the Cross during the Time of the Passover, therefore they intreated *Pilate* that their Legs might be broken, and that they should be taken down ; which being granted, they broke those of the other two, but not the Legs of Jesus, because he was dead already ; that the Scriptures might be fulfilled, *A Bone of him shall not be broken, &c.* At Night *Joseph of Arimathea*, a rich Man and a secret Disciple of Jesus Christ, who was not anywise consenting to his Death, came boldly to *Pilate*, to beg our Saviour's Body ; which he readily assented to : Whereupon *Joseph*, together with *Nicodemus*, took the Body of our Lord, and embalming it with precious Spices, and shrouding it in a fine Linen Cloath, they buried it in a new Tomb hewn out of a Rock, and put a great Stone to the Door of the Sepulchre, &c. But this did not satisfy the *Jews* ; for they were afraid lest it should be published, that he was risen : They therefore went and told *Pilate*, that this Deceiver, while he was living had said, *After three Days I will rise again*, and desired him to set a Watch upon the Sepulchre, lest his Disciples should come and steal him away, and afterwards give out a Report among the People, that he was risen. *Pilate* set a Watch accordingly : But hereby they blinded themselves with their own Wisdom ; for by designing to prevent our Saviour's Resurrection, they confirmed the Belief thereof by many notable and undeniable Proofs : For the Sepulchre being thus guarded, and the Stone which secured it sealed, there immediately arose a great Earthquake, and the Angel of the Lord descending from Heaven, rolled away the Stone, and sat thereon, his Eyes shining like Lightning, and his Garments were white as Snow. The Guards were hereby struck with Terror, and became as dead Men, hasting to *Jerusalem* with the News of what had happened, to the Priests ; who immediately assembled to consult what to do : They at length agreed, to corrupt the Soldiers with a Sum of Money, and they were to declare to all People, that whilst they slept, his Disciples came and stole away the Body ; telling them, that if the Governor should chance to hear of the Fraud, they would secure them from Danger. This they did accordingly ; and the *Jews* to this Day affirm the same Falsity.

Now *Mary Magdalene*, and *Mary* the Mother of *James*, and *Salom*, and certain others, whose Love was the same to Jesus both living and dead, being come early to the Sepulchre, to perfume our Saviour's Body with Spices, argued among themselves who should roll away the Stone, that shut up the Passage into the Sepulchre ; but were greatly surprized when, drawing near, they saw it open ; and yet more, when they entered in, not finding him whom they sought for.

*Mary Magdalene* ran immediately to give Notice of this to the Apostles; and *St. Peter* being come to the Sepulchre with *St. John*, saw the Linnen Cloth where the Body of Jesus was wrapt, and they were perplexed; for as yet they knew not that the Scripture says, *He must rise again from the dead*. So going away in an Astonishment, *Mary Magdalene* tarried behind, shedding Tears at the Sepulchre; when two Angels cloathed in white Raiment, one of which stood at the Head, and the other at the Foot of the Place where the Body lay, asked *Mary* why she wept? She answered, *They have taken the Lord out of the Sepulchre, and we know not*. &c. But turning about she saw Jesus, whom she took for the Gardener, he asked her why she wept? To whom she said, *Sir, if thou hast born him hence, tell me where thou hast laid him, and I will take him away*. Jesus said unto her, *Mary*: Upon which she knew him; and being transported with Joy, ran to embrace his Feet: But he said, *Touch me not; for I am not yet ascended to my Father*; charging her to go and tell the Disciples what she had seen. This is the first Appearance of Jesus after his Resurrection: His Disciples count eleven more which he made in the Flesh, before his Ascension, ten of which were in the space of 40 Days, as *St. Luke* affirms, *Acts* 1. The second was to *Joanna Mary*, the Mother of *James*, and the other Women, as they returned homeward, who were permitted to kiss his Feet, *Mat.* xxviii. The third to *Simon Peter* alone: The fourth to the two Disciples going to *Emmaus*: The fifth to all the Apostles, and other Disciples together, when the Doors were shut: The sixth to the same Company again, after eight Days; at which Time he eat and drank, and suffered them to touch his Body: The seventh to *St. Peter* and *St. John*, with five other Disciples, when they were fishing; with whom he vouchsafed likewise to eat: The eighth to eleven of his Disciples at once, upon *Mount Tabor* in *Galilee*: The ninth to above five hundred Brethren at once, *1 Cor.* xv. 10. The tenth to *St. James*, as *St. Paul* testifieth: The eleventh to all his Apostles, Disciples, and Followers together, upon *Mount Olivet*; when in their Presence, he ascended into Heaven: The twelfth, and last, after his Ascension to *St. Paul*, *1 Cor.* xv. 8. And last of all he was seen of me also, as one born out of due Time.

The Time of his Ascension being come, the eleven Disciples went away into *Galilee*, to *Mount Olivet*, where Christ had commanded them; who appearing to them, they worshipped him; but some doubted. He then declared to them, that he had received all Power both in Heaven and Earth; and sent them to teach and baptize all Nations, promising that he would be with them to the End of the World, and would give them Power to cast out Devils, &c. commanding them not to depart from *Jerusalem*, till he had sent the Promise of the Father to them, and that they were endued with Power from on high; and that after the Holy Ghost was come upon them, they should receive Power to be Witnesses to him, both in *Jerusalem*, and the uttermost Parts of the Earth. And it came to pass, after the Lord had spoken to them, when he had blessed them, he was parted from them, &c. in the Presence of at least a hundred and twenty Witnesses, as *St. Luke* hath exactly declared in every particular Circumstance, *Acts* 1.

After

After his Disciples had continued ten Days together, and no doubt had suffered many Inconveniences, Jesus performed his Promise, by sending the Holy Ghost, the Comforter; by whose Coming, besides the spiritual Joy which possess their Souls, they received Fortitude and Courage to go forth into the World; they had the Gift of Tongues, that so all People might understand the good Tidings of Salvation which they brought; and were likewise endued with the Spirit of Wisdom and Illumination in the highest Mysteries, having the Power of working such Signs and Miracles, as made the World astonished, being but mean unlearned Fishermen, Tentmakers, &c. chosen out, and assigned to perform this weighty Work, preaching the Gospel of Christ thro' all the World; no Danger nor Persecution, no, not Death itself, having Power to shake their Constancy, they joyfully laying down their Lives, confirming their Doctrine with Comfort, Courage, and in full Expectation of being rewarded with Crowns and Kingdoms in another World.

Jesus, to manifest his divine Power in directing the Stile and Pen of the Evangelists, who recorded his Birth, Life, &c. left nothing written by himself, but passed out of the World in Innocency and Silence, without any Offentation of his own Actions, that the Prophecy of *Ezekiel* might be fulfilled, that there should be four undeceivable Witnesses, which should, Day and Night, without ceasing, preach, extol, and magnify their Lord and Master. The first and last, namely St. *Matthew* and St. *John*, were Apostles, St. *Mark* and St. *Luke* were two of Christ's Disciples, who recorded what they had understood, by Conference with the Apostles.

The first Gospel was writ in *Hebrew*, because the Actions of Christ were performed among the *Jews*. The other three are said to be written in the *Greek* and *Roman* Tongues: And tho' they wrote their Histories in diverse Countries, far distant from each other, yet they exactly agree in most Particulars.

They published them, when great Numbers were alive that had seen the Facts, and many more who endeavoured to contradict them. They set down the City, Town, Village, Place, Time, Men, Women, &c. They did not write in *Judea* of Things done in *India*, but in the same Country where they were publickly known. They published their Gospels in their own Life-times, and preached the same Things. They never altered or amended their Writings, from what they first set down. And, lastly, they laid down their Lives in the Defence and Justification of what they had written. Their Manner of writing was sincere, without Art or rhetorical Flourishes. They flatter none, no, not Jesus himself; but relate his Infirmities, as he was a Man: In Confirmation of which the divine Providence ordained that most infinite Number of Witnesses, or Martyrs, of all Conditions, Ages, and of both Sexes, should sacrifice their Blood in Testimony of Christ and his Doctrine; being put to Death with such intolerable Torments by the bloody Tyrants of the Earth, as were never before heard of, more suffering in two Months for the Sake of Christ than were put to Death by *Jews* for 2000 Years before: all which they endured with such invincible Courage and Alacrity, that their very Enemies were convinced they were supported by some divine Power.

To



To conclude, by all that has been said, three Things of high Importance have been manifested. 1<sup>st</sup>, that from the Creation there have been Promises, in all Times and Ages, that a Messiah and Saviour should come into the World, in whom all Nations should be blessed ; with the Time, Manner, and Circumstances of his Coming, and of his Person, Doctrine, Life, Death, Resurrection, and Ascension. 2<sup>dly</sup>, That all the Particulars concerning him, set down by the holy Prophets, were exactly fulfilled in Jesus Christ. 3<sup>dly</sup>, That our blessed Saviour gave likewise many other infallible Signs, Manifestations, Demonstrations, and Arguments, of his own Deity and omnipotent Power, after his Ascension into Heaven. By all which Ways, Means and Proofs, and by a thousand more which might be added, all good Christians may be firmly persuaded of the Truth of their Religion.

Let us all then endeavour to come to the Knowledge of Jesus Christ, and to have a saving Faith in him ; and not to be contented only with an outward Profession of Christianity, without the Power thereof, and so find ourselves in the Number of those miserable Souls, to whom Christ shall say, *Depart from me, for I know you not ;* but may have our Portion among those holy Souls, to whom our Lord shall give that joyful Welcome, *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*



TLES

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 set down by the holy Prophets, were exactly fulfilled in Jesus Christ.  
 That our blessed Saviour gave himself many and notable signs, Mani-  
 festing his Divinity, and his Kingdom, at his own Birth, and every  
 private Time, after his Ascension into Heaven. By all which Ways  
 it is manifest, that he was the true Messiah, and the only Son of God,  
 who was to come in the flesh, and to reign over the Jews, and all  
 Nations, and to bring in the Kingdom of his Father. And that he  
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the last things  
 the Holy Ghost  
 the Kingdom of  
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 in the flesh  
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 over the Jews  
 and all Nations  
 and to bring in  
 the Kingdom of  
 his Father



And when he had spoken these Things; while they beheld, he was taken up, and a Cloud received him out of their Sight. Then returned they unto Jerusalem from the Mount called Olivet, and continued with one accord in Prayer and Supplication with Mary the Mother of Jesus &c. When suddenly there came a sound from Heaven, and there appeared Cloven Tongues, like as of Fire, and it sat upon each of them, and they were filled with the Holy Ghost. — Acts 1. and 2. —



# The ACTS of the APOSTLES.

**Q.** *HOW* doth this Book begin?

**A.** With a particular Account of Christ's Ascension into Heaven, in the Sight of his Apostles, after he had conversed with them forty Days from his Resurrection.

**Q.** *By whom* was it written?

**A.** It is generally believed to be written by St. LUKE.

**Q.** *What Reason* have we to believe so?

**A.** Several Reasons; the Style of this Book is the same with that of the Gospel; hath a Reference to the End of it, and both are dedicated to *Theophilus*.

**Q.** *After that Christ ascended into Heaven, whom* did he leave on Earth for the building up of the Church.

**A.** His eleven Apostles.

**Q.** *What was the first Work of the Apostles after Christ's Resurrection?*

**A.** They and the rest of the Believers being assembled together, chose one out of the other Disciples to succeed Judas.

**Q.** *Who were appointed to stand for the Place?*

**A.** Judas, called Barsabas, and Matthias.

**Q.** *How were they to be chosen?*

**A.** By Lot and Prayer adjoined.

**Q.** *Upon whom* did the Lot fall?

**A.** Upon MATTHIAS, who was then reckoned amongst the twelve Apostles.

**Q.** *How* did the Lord strengthen them?

**A.** By sending the Holy Ghost unto them, chap. i. 4.

**Q.** *In what Likeness* did the Holy Ghost appear, and at what Time?

**A.** Upon the Feast of Pentecost, when they were all assembled together at Jerusalem, in the Exercises of their Devotion, he was given with the Sound of a rushing mighty Wind, in cloven Tongues like Fire.

**Q.** *With what* did it endow them?

**A.** With the Knowledge of Languages.

**Q.** *To what End?*

**A.** That they might preach to all Nations.

**Q.** *Was that their Office?*

**A.** Yes, Christ enjoined them thereunto, chap. i. 8.

**Q.** *Upon how many Points* did their Office consist?

**A.** Of Two, namely, to baptize and to instruct.

**Q.** *How* did they baptize?

**A.** In the Name of the Father, and of the Son, and of the Holy Ghost.

**Q.** *How* did they instruct?

**A.** By testifying the Death, Resurrection and Ascension first, then teaching of Faith, Repentance, and good Works, chap. ii. 23 to 29.

**Q.** *What Power* had they given

given them to confirm their Doctrine?

*A.* The Power of working Miracles; as making the Lame to walk, healing the Sick, and raising the Dead, chap. iii. 6. and ix. 34. 40.

*Q.* Who stood against them?

*A.* The Practice of the Devil.

*Q.* Who defended them?

*A.* The Providence of GOD.

*Q.* How did the Devil practise against them?

*A.* By raising up Conspiracies, Tumults, Commotions, Persecutions, Slanders, and by bringing them to Imprisonments, Stripes, and Death.

*Q.* To what Purpose and End did the Devil do this?

*A.* To overthrow, or at least to stop the Course of their Preaching, if it had been possible.

*Q.* How did God preserve and defend them?

*A.* He revealed the Conspiracies against them, chap. vi. 24. He pacified the Tumults and Commotions, chap. x. 33 to 41. He sent them Refuge in Time of Persecution, chap. xiv. 6. He converted the Hearts of their Slanders, chap. ii. 37. He delivered them out of Prison, chap. v. 19. He comforted them when they were beaten, chap. v. 41. and xxiii. 11. And in Death he gave them Life, chap. xiv. 19.

*Q.* Who conspired against them?

*A.* The Jews.

*Q.* How?

*A.* When PAUL was imprisoned by them, 40 or more took Oath, that they would not eat

nor drink until they had slain PAUL, chap. xxiii. 12, 13.

*Q.* Under what Colour would they execute their Malice?

*A.* Under Pretence of having him brought forth to be examined, that by the Way they might murder him.

*Q.* How did God reveal this Conspiracy?

*A.* PAUL's Sister's Son overheard it, and was sent to tell the Captain of the Castle, chap. xxiii. 20, 21.

*Q.* What did the Captain when he heard it?

*A.* He sent PAUL with a Guard of Men to Cesarea to Felix, the chief Governor.

*Q.* Who raised Tumults against them?

*A.* The Jews, and one Demetrius a Silversmith at Ephesus.

*Q.* Against which of the Apostles did Demetrius raise a Tumult?

*A.* Against PAUL, Gaius, and Aristarchus, PAUL's Companions.

*Q.* Why?

*A.* Because they spoke against Images, by making which he got his Living.

*Q.* What was Demetrius's Intent by this Commotion?

*A.* To have PAUL and his Disciples suppressed.

*Q.* How did God prevent his Purpose?

*A.* The Town-Clerk pacified the People, and the Men were let go, chap. xix. 35.

*Q.* Who were the Devil's Instruments to persecute the Apostles?

*A*

*A. Herod in Judea, and the unbelieving Jews in Iconium, Thessalonica, and other Places.*

*Q. Whom did Herod persecute?*

*A. He killed JAMES, and put PETER in Prison, chap. xi. 2. 5.*

*Q. Who was God's Instrument to deliver PETER?*

*A. An Angel.*

*Q. How was Herod punished for his Cruelty?*

*A. He was eaten to Death with Worms, chap. xii. 23.*

*Q. Whom did the unbelieving Jews persecute at Iconium?*

*A. PAUL and BARNABAS.*

*Q. How were they delivered?*

*A. GOD gave them Knowledge of their Dangers.*

*Q. Whether went they for Refuge?*

*A. To Lystra and Derbe, Cities of Lyconia, chap. xiv. 6.*

*Q. Who were persecuted at Thessalonica?*

*A. PAUL and SILAS.*

*Q. How escaped they?*

*A. Their Friends sent them away by Night to Berea, chap. xvii. 10.*

*Q. Who were the Devil's Instruments to slander the Apostles?*

*A. The Jews.*

*Q. Where?*

*A. At Jerusalem.*

*Q. In what Manner?*

*A. By saying, when they spoke all Manner of Languages, that they were drunk with new Wine, chap. vii. 13.*

*Q. How did God make them repent their Slander?*

*A. By touching them with Remorse of Conscience.*

*Q. Who were the Devil's In-*

*struments to imprison the Apostles?*

*A. King Herod, the Jews, and the Roman Substitute.*

*Q. Who were God's Instruments to deliver them?*

*A. An Angel, and such Men as he raised to be their Friends, chap. v. 19.*

*Q. How did God comfort the Apostles when they were beaten?*

*A. By speaking unto them in Visions, chap. xxiii. 11.*

*Q. Who was the first Martyr?*

*A. St. Stephen.*

*Q. What was he?*

*A. One of the seven Deacons ordained by the Apostles.*

*Q. To what End?*

*A. To be careful that no Poor of the Church shall want Relief, chap. vii. 1.*

*Q. How died he?*

*A. He was stoned.*

*Q. By whom?*

*A. By the whole Multitude of the Jews.*

*Q. For what Cause?*

*A. None, but that being full of Faith and Power he did great Miracles among the People.*

*Q. What Comfort did he find in Death?*

*A. Unspeakable; he saw Heaven open, and the Son of Man sitting on the Right Hand of his Father.*

*Q. What did he to his Persecutors?*

*A. Not only forgave them, but prayed that that Sin might never be imputed to them.*

*Q. What may we learn from St. Stephen?*

*A. Zeal for God, Patience*  
H for



for ourselves, and Charity to our Enemies.

*Q. To which of the Apostles did he give Life in Death?*

*A. To PAUL.*

*Q. In what Manner?*

*A. When PAUL was stoned by the Men of Lystra, and carried out of the City for dead, GOD raised him up again, even in the Midst of the Disciples that stood about him, chap. xiv. 19, 20.*

*Q. What learn we by the Sequel of this Discourse?*

*A. That GOD, by simple Men, in spite of all Tyranny, replenished the whole World with the Sound of the Gospel.*

*Q. But PAUL, as we read in the eighth Chapter, persecuted the Church, and consented to the Death of Stephen; how came he then to be an Apostle?*

*A. The Spirit of GOD (in whose Hands are the Hearts of all Men) converted him from a Persecutor to a Preacher; so that amongst all the Apostles none was more zealous, nor added more Souls to the Church than he did.*

*Q. How doth that appear?*

*A. By his painful Travels thro' many Countries, his Stripes, Imprisonment, Stoning, Danger by Land and Sea, which he joyfully suffered for the Sake of JESUS CHRIST.*

*Q. Why did God suffer his chosen Servants to be so cruelly used by the World?*

*A. For three Reasons.*

*Q. Which be they?*

*A. That he himself might be the more glorified by their Deli-*

*verance, their Enemies more justly condemned, and his Servants more worthy of their Reward in Heaven.*

*Q. As they were painful to teach, were the People as ready to follow their Doctrine?*

*A. Many were of those whose Hearts were prepared for that Calling; but others were obstinate and refused to obey it.*

*Q. It appeareth then, that Faith is the Gift of God only?*

*A. It is, and increaseth in us by hearing of his Word, as appeareth by Lydia, the Woman of Thyatiria, whose Heart the Lord opened, that she attended to the Doctrine of St. PAUL. chap. xvi. 14.*

*Q. What strange Conversions were there made by the Apostles?*

*A. The Conversion of the Ethiopian Eunuch, of Cornelius, and Paul's Jailor.*

*Q. Why did the Conversion of these Men seem more strange, than that of the rest?*

*A. Because in the Eye of the World, both for their Calling and Quality, they seemed more unlikely to be converted, than any other. The Eunuch was of the Heathens, that worshipped strange Gods, chap. viii. 16. Cornelius, a Roman Soldier, whose Profession might seem to harden his Heart against the first Impression of Christian Faith, chap. x. 5. And the Jailor, a forward Minister, to execute the Cruelty of such as persecuted Christ and his Church.*

*Q. How did they shew themselves*

elves afterwards to the Christians?

A. By their Works. The Eunuch planted the Gospel in Ethiopia; Cornelius used much Prayer and Alms-deeds; and the Jailor dress'd the Wounds of PAUL and SILAS, and refreshed them with Meat.

Q. Is it not enough for us to be Christians in Name, but we must be Christians in Nature?

A. No; for otherwise we shall be sure to undergo the Wrath of God.

Q. By what Example?

A. By the Example of Ananias, Saphira, and of Eutichus.

Q. What were their Faults?

A. In that, whereas it was a Custom amongst them to employ all their Goods to the Benefit of their Brethren; they kept back a Part for their own private Use.

Q. How were they punished?

A. With sudden Death, chap. v. 5, 10.

Q. If God sheweth such Severity upon them, in that they distributed not their whole Substance to the Maintenance of Christian Charity, what ought they to fear that will bestow nothing, no not so much as the Superfluity of their Riches, to the relieving of their distressed Brethren?

A. Not only Death of Body in this World, but Destruction of Soul and Body in the World to come, unless they amend.

Q. Wherein did Eutichus offend?

A. Being of the Congregation of the Faithful, as he sat with

others to hear PAUL preach, neglected his Doctrine, (as in many Sermons with us we may see the like) and fell into a Sleep.

Q. How did God punish him?

A. He made him an Example to the whole Assembly, by suffering him to fall from the third Loft; so that he lay dead, till PAUL revived him.

Q. Need our Christians fear any such Danger?

A. They need not fear falling to the Ground; but they may sit in Dread of a greater Fall, i. e. from the Top of Heaven to the Bottom of Hell, if when they should hear the Word of God, they suffer Sleep to stop their Ears.

Q. What became of PAUL after this?

A. He was imprisoned, and after that shipp'd for a Voyage to Rome; but in a Storm was cast upon an Island, called Melita, and afterwards came to Rome, having wrought several Miracles among the People.

Q. How long staid PAUL at Rome?

A. He dwelt there two whole Years, preaching the Kingdom of God, and declaring the Doctrine of Christ.

Q. Wherein consisteth the Doctrine of Christ?

A. In our Articles of the Christian Faith, revealed by him, and contained in the Holy Scriptures, briefly summ'd up in the Apostles Creed, namely, I believe in God, &c.

*Q. What is the Meaning of the Word Creed?*

*A. Creed is the same with Belief\*, and is called the Apostles Creed, because of the Apostolical Doctrine contained in it, and being composed in or near the Apostles Time.*

*Q. Into how many Parts is the Creed divided?*

*A. Into three: Being a Distinction of Father, Son, and Holy Ghost; a Sameness of Nature. The Father is God, the Son is God, and the Holy Ghost is God. A Diversity of Offices: The Father creates, the Son redeems, the Holy Ghost sanctifies, *Mat. xxviii. 19. 1 John v. 7. 2 Cor. xiii. 14.**

*Q. What does the first Branch treat of?*

*A. The Work of Creation by God the Father, who is an infinite, eternal, and incomprehensible Spirit, having all Perfections in, and of himself, *John ii. 24. 1 Tim. vi. 16. 1 Kings viii. 27. Jer. xxiii. 24. Psal. xc. 2. Rev.**

*iv. 8. Job xxxvi. 26. and xxxv 23. Psal. cxlv. 3.*

*Q. Are there more Gods than one?*

*A. No; there is but one living and true God, *1 Cor. viii. 4. Eph. iv. 6. 1 Tim. ii. 5.**

*Q. How is God said to be a Father?*

*A. First, as he created all Things, *1 Cor. viii. 6.* Secondly, as he is the Father of our Lord Jesus Christ. Thirdly, as he is our Father by adopting us in him. *Eph. i. 5.**

*Q. Why do you stile God, Almighty?*

*A. Because he has Power to dispose of all Things as he pleaseth, and is the Maker of Heaven and Earth.*

*Q. What does the second Branch of the Creed treat of?*

*A. Of God the Son, and the Work of Redemption.*

*Q. How is our Redeemer described?*

*A. By his Names, Offices, and Relations. He is called Jesus and*

\* It may be comprehended in these Words, I believe there is but one God, the Father, from whom are all Things, and we in him; and one Lord Jesus Christ, by whom are all Things, and we by him, *1 Cor. viii. 6.* I believe that Jesus Christ is the Son of God, true God, and perfect Man, two Natures in one Person, divine and human, that he is the Way, the Truth, and the Life, that no Man can come to the Father but by the Son, *John xiv. 6. Acts iv. 12.* and that our Justification is not by our own Righteousness, nor by the Works of the Law, *Rom. iii. 2. Gal. ii. 16. iii. 11.* but by the Merits and Righteousness of Jesus Christ, as the Gift of God, savingly applied by Faith, thro' the Holy Ghost the Comforter, *Rom. iii. 21 to 28. v. 1, 10. Eph. xvi. 1. Col. i. 4.* I believe the six Principles of the Gospel of Christ, recorded *Heb. vi. 12.* And that the Scripture of the Old and New Testament are the written Word of God, the only Rule for Christians under the Gospel Dispensation, both for Faith and Practice.



and CHRIST. Jesus signifies a Saviour, and was so called, because he was to save his People from their Sins, Mat. i. 21. Christ is the same with Messiah, and signifies Anointed; because he was in a spiritual Manner, to perform the Offices belonging to God's Anointed, which were those of a King, a Priest, and a Prophet.

*Q. How doth Christ answer these Titles?*

*A.* First, he is a King in governing and protecting his Church, Secondly, he is a Priest, as he did make Atonement, and now intercedes for, and blesteth it. Thirdly, he is a Prophet, as he teaches it, which he did in his Person, and continues so to do by his Spirit, Word, and Ministry, being anointed or set apart to these Offices by the Holy Ghost, which he received without Measure.

*Q. What are the Relations which Christ is described by in the Creed?*

*A.* They are two; one relating to God the Father, as he is only Son; the other to us, as he is our Lord. He is the only Son of God, as he derived his Essence from the Father, and was conceived and born of a pure Virgin, by the extraordinary Power of God, John i. 18. And he is said to be our Lord, as he is in a particular Manner the Lord and Head of his Church, having all Power given unto him in Heaven and in Earth, Mat. xxviii. 18.

*Q. What are the next Things you learn from this Belief?*

*A.* Christ's Humiliation, and Exaltation. Humiliation, in becoming Man and suffering Death, Exaltation, in his Resurrection, Ascension, Glorification, and coming to Judgment.

*Q. How was Christ made Man?*

*A.* By the Union of the human Nature to the divine, in one Person, which he took on him by being conceived by the Holy Ghost, and born of a Virgin, John i. 14. Gal. iv. 4. Heb. ii. 16. Taking our Nature upon him, that he might redeem all Mankind, Heb. ii. 9. And for this Cause he suffered Death, at the infinite Price of his Blood, to deliver us from the Punishment that was due for our Sins, and to reconcile his Father to us, by satisfying his Justice, in offering himself a Sacrifice for us, Gal. iii. 13. Rom. v. 10. Heb. ix. 26. 1 John ii. 2.

*Q. Why is Christ said to suffer under Pontius Pilate?*

*A.* To signify the Time of his Death, and the Accomplishment of the Prophecies concerning it.

*Q. What sort of Death did Christ suffer?*

*A.* He was crucified, i. e. he was nailed to a Cross of Wood set upright in the Ground, and so hanging him upon it till he there languished and died; which was the worst Sort of Death his Enemies could put him to, being the most infamous, painful, and accursed, and was to shew the heinous Nature of Sin.

*Q. Why is it said, that our Saviour*

*Saviour died, was buried, and descended into Hell?*

*A.* To shew that his Body when alive was vitally united to his Soul, and was buried to shew the Certainty of his Death, and give Testimony to the Truth of his Resurrection; and what is meant by his *descending into Hell\**, is the Disposal of his Soul in its State of Separation from the Body, *Acts* ii. 25, 27.

*Q. What is the Resurrection of Christ?*

*A.* 'Tis the restoring him to Life by the Union of the self-same Soul to the self-same Body, on the third Day after he died, which was the first Day of the Week, and since called the Lord's Day†. Thus our Lord rose again to assure us, that he had fully compleated the whole Work [of our Redemption, *Rom.* iv. 25. viii. 34. according to the Prophecies of *Isaac*, *Joseph*, *Sampson*, *Jonas*, &c.

*Q. What do you mean by saying, that Christ ascended into Heaven?*

*A.* I mean, that he did actually go up thither in a visible and triumphant Manner, *Acts* i. 9.

*Eph.* iv. 8. And sitteth at the Right Hand of God, *i. e.* He is advanced to the highest Dignity and Authority with God the Father, *1 Peter* iii. 22. *Eph.* i. 20, 21. *Heb.* x. 12. The Phrase does not imply that God has Hands, &c. This Way of speaking is only used in Condescension to us; for God is a Spirit, and hath no Body, nor Parts of a Body. He appears in the Presence of God for us, as our only Mediator, Intercessor, and Advocate, *Heb.* ix. 24. *Rom.* viii. 34. *1 John* ii. 1. *1 Tim.* ii. 5.

*Q. Why are the Words Father Almighty added here?*

*A.* To shew to us the Truth and Fulness of all that Authority and Dominion to which Christ, as our Mediator, is advanced in Heaven, and from whence he shall come to judge all Men, the Quick, those who shall then be alive, and the Dead; for all Things whether secret or open, *1 Thes.* iv. 16. *Acts* x. 42. *2 Cor.* v. 10. *Ecl.* xii. 14.

*Q. Who is the Holy Ghost?*

*A.* He is the third Person of the

\* The Word Hell has three several Significations. 1. It signifies the Grave; but it can't be understood in that Sense, because the Souls of departed Men go not to the Grave. 2. It signifies the common State of the Dead, or the Place where the Souls of Men are appointed to go, when they are separated from their Bodies by natural Death, called Paradise, Abraham's Bosom, and Hades, which is the original Word used here; and in this Sense only I believe that Jesus Christ descended into Hell; because he declared so much plainly to the penitent Malefactor upon the Cross, *To-Day shalt thou be with me in Paradise.* Notwithstanding which I do believe, that there is a real Hell as well as a Hell of Conscience for the Punishment of Sinners in

Eternity.

† See my Supplement to the Almanacks for 1752.

the sacred Trinity, and is the same with Spirit; so called, because of his Office, which is in Christ's Stead, to sanctify, or make holy the Church.

*Q. What do you mean by the Church?*

*A.* I mean a Society of Persons called by God, and who obey the Call to the Profession of true Religion; and the Word Catholick is hereunto applied, and signifies *Universal*, to distinguish it from the *Jewish Church*, which was confined to one Nation, and is said to be holy, as it is dedicated to God, by Covenant and Profession.

*Q. What are the Privileges belonging to the Holy Catholick Church?*

*A.* They are four: 1<sup>st</sup>, The Communion of Saints. 2<sup>dly</sup>, The Forgiveness of Sins. 3<sup>dly</sup>, The Resurrection of the Body. And 4<sup>thly</sup>, The Life everlasting.

*Q. What do you mean by the Word Saints?*

*A.* It is to be understood of those, who are the true and living Members of Christ's Church, i. e. such as do answer the End of their Calling, by a lively Faith, and holy Conversation; and this Communion consists in a Fellowship in all Acts of divine Worship, Piety and Charity, making

all but one Body or Church; being all sanctified by one Spirit, all having one Hope of their Calling, one Lord, one Faith, one Baptism, one God, and Father of all, *Acts ii. 42.*

*Q. What do you understand by the three remaining Articles of your Belief?*

*A.* First, the Remission of Sins is a very comfortable and necessary Article; for without it we should be most miserable; God pardons the greatest Sinners, and excludes none that come to him, and accept of his Conditions, and this is the glad Tidings of the Gospel. 3<sup>dly</sup>, God will raise all the Dead, as he is the Almighty Creator, and has all their Souls in his Custody, knows where every Crumb of their dispersed Dust doth lie, and can as easily recollect it, as he made it at first of nothing. 3<sup>dly</sup>, they must be raised, because the God of Truth has said so; and therefore we believe that God will raise all the Dead, and JESUS CHRIST will come to be our Judge at the general Resurrection. And lastly, after the general Resurrection, there will be a Life everlasting, consisting of Rewards and Punishments, according to every one's Works in this World.

*Obs.* As the Evangelists transmitted to the Church of Christ the History of the Life, Acts or Deeds, Sayings or Doctrines, Sufferings, Passion, and Death of our Lord, during his 33 Years Abode upon Earth; so the blessed Spirit of God, whom we stile the Holy Ghost, inspired the sacred Penman, the Evangelist *Luke*, by the Assistance of the Apostle *Paul*, to continue in writing the Effects of his Glorification, in this Book called the *Acts of the Apostles*; not as comprehending and particularly describing all the Deeds and



and Sufferings, &c. of all the Apostles, for they are almost confined to the History of *Peter and Paul*, but because it gives us a sufficient Light into the Manner of the Apostles ordering themselves and the Churches of the Faithful, which were converted to the Faith of Christ, by their Preaching: Setting forth, how Christ, being ascended into Heaven, and seated at the Right Hand of his Father, sent his Holy Spirit upon the Apostles, as he had promised, to enable them to establish his everlasting Kingdom, by gathering together his Church out of all Nations indifferently; by which the World being reduced under a new Form of Conduct and Government, did, as it were, receive a new Shape; being risen again from Death and Darkness, to the Light of Grace, Salvation, Truth, and Life, spread abroad over the whole World.

The Breach made in the Company of the Apostles, by the Fall and Death of the Traitor *Judas*, being restored by the chusing of *Matthias*, and the Lord miraculously sending down from Heaven upon them all, the Abundance of the Gifts of his Spirit, &c. and the Power of their Ministry being established, was afterwards communicated to many of the new Converts with the same Authority.

The holy Apostles thus qualified, set about their great Work of publishing the Gospel of Salvation, and planting the Church, beginning at *Jerusalem*; where, at their first Preaching, they converted about 3000, *Acts* ii. 14.

I shall now give a particular Account of their Lives, Preaching, and Sufferings, in their different Dispersions, which I have gathered from the most authentick Writings of the primitive Fathers, as well as from the Book of the *Acts*; which, from the Beginning, was received into the Canon of the Holy Scriptures.

And, first, St. *Matthew*, called also *Levi*, was an *Hebrew* of the *Hebrews*, the Son of *Alpheus*, a *Galilean*, and of *Mary*, the Kinswoman of the blessed Virgin. He is said to be born either at *Capernaum* or *Nazareth*, by Profession a Publican, or a Collector of the Taxes imposed upon the *Jews* by the *Roman* Emperors, and was the first called to be an Apostle, and the first of the Evangelists that writ the Gospel and History of our Saviour, at the Intreaty of the *Jewish* Converts at *Jerusalem*, by the Appointment of the Apostles, about eight Years after his Death.

'Tis affirmed, that St. *Bartholomew* carried St. *Matthew's* Gospel along with him to *India*, and there left it: For *Pontanus* preaching the Faith in the *Indies*, found there a Copy of it in *Hebrew*, which he brought to *Alexandria*, and it was preserved to his Time in the Library of *Cæsarea*; which Original being lost, we have only the *Greek* Version, whose Author is unknown, tho' 'tis attributed both to St. *James* and St. *John*. Another Copy was found by the *Nazarenes* in *Berea*, in the Time of St. *Jerom*, as he himself affirms; adding withal, that he obtained Leave of the *Nazarenes* to transcribe theirs, and that he afterwards transcribed it into *Greek* and *Latin*. And another was said to be found in digging up the Grave of St. *Barnabas*, A. D. 485, being a Transcript of the Apostles own Writing. But of all those Copies we hear not of any now extant but the *Greek* Translation, done by St. *John* and St. *James*; which hath been all along generally

rally received as authentick, and therefore reckoned among the Canonical Books of Holy Scriptures.

It is said, after the Day of *Pentecost*, he went into *India*, and preached up and down eight Years; that he travelled from thence into *Ethiopia*, *Persia* and *Parthia*, where he preached the Gospel for some Years, and at last suffered Martyrdom at *Naddabar* in *Ethiopia*, by the Point of a Halbert, or with a Sword at the Altar, about the 70th Year of Christ, when *Jerusalem* was destroyed by the *Romans*, according to our Saviour's Predictions. We commemorate his Death Sept. 21.

*St. Mark*, tho' a *Roman* by Name, yet is certainly believed to be of *Jewish* Parents, and descended from the Tribe of *Levi*; and *Nicephorus* says, was Sister's Son to *St. Peter*.

It is generally allowed, that he was one of the 70 Disciples, yet not a Follower of our Saviour, but a later Convert, probably by his Uncle, being his constant Attendant, Interpreter, Amanuensis, or Writer; for he was sent to *Egypt* by *St. Peter*, to plant the Gospel in those Parts, and spent his Time mostly at *Alexandria*; where 'tis said he founded a Church, (which was the second Episcopal See) after his Return from the Regions of *Lybia*, *Marmonia*, *Pentapolis*, and other barbarous Countries of *Africa*, westward.

His Gospel was written by him at the Instance of the converted *Jews* at *Rome*, who pressed him to draw in Writing, by way of History, what his Master had often preached to them; which done, it was perused by *St. Peter*, ratified by his Authority, and publickly read by his Order in their religious Assemblies.

The *Romans* pretend, that this Gospel, being principally designed for the Use of the Converts at *Rome*, was written in the *Latin* Tongue: But, as *Dr. Cave* observes, it was as necessary for *St. Mark* to write his Gospel in *Greek* for the Use of the *Romans*, as it was for *St. Paul* to write his Epistles to that Church in the same Tongue, the *Greek* being then the modish Language, there being very few of the *Romans* of any Fashion but understood *Greek*, and mostly spoken by Strangers and *Jews*, who understood little *Latin*.

It was written in the third Year of the Reign of the Emperor *Claudius*, and 43 from the Birth of our Saviour, and was frequently called *St. Peter's* Gospel.

About *Easter* it happened, that the great Solemnity of the God *Seraphis* being to be celebrated, the prophane *Egyptians*, much concerned for their old Pagan Idolatry, and to vindicate their Idol, broke into the Place where *St. Mark* was at his Devotions, and tying Cords to his Feet, dragged him on the Ground thro' the Streets to the Prison; where, in the Night, he had the Comfort of a divine Vision.

The Rage of the People being not yet satisfied, they came the next Day, early in the Morning, and again dragged him about, over Stones and rough Places, through the City, to a Place a little out of the Town, called *Bacelus*; by which barbarous Usage his Body was so torn and bruised, that he expired in their cruel Hands. And *Metaphrastes* says, that they afterwards burnt his Body, and that the Christians did decently entomb his Bones and Ashes near the Place where he used to preach; and that the *Venetians* afterwards



afterwards removed them from thence to their capital City; where they are still held in great Veneration; and St. *Mark* is adopted for the Patron and tutelar Saint of that State; to whose Memory they erected and dedicated their Cathedral, one of the stateliest, richest, and most magnificent Churches in the World. The original *Greek* Copy of this Gospel is said to be likewise in their Possession, pretended to be written with his own Hands in *Aquileia*, and thence translated to *Venice* after many Ages; but the Letters are so worn out that they cannot be read.

The Learned are not agreed about the Time of his Martyrdom; but most are of Opinion, that he suffered at *Alexandria*, Anno 63, about the End of the Reign of the Tyrant *Nero*, and that he survived the Martyrdom both of St. *Peter* and St. *Paul* a considerable Time. His Festival is kept April 25.

St. *Luke* was born at *Antioch*, the chief City of *Syria*, famous for being one of the most flourishing Academies in the World, and also being the Place where the Disciples first took the Name of Christians. He particularly applied himself to the Study of Physick; in which he became a great Proficient: He was also very skilful in Painting, as we may learn from an antient Inscription near St. *Mary's* Church at *Rome*; wherein mention is made of a Picture of the Virgin *Mary*, in these Words, *Una ex 7 ab Luca depictis*, one of the seven painted by St. *Luke*.

It is generally believed he was converted by St. *Paul* at his first being at *Antioch*, and became his constant and Fellow-Labourer in the Ministry of the Gospel. His Writings, which are contained in two Books, namely, his Gospel, and his History of the Acts of the Apostles, written in *Greek* for the Use of the Church, are so exact and accurate, so polite and elegant, in a lofty, clear, and perspicuous Stile, that they manifest how great a Share he had in the native Genius of his Birth-place; where, 'tis thought, the first was written during his Travels with St. *Paul*, about the Year 56; who, 'tis supposed, assisted him in composing the same, insomuch that it has been called St. *Paul's* Gospel; which might seem probable enough, did not St. *Luke* expressly declare, that whatsoever he writ in this Gospel, he received from the Testimony of those, who, from the Beginning, had been Eye-witnesses of all our Saviour's Works and Transactions. And as St. *Austin* saith, the Holy Spirit so dictated to St. *Mark* and St. *Luke*, who were Disciples to the Apostles, as St. *Matthew* and St. *John*, who were Apostles themselves, that in a Manner they are one.

The History of the Acts of the Apostles was doubtless writ at *Rome*, when he was there with St. *Paul* in his first Imprisonment. In his Gospel he chiefly insists upon these Things which relate to the sacerdotal Office of Christ, and supplies what seemed wanting in both the preceding Gospels. In the Acts of the Apostles he not only relates the Actions, but also the Sufferings of some of the chief of the Apostles, and St. *Paul* especially, of whom he was best able to give an Account, having been his constant Attendant; and enlarges particularly upon the great Miracles wrought by the Apostles, as being the grand Confirmation of the Truth of Christ's Resurrection.



So far as he travelled with *St. Paul*, and was his Coadjutor in the Ministry, we have a certain Account of in Scripture; but where he preached afterwards is not so apparent. Some say he went Eastward, and preached in *Egypt* and several Parts of *Lybia*: Others, that he planted the Faith first in *Dalmatia* and *France*, and then in *Italy* and *Macedonia*. His Death is uncertain; but *Nicephorus* writes, that as he was preaching in *Greece*, the common People seized him, and for want of a Cross, hanged or crucified him upon an Olive Tree, in the 48th Year of his Age, being never married.

*Histricus*, from the *Arabick* Copy, affirms, he was martyr'd at *Rome*, Anno 74. after *St. Paul's* first Imprisonment there, who departed thence, leaving *St. Luke* behind to supply his Place; which, he says, was the Reason why he no longer continued his History of the Acts of the Apostles. He is commemorated on the 18th of *October*.

*St. John* was of the Town of *Bethsaida*, the Son of *Zebedee*, and *Mary* surnamed *Salome*. *Mary* was Daughter to *Cleophas*, Sister, or rather Cousin German to the blessed Virgin, and Brother to *St. James*, named the Great. Some have thought he was the Disciple of *John* the Baptist, who went with *St. Andrew* to *Jesus*; but the Time of his Conversion is uncertain: However, he was present at the Cure of *Peter's* Wife's Mother, the raising of *Jairus's* Daughter, and the Transfiguration on the Mount with his Brother *James*, to whom our Saviour committed the Care and Maintenance of his Mother, the blessed Virgin; and she on the other Hand was advised to consider him as her Son: Upon which he took her to his House; which, *Nicephorus* says, he purchased in *Jerusalem* of *Annas*, the High Priest.

*Jesus Christ*, when he called him to the Apostleship, being about 26 Years old, gave him and his Brother the Name of *Boanerges*, or the Sons of Thunder, to shew the Strength and Greatness of their Faith.

He was the youngest of the Apostles; and *St. Austin* believed that our Lord shewed him particular Kindness, that he might give the greater Authority to those great Truths which he was to declare to Mankind by his Gospel, Epistles, and Revelations.

He continued at his House till the Death of the Virgin *Mary*, which, *Eusebius* saith, was in the Year of our Lord 48, and some Time after took his Journey into *Asia*, as falling to his Lot, and founded the Churches of *Smyrna*, *Thyatira*, *Pergamus*, *Sardis*, *Philadelphia*, *Laodicea*, &c. from thence it is thought he went eastward, and preached in *Parthia*; about which Time, 'tis said, he wrote his Epistles: And having thus spent many Years, *Domitian*, the Roman Emperor, publishing an Edict for the destroying all Christians, the Apostle was sent bound to *Rome* by the Proconsul of *Asia*, as a Disturber of the Peace of the Empire; where he was treated with all the Cruelty that brutish Rage could suggest: For the Tyrant commanded him to be thrown into a Caldron of scalding Oil all in a Flame, in the Presence of all the Senate; but, like the three *Hebrew* Children, he came out unhurt, having the Honour of Martyrdom without suffering the Torment. This great Miracle having no Effect upon the obdurate Heart of the stupid Emperor, he was banished into the Isle of *Patmos*, which is one of the Isles of the *Sporages* in the *Egean* Sea, to be employed

in digging the Mines: In which disconsolate Place, being divinely inspired, he writ the Book of his Revelations. After the Death of *Domitian*, who was slain for his Tyranny, the Senate disannulled all his Acts, and St. *John* returned to *Ephesus* under the mild Government of *Nerva*; and St. *Timothee* the former Bishop being martyr'd for preaching against the Lewdness and Idolatry of the Heathen Feasts, he continued here, and wrote his Gospel upon this Occasion, and lived to the Beginning of *Trajan's* Reign, aged 98 Years, or upwards, as some of the antient Fathers affirm. This Saint's Day is kept *December 27*.

St. *Andrew*, the Scotch Patron, was Brother to St. *Peter*, and is the first mentioned by Name to have been a Follower and a Disciple of Christ, being probably with St. *John*, a Disciple of *John the Baptist*, as St. *Epiphanius* observes.

After our Lord's Ascension, and the Descent of the Holy Ghost upon the Apostles, when they chose among themselves, by Lot, what Part of the World each of them were to go, St. *Andrew* is said to have had *Scythia*, and the adjacent Regions, assigned him for his Province; to which he travelled thro' *Galatia*, publishing the Tidings of Salvation in his journeying to the *Gentiles*.

He staid and preached the Gospel at *Amyntus*, then went to *Trapezus*, and so on to *Nice*; where he resided two Years: From *Nice* he went to *Nicomedia*, thence to *Chalcedon*, and so thro' *Propontis*, and, by the *Euxine* Sea, to *Heraclea*, converting a great Number to the Truth, and ordained Ministers and Deacons among them: From *Heraclea* he went to *Amesiris*; but meeting with ill Usage, he departed to *Sinope*, the Birth and Burial-place of *Mithridates*, King of *Pontus*, where the *Jews* fell upon him with such Fury, that he was carried out of the City for dead; but he returned again, and brought many of them to a Sense of their Errors, and was treated more civilly. At his first coming he met with his Brother *Peter*, who bore him Company some Time. From *Sinope* he returned to *Amyntus*, so to *Trapezus* and *Samasata*, (the Birth-place of *Lucian*) in his Journey to *Jerusalem*; and after a short Stay, he is said to return to his *Scythian* Provinces; and, preaching with Success at *Sebastapole*, a City on the *Euxine* Shore, he removed to *Chersonesus*, a populous City within the *Bosphorus* of *Thrace*, and then came back to *Sinope*, to confirm the Churches he had thereabouts planted; and, some say, ordained *Philologus*, one of St. *Paul's* Disciples, Bishop thereof: From thence he came to *Byzantium*, afterwards built by *Constantine*, and from his Name called *Constantinople*; where he is said to have founded a Church, and ordained St. *Paul's* beloved Disciple, *Stachus*, first Bishop thereof.

Being banished from this Place by the Governor, he fled to *Agripolis*, where he staid two Years: Then travelling thro' *Thrace*, *Macedonia*, *Thessaly*, and *Epirus*, he settled at last at *Patra*, a City of *Achaia*; where he sealed with a resolute Martyrdom the Verity of that Truth which he preached in so many Countries and Places, by *Agras*, Proconsul of *Achaia*, who came to *Patra*, at the Time of his being there, and was so exasperated, because he had converted his Wife *Maximilla*, and his Brother *Stratulus*. His naked Body was scourged by seven of the Lictors, one after another, and afterwards tied to the Cross with Cords, to make his Death

the

the more lingering; where he hung two Days, still exhorting the People to stand fast in the Faith. Being dead, his Body was embalmed and decently buried by Order of the Proconsul's Wife, *A. D.* 95, under the Persecution of *Domitian*. In the Year 357 it was removed by *Constantine* the Great to *Constantinople*, and buried in the Church he had built in Honour of the Apostles, remaining so incorruptible that in *Justinian's* Time his Body was found in a wooden Coffin among the Rubbish, and with great Care repositied in the former Place, as we read in a Book called the *Acts of St. Andrew's Passion*, said to be writ by the *Achaia* Presbyters and Deacons, who were present at his Execution. We commemorate this Saint's Day *November 30*.

*St. Peter*, stiled the Prince of the Apostles, is generally accounted the Son of *Jonah*, *Jonas*, or *John*, a Fisherman at *Bethsaida*, in the *Upper Galilee*, belonging to the Tribe of *Naphtali*, on the Banks of the Sea of *Tiberias*, or Lake of *Gennesareth*. It is said he was born three Years before the blessed Virgin, *A. M.* 4034. At his Circumcision he received the Name of *Simon*, or *Simcon*, to which our Saviour added that of *Cephas*, which signifies a Stone or Rock; from whence *Peter* became his usual Name. Both he and his Brother *Andrew* were, from their Childhood, brought up in the Fishing Trade; as were likewise *James* and *John*, the Sons of *Zebedee*: And these four were the first that Jesus received into the Number of his Disciples.

*St. Peter* after his Communication with our Lord for a while, returned to his Fishing Trade; but after our Saviour had confirmed his Doctrine by such a miraculous Draught of Fishes, and had strengthened his staggering Faith, he left all and followed him.

We read in the Acts of the Apostles, of *St. Peter's* Preaching, Travels, and Sufferings; for the Remainder of his Life, we must depend upon the Fathers, and ancient Writers of the Church.

He wrote his first Epistle to the Churches he had planted in *Asia the Less*, namely, *Pontus*, *Galatia*, *Cappadocia*, *Bithynia*, &c. in his Journey to *Egypt*, *St. Mark*, as he observes, being with him.

He was Prisoner with *St. Paul* eight or nine Months at *Rome*, and they were sentenced together to be crucified.

He was executed, at his own Request, with his Head downwards, *A. D.* 69, in the 13th or 14th of *Nero's* Reign; after which his Body was embalmed after the Jewish Manner, and was buried in the Vatican, near the Way called *Via Triumphalis*, as *Eusebius* and other Ecclesiastical Writers affirm. Over his Grave, saith *Onesiphorus*, was built a small Church, which is now raised to a most magnificent Structure, in honour of his Name, and is so richly adorned, as may justly now be reckoned one of the Wonders of the World. His Festival is *June 29*, the same with *St. Paul*, being both martyr'd on the same Day.

*St. James*, surnamed the Great, to distinguish him from *St. James* the Less, was, with his Brother *John*, busy about their Nets in a Ship in the Sea of *Galilee*, when Jesus bid them follow him, promising to make them Fishers of Men; which they obeyed, and soon after were called to the apostolical Office.

How



How St. *James* steered his Course, after our blessed Saviour's Ascension is variously discoursed of; but it is certain we have the last Account of him at *Jerusalem*; where he tasted the Cup of our Saviour's Passion the first of all the Apostles. He was beheaded by the Command of *Herod Agrippa*, the Son of *Aristobulus*, and Grandson to *Herod* the Great, about ten Years after Christ: But the Almighty seeing great Arrogancy in an Enemy of his Gospel, who even thought himself more than Man, smote him by his Angel with an incurable Distemper, and he was devoured with Worms, and so died. He was so undaunted, that the Informer against him asked Forgiveness, was converted and suffered with him. We keep this Saint's Death in Memory July 25.

St. *James*, surnamed the Less, the Son of *Joseph* by his former Wife, recorded to be the Daughter of *Aggi*, Brother to *Zacharias*, Father to St. *John* the Baptist, and might well be reputed the Brother of our Lord, since himself was reckoned the Son of *Alpheus*, a particular Sect of the Jews being so called, as *Joseph* also was: But he got himself a more admirable Name by his extraordinary Holiness, which was *James* the Just.

The Scribes and Pharisees, subtle Dissemblers, went up with him to a Pinnacle of the Temple, that he might be heard of all; but the People below openly declaring, Glory to Jesus, Hosannah to the Son of *David*, he was thrown to the Bottom; but not being killed, he recovered Strength to get upon his Knees and pray for his Enemies: But they, still more enraged, were resolved to dispatch him with Stones, till one, more mercifully cruel than the rest, to put an End to his Sufferings, beat out his Brains with a Fuller's Club, about the 89th Year of his Age, and 24 after the Ascension of our blessed Lord. He was buried in the Place of his Martyrdom near the Temple; where a Monument was erected, which remained a long Time after. See the Notes to his Epistle. We commemorate his Death along with St. *Philip*, being martyr'd at the same Time.

St. *Philip* was born at *Bethsaida*, a Fisherman, and married. Some Authors say he had two Daughters, *Hermione*, who was martyr'd by *Adrian*, and *Eutichia*, who, they say, converted many Virgins to the Faith; but his Father's Name is not mentioned in Holy Writ. He took all Opportunities to read the Law and the Prophets, and was called soon after Christ left the Place where *John* was baptizing, commanding him to follow him as he met him in *Galilee*: And being received into the Number of Christ's Disciples, he immediately eadeavoured to make others so to, and ran instantly to *Nathaniel*, a pious and religious Man of his Acquaintance, who he knew would be joyful to hear of the Messias, assuring him that he had found him, whom *Moses* and the Prophets had foretold should be the Saviour of the World, which was Jesus of *Nazareth*, the Son of *Joseph*, and the anointed of God. *Nathaniel* at first doubted, but afterwards was converted, and became a Disciple.

'Tis thought that *Upper Asia* was the Province that fell to St. *Philip*'s Lot; where he discharged his Apostolical Function successfully for many Years. He at last betook himself to *Hierapolis*, a rich and populous City of *Phrygia Pacatiana*: where by his Prayers, he procured the Destruction of a great Serpent or Dragon; and by representing the Stupidity of their

Idolatry

Idolatry in worshipping it, he drew great Numbers to embrace the true Faith; which the Magistrates took so heinously amiss, that they apprehended him, scourged him, and hanged him up by the Neck against a Pillar. His dead Body was taken down and decently buried by his Sister *Mariamne*, his constant Companion in his Travels, and *St. Bartholomew* his Fellow Sufferer, who was nailed to the Cross, tho' not executed at that Time, such a sudden Fear possessing the People, that they left him. We commemorate this Saint's Death the 1st of *May*; with *St. James* the Less.

*St. Bartholomew* was of *Cana* in *Galilee*, by Trade a Fisher; and without doubt, was one of the twelve Apostles, tho' mentioned by a different Name: And most are of Opinion, that his proper Name was *Nathaniel*, and that this of *Bartholomew* was given him from his Father *Tholomeus*, as *St. Peter* is called *Bar-jonas*.

*Eusebius* says he preached in the Country formerly called *India*, now *Arabia Felix*. After the Death of *Philip* he left *Hierapolis*, and came to *Lyconia*; and from thence to *Albanopolis*, a City in *Armenia*, or rather *Cilicia*; where he was seized by the Magistracy, and by Command of their barbarous King, was flea'd alive; but his Friends had Liberty to bury his Body, which was removed from Place to Place, and at last to *Rome*; where, 'tis said, he rests in the Church of *St. Bartholomew*, in the Isle of *Tiber*. His Festival is kept the 24th of *August*.

*St. Thomas's* Birth and Parentage the Scripture doth not mention, only 'tis said that his Surname was *Dydimus*, which in *Greek* signifies a Twin, and *Thauma*, from whence *Thomas* is the same in the *Hebrew*. *Eusebius* says, he was also called *Judas*, was a *Jew*, and probably a Fisherman and *Galilean*.

*St. Gregory* says, he was more profitable to the Church than the other Disciples, on account of his Slowness of Belief concerning our Saviour's Resurrection.

*St. Origen* reports, that the Part allotted him was *Parthia*, which then contained all *Persia*; wherein were the *Medes*, *Persians*, *Carmanians*, *Hyrkanians*, *Bactrians* and *Magi*: And some write that he preached in *Ethiopia* and the *East Indies*, as far as *Sumatra*, anciently *Toprabane*, and at last came to *Malabar*, in the Country of the *Brachmas*.

*St. Chrysostom* says, that *St. Thomas*, tho' at first the most weak and incredulous, became the most ardent and invincible of all the Apostles, travelling thro' most Parts of the World, and doing his Duty in the Midst of barbarous Nations, without any Care of his Security or Life.

*St. Austin* says, his Zeal for the Gospel of Christ hastened his Martyrdom; for the *Brachmans* fearing the Loss of their Trade by introducing a new Religion, resolved to dispatch him: And knowing that he used daily to resort to a certain Tomb or Monument, to exercise his private Devotions, they went thither with some armed Men, and finding him intent at prayer, they poured upon him a Shower of Darts and Stones, and run him thro' with Lances, in the Year of Christ 66. His Body was buried by his Disciples in the Church he had built in this City; which afterwards became a magnificent Structure. His Festival is *December 21*.

St.

St. *Simon*, surnamed the *Canaanite*, some of the Fathers say, was born at *Canā* in *Galilee*, and that it was at his Wedding our Saviour wrought his first Miracle, by turning Water into Wine; for it is evident that all the Apostles were *Galileans*: But others think he was so called, because he was of a hot and sprightly Temper, *Canaanite* being in *Hebrew*, what *Zelotes* is in *Greek*, which signifies *Zeal*; or else from a particular Sect among the *Jews* called *Zealots*; a People, who, according to the Example of *Phineas*, that executed Punishment upon *Zimri* and *Cosbi*, took upon them the Power of punishing Offenders against the Law, without any formal Trial or Accusation. This Sect sprung up in the Time of *Matthias*, (from whom issued the Family of the *Maccabees*) and continued among the *Jews* till our Saviour's Time; who himself in Imitation of their Actions, drove the Buyers and Sellers out of the Temple, and overthrew the Tables of the Money Changers.

There is very little spoken of *Simon* in the Gospel, more than that our blessed Lord chose him into the Number of his twelve Apostles, because he was so eminent for his Faith and Charity. He was very zealous for the Honour of his Master, being furnished with all necessary Gifts and Grace for the Ministry.

He is said to have preached the Gospel in *Egypt*, *Cyrene*, and several Parts of *Africa*; and, leaving these Countries, he went into *Lybia* and *Mauritania*; where he performed great Miracles: And lastly, he came over to the Western Islands, particularly *Great Britain*; and having converted and baptized great Numbers to the Faith, and undergone a World of Troubles, Difficulties, and Persecutions, he was put to Death by the Infidels, and buried there, as *Nicephorus* relates; but *Bede* and other Authors in their *Martyrologies* say, that St. *Simon* suffered a glorious Death by the idolatrous Priests, at *Suanir*, a City in *Persia*; but where this is situated our Geographers do not mention, unless it should be the Place where the *Suan* a People mentioned by *Pliny* and *Ptolemy*, dwelt; which they say was *Colchis*: But this is all Conjecture, and the Time of his Death uncertain tho' undoubtedly martyr'd. His Festival is kept *October 28*, along with St. *Jude*.

St. *Jude*, by the ancient Fathers, is termed a Zealot, [See the Observations on his Epistle] and was one of the four Sons of *Joseph*.

He was a married Man, and had Children by his Wife, named *Mary*. He was chosen an Apostle in the Year of Christ 31, a little after the Passover, and afterwards constantly attended upon our Saviour's Person and Ministry.

After the Ascension of our Lord, having received a Portion suitable to his Place and Office, St. *Jerom* says he was sent by the rest of the Apostles to *Agbarus*, King of *Edeffa*; tho' *Eusebius* affirms, that St. *Thaddeus*, who went thither, was one of the 70 Disciples: But the modern *Greeks* and *Latins* are bold to assert, that St. *Jude* preached in *Edeffa*, and throughout all *Mesopotamia*, completing the Work of God which St. *Thaddeus* had begun; that he established the Faith in *Armenia* the Greater; and that those People have still a Tradition, that he died in their Country. Others say, he was buried in *Persia* with St. *Simon*.



It is also related that some of the Apostles did labour in Husbandry, to maintain themselves in the Work of the Ministry, thereby to prevent their being chargeable to the new Converts, and by that Means encouraging them to embrace the Faith of Christ; and that *Jude* was one of these,

He lived till about the Year 62, which was a little after the Destruction of *Jerusalem*.

Some Authors relate that he died at *Berytus*: But others say, that travelling into *Persia*, after having had good Success in his Ministry for many Years, at last for inveighing against the superstitious Rites of the *Magi*, he was, by their Contrivance, tied to a Stake and shot to Death with Arrows, which made him long a dying. His Body is said to be in *St. Peter's Church* at *Rome*, and a Gospel is attributed to him; but both have little Credit given them. This Saint's Day is the same with *St. Simon*.

*St. Barnabas* was of the Tribe of *Levi*, and became a Disciple of Christ in his Life time, and is said to be the Chief of the 70 Disciples. He had an Estate in the Isle of *Cyprus*, which he sold for the Use of the poor Brethren, &c. at the Disposal of the Apostles; all the Christians at that Time doing the like in proportion to their Abilities, following the charitable Example of *St. Barnabas*, whose Estate was greater than the rest.

He was first named *Joses*, or *Joseph*, and the Name of *Barnabas* signifies the Son of Consolation, given him on account of his singular Gift in comforting the Weak; for the Scripture represents him to be a Person of a mild, easy, and compassionate Temper, very courteous and inclinable to pardon; yet of a very awful and majestick Countenance, begetting Reverence and Respect.

After the Sale of his Estate, he settled at *Jerusalem*: where *St. Paul* coming three Years after his Conversion, the Apostles would not admit him into their Society, having heard of his Cruelty against the Christians, whose very Name was a Terror to them: But *Barnabas* having a greater Confidence of his Sincerity, brought him to the Apostles, informing them, that he was satisfied this Man was fully reclaimed from the Spirit of Persecution, being converted by Christ himself, who appeared to him in the Way as he went to *Damascus*, and reprov'd his Madness, and ordered *Ananias* to instruct him in the Mysteries of Christianity. *Barnabas's* Relation found Credit with the Apostles, and *Paul* was accepted into their Communion; and he exercised his Function with so great a Zeal, that soon after the *Jews* began to contrive to put him to Death.

About five Years after some Christian *Jews*, who were driven from *Jerusalem* by the Persecution raised about *St. Stephen*, went down to *Antioch*, and preached the Gospel to the *Jews* of that City, and converted many.

The Apostles at *Jerusalem*, glad to hear this News, sent *Barnabas*, doubting of their Ability, who was a Prophet and a Teacher, and to whom the Councils of the Apostles gave great Commendations. He afterwards fetched *Paul* to *Antioch*, to help forward the Conversion of that City; and they became loving Companions.

He is said to have suffered Martyrdom, being stoned to Death by the *Jews* at *Salamis*, and to have been buried within a Quarter of a Mile of that City. His Festival is kept June 11.

St. *Matthias's* Birth and Parentage is not mentioned in Scripture, or elsewhere, further than he was a *Jew*; but St. *Peter*, in effect tells us, *Acts* i. 22, 23. that he was one of those Disciples who had been a continual Hearer and Attendant upon Christ all the Time of his Ministry, after he had been baptized by *John* in *Jordan*, till his Death and Ascension; after which he was elected into the Apostolical Office by the rest of the Apostles, in room of *Judas*, who betrayed his Master, and in Despair hanged himself, and thereby made a Vacancy in the College of the Apostles.

After the Dispersion of the Apostles to the several Countries allotted them, *Matthias* travelled Eastward, into *Ethiopia*; and in his Travels met with many Difficulties among a sort of barbarous and untractable People; however, by the Power of Truth, he converted many to the Faith: At last he was apprehended for a Blasphemer by the *Jews*, and by them stoned to Death, for having, by his Doctrine and Miracles in *Palestine*, converted a great Number to Christianity.

*Aramus*, the younger, High Priest to the *Jews*, having put *James* the Less to Death, apprehended *Matthias* at the same Time in *Galilee*, to whom he made a long Speech: But finding the Apostle, contrary to his Exhortation and Persuasion, confessing *Jesus of Nazareth* to be the true Messiah, he condemned him to be stoned; and the Sentence was immediately executed.

Some Authors say, that his Body having been kept a long Time at *Jerusalem*, was transported thence by *Helena*, the Mother of *Constantine* the Great, to *Rome*; where some Parts of his Corpse are shewed at this Day with great Veneration. Others report that they were brought to *Triers* in *Germany*. The Day set apart in Honour of this Saint is *February* 24.

St. *Paul* was born at *Tarsus*, of an ancient *Jewish* Family, of the Tribe of *Benjamin* in *Judea*, and had his Education in that City, which was then a more flourishing Academy than *Athens* and *Alexandria*. In the Schools of *Tarsus* he was educated from his Childhood in all the polite Learning of the Ancients, yet at the same Time he was brought up to a manual Trade, as even the most learned of their Rabbies were; it being a Maxim among the *Jews*, that he who taught not his Son a Trade, made him a Thief: For Learning of old was not made an Instrument to get a Maintenance by, but for the better polishing the Mind: so that the Rabbies were denominated from their Trades; as Rabbi *Judah*, the Baker; Rabbi *Jochanan*, the Shoemaker; and *Paul* was a Tent maker; and being a great Proficient under *Gamaliel*, he became a strict Professor of the Sect of the Pharisees, who were generally great Applauders of their own Sanctity, and Despisers of all others as Reprobates, and unworthy of their Society. Our Apostle was too deeply infected with the Genius of this fiery Sect; so that when the Blood of the Martyr *Stephen* was shed, I (saith he with Sorrow after his Conversion) was standing by and consenting unto his Death, and kept the Raiment of them that slew him. Nay of all the Apparitors and Inquisitors approved by the Sanhedrim to execute their Warrants upon these upstart Hereticks, as they called them, who preached against the Law of *Moses*, and the Tradition of the Fathers, he was the Man that strove to be the forwardest. In this Zeal, as he was in the Way to *Damascus*, to execute his

Office with some other Zealots, breathing out Vengeance and Destruction against the innocent Christians, on a sudden a glorious Light darted out upon them, so that they fell to the Ground in great Amazement, and at the same Time a Voice from Heaven was directed to him, saying, *Saul, Saul, why persecutest thou me?* To which, amazed as he was, he answered, *Lord, who art thou?* The Voice replied *I am Jesus whom thou persecutest.* He asked again, *Lord, what wilt thou have me to do?* Upon which he was bid to rise and go to *Damascus*, and there expect what should further be revealed to him. Rising from the Ground he found he was blind; and he continued three Days fasting, and probably then had the celestial Vision mentioned by him, wherein he heard and saw Things past Utterance; and had those divine Revelations, which gave him Occasion to say, that the Gospel which he preached was not taught him by Man, but he had it revealed to him by Jesus Christ.

After three Days, *Ananias*, one of the 70 Disciples, came to him by the Command of the Lord; and having laid Hands upon him, his Sight was restored to him, and the Gift of the Holy Ghost conferred on him: Presently after he was baptized and made a Member of the Church, to the great Joy of the rest of the Disciples.

He afterwards grew more eminent for his Preaching, Epistles, Travels, and Persecutions, than any one of the Apostles: All which are largely declared in the Acts of the Apostles, and his several Epistles, and are briefly summed up by himself in 2 Cor. xi. against the Reproaches of some Teachers who envied him, saying, *Are they Hebrews? So am I. Are they of the Seed of Abraham? So am I. Are they Ministers of Christ? I am more; in Labours more abundant, in Stripes above Measure; in Prisons more frequent, in Deaths often, Of the Jews five Times received I forty Stripes save one* (according to the Manner of the Jews, whipt with seven Thongs tied to a Stick, seven Times): *Thrice was I beaten with Rods* (or rather Bushes with sharp Pricks on them): *Once was I stoned; thrice I suffered Shipwreck; a Night and a Day have I been in the Deep: In journeying often, in Perils of Waters, in Perils of Robbers, in Perils by my own Countrymen, in Perils of the City, in Perils in the Wilderness, in Perils by Sea, in Perils among false Brethren, in Weariness and Painfulness; in Watching often, in Hunger and Thirst, in Fasting often, in Cold and Nakedness.* [See the Introduction to his Epistles.] Having in these and many other Instances, served God and his Church, in the Gospel of his Son, about the ninth Year of *Nero* he suffered Martyrdom; And tho' being a *Roman* Citizen, he ought to have had the Privilege of being tried by the *Roman* Law; yet *Nero*, a Person whom Lewdness and Debauchery had made seven Times more a Pagan than any Custom or Education could have done, would hear nothing on his Behalf: For on the 29th of *June*, A. D. 66, being of a great Age, this blessed Apostle embraced Death as a welcome Guest, just at the same Hour that it was foretold him. He was beheaded at *Aqua Salvia*, and interred at *Via Ostiensis*, three Miles from *Rome*, where *Constantine* the Great afterwards built a sumptuous Church. His Festival is kept with *St. Peter*.

Now it is to be noted, that the Holy Ghost not acting after the Manner of Men, hath laid down in the most natural Way, easy to be understood by



all Men, in this Work of the Evangelist *Luke*, the Grounds and general Model of the Christian Church; which has been followed in such a Manner by the ancient Fathers, that all Pastors in succeeding Ages may apply the great Labours of the Apostles for a Rule and Pattern, and this Book of the Acts as a Directory of our Ecclesiastical OEconomy, or Church Government, without a steady and untainted Perseverance in which, no Kingdom or State can stand.

This is called Christianity, which is the Doctrine of Salvation, delivered to Man by Christ Jesus, the Son of God, who assuming our Nature of a pure Virgin, taught the true Way to Happiness, confirming his Doctrine by Signs, Miracles, and Prophecies; at length sealed it with his Blood; and having suffered Death for our Sins, he rose again for our Justification, ascended to his Father, leaving twelve Apostles behind him, to propagate this Doctrine thro' the World, which they did accordingly; confirming their Words with Miracles, Prophecies, and their own Blood: and so this Light of the Gospel scattered all the Fogs of *Gentile* Superstition, which had spread itself thro' all the known Parts of the World. At the Sight of this Ark of the New Covenant, the Dagon of Idolatry fell to the Ground: When this Lion of the Tribe of *Judah* did roar, the Devils hid themselves in their Dens. *Apollo* complained, that his Oracles failed him, and that the *Hebrew* Child had stopped his Mouth. When it was proclaimed at *Palotai*, by *Thamas*, the *Egyptian* Shipmaster, that the great God *Pan* was dead, all the evil Spirits were heard to howl and bewail the Overthrow of their Kingdom. *Porphyri* complained that the Preaching of Christ had weakened the Power of their Gods, and hindered the Gain of their Priests. The Bones of *Babylas* so hindered *Apollo* that he could deliver no Oracles while they were there. The *Delpbick* Temple fell down with Earthquake and Thunder, when *Julian* sent to consult with the Oracle. Such was the irresistable Power of the two-edged Sword which came out of Christ's Mouth, that nothing was able to withstand it. The little Stone cut out of the Mountain without Hands smote the great Image of *Nebuchadnezzar*, and brake it in Pieces. To the Doctrine of twelve poor weak Fishermen, did the great Potentates of the World submit their Sceptres. Thus the Stone which the Builders refused, became the Head Stone of the Corner; it was the Lord's doing, and it is marvellous in our Eyes. The terrible Beast which with his Iron Teeth destroyed all the other Beasts, is destroyed by the Weakness of Preaching, against which the more the *Roman* Empire struggled, the more it was foiled, and found by Experience, that the Blood of Martyrs was the Seed of the Church, which conquered the great Conquerors, not by acting, but with suffering; not with the Sword, but by the Word: not only in their Life and Preaching, but by their Death and Torments.

Having finished my Designs thus far, it necessarily follows here for me to shew a more particular Meaning, why our Church commemorates the Life and Martyrdoms of our Saviour and his Apostles, after the Manner of fixt and moveable Feasts, and then I shall endeavour to bring down this Succession to the present Time.

The Birth of our Saviour is the first fixed Feast taken Notice of in our Common Prayer Books, after the four Advent Sundays, and is commonly called

called *Christmas-Day*, commemorated *December 25*, about which Time Christ was born in the Year of the World 4000.

*Innocents Day* is the next (except *St. Stephen's* and *St. John's* already mentioned, as the rest of the Apostles are, in the Account of their Lives and Martyrdoms) and is kept *December 28*, when *Herod* caused the young Children of *Bethlehem* to be slain, hoping thereby to destroy Christ, among whom was his own Son.

*Circumcision* (or *New Year's-Day*, being the 1<sup>st</sup> Day of *January*) so called from Christ's being circumcised on that Day, whereby he became obedient to the Law, for the Good of Mankind.

*Epiphany*, *Jan. 6*. so called from the Appearance of the Star to the wise Men of the East, whereby they were directed to find Christ. It is also called *Twelfth-Day*, because the Feast was celebrated twelve Days after Christ's Nativity exclusively.

*Purification* of the blessed Virgin *Mary*, *Feb. 2*. who came to the Temple to be purified after she was delivered of Christ, also called *Candlemas*, from the Mass of that Day wherein the Priest implored a Blessing on the Candles, then used at the Altar. To which our Women ought to pay strict Obedience.

*Lady-Day*, *25 March*. The Annunciation of the Virgin *Mary*, when the Angel *Gabriel* brought her good News from Heaven, that she should conceive and bring forth a Son.

*St. John Baptist*, *June 24*, born this Day, as promised by an Angel to *Zachary* his Father, was the Forerunner of our dear Redeemer. He lived a most abstemious Life, and was beheaded by *Herod*, a bloody Tyrant, for reproving his incestuous Marriage with his Brother's Wife.

*St. Michael*, or *Michaelmas-Day*, *September 29*. He fought the famous Battle in Heaven against the Red Dragon, or Devil, *Rev. 12*.

*All-Saints*, *November 1*, is kept in Commemoration of the Communion and Fellowship of all the Elect, in the mystical Body of the Son of God, namely *Jesus Christ*.

The *Moveable Feasts* are so called, because they have not any fixt Days, but vary according to the Time of celebrating *Easter*.

*Septuagesima Sunday* is so called from the Number 70, because between that Day and the Octaves of *Easter*, as above, are 70 Days.

*Sexagesima*, eight Weeks before *Easter*, is always the first Sunday before *Shrove Sunday*, being the sixth as above before *Passion-Sunday*.

*Quinquagesima*, seven Weeks before *Easter*, as above, or *Shrove Sunday*, being 50 Days before *Easter*. *Quadragesima*, six Weeks before *Easter*, is the Sunday after *Shrove-Sunday*, and the first Sunday in *Clear-Lent*, being 40 Days before *Easter*.

*Shrovetide* is so called from the *Saxon* Word *Shrove* or *Shrift*. In former Times the People used to prepare themselves, that they might observe *Lent* religiously, and receive the Sacrament at *Easter*, and therefore they used to put Ashes on their Heads as a Humiliation for their past Sins, and from whence comes *Ash-Wednesday*. *Clear Lent* is the next Week after *Shrove-Week*. *Mid-Lent* is the third Sunday before *Easter*. *Palm-Sunday* is immediately preceeding *Easter*, and so called from the Branches of *Palm* shewed before Christ, at his triumphant Entry into *Jerusalem*. There is

a Day called Maunday-Thurſday, is the laſt Thurſday in Lent, and held by the Papiſts (among others of their Feſtivals) in great Eſteem, to commemorate Chriſt's waſhing his Diſciples Feet, and giving them the Sacrament of his laſt Supper, ſo called from *Mandatum*, the new Commandment he then gave them.

*Good-Friday*, the Friday before *Eaſter*, when the glorious Work of our Redemption was conſumated by Chriſt's Crucifixion.

*Eaſter-Day*. This is the great Feſtival of the anniversary Commemoration of our Saviour's Reſurrection; which for its Antiquity and Excellence, challenges the Precedence of all others. It is ſo called, from a Goddeſs of that Name worſhipped by the *Saxons* in the Month of *April*. The *Greeks* and *Latins* call it *Pafcha*, originally an *Hebrew* Word, ſignifying a Paſſage, applied to the Feaſt of the Paſſover, held by the *Jews* much about the ſame Time, and in Conformity to their Cuſtom of celebrating the Paſſover, as God had commanded ſhould be in the firſt Month, and on the 14th Day of that Month in the Even: The *Nicene* Fathers ordered that the 14th Day of the Moon from the Calendar New Moon, which immediately follows after the 21ſt of *March*, at which Time the Vernal Equinox, or when the Sun entered into the firſt Point of *Aries*, happened upon that Day, ſhould be deemed the Paſchal Full Moon, and that the Sunday after becauſe our Saviour roſe on the Day of the *Jewiſh* Paſſover, ſhould be *Eaſter-Day*, and it is upon this Account that our Rubrick in the Common Prayer Book has appointed it upon the firſt Sunday after the firſt Full-Moon immediately following the 21ſt Day of *March*. Whence it appears that the true Time of celebrating Eaſter, according to the original Inſtitution of the Feaſt of the Paſſover, as well as according to the Intent of the Council of *Nice*, was to be the firſt Sunday after the firſt Full-Moon immediately following the Vernal Equinox, or when the Sun entered into the firſt Point of *Aries*: And this was the principal View Pope *Gregory* had, when he reformed the Calendar, to celebrate *Eaſter* according to the Intent of the *Nicene* Council. *Low Sunday* ſo called is the next Sunday after *Eaſter*. *Rogation Week* is the fifth Week after *Eaſter*; and was ſo called from the Queſtions that were aſked by the Apoſtles, to thoſe that they admitted to preach the Goſpel.

*Holy Thurſday* or *Ascenſion-Day* is a Feaſt ſolemnized in Memory of Chriſt's Aſcenſion into Heaven, in Sight of his Apoſtles, 40 Days after his Reſurrection.

*Whit-Sunday*, or *Penticoſt*, is the ſeventh Sunday after *Eaſter*; called *Whit-Sunday*, from an ancient Cuſtom of the primitive *Chriſtians*, who at that Time cloathed themſelves in White; and *Penticoſt*, becauſe it fell on the 50th Day after the Reſurrection, when the Holy Ghoſt came upon the Apoſtles in Tongues as it were of Fire.

*Trinity-Sunday*, a Feaſt celebrated in Honour of the *Holy Trinity*, and is the next Sunday after *Whitſuntide*, ſucceeded by about twenty-five Weeks called *Sundays in Trinity*, after which begin the four Sundays before *Chriſtmas Day*, called *Advent-Sundays*, or the Sundays before the Coming of Chriſt. For farther Particulars, ſee my *Supplement to the Almanacks* for the Year 1752.



These are the principal Feasts and Fasts to be observed by us ; and thus we may see how prudently our Ancestors have acted in succeeding Generations, even from the Time of the Apostles, for good Economy and Church Government. The Ministry of the Gospel is the Dispensation of divine Mysteries, manifested by Christ's coming in the Flesh ; this Ministry hath three Parts, *viz.* the Preaching of the Gospel, the Administration of the Sacraments, and the Exercise of Church Discipline, which was first founded by the Apostles.

*Peter* and *John* founded the Church of *Samaria*, *Acts* viii. 5, 6. *Peter* the Church of *Cesarea*, *Acts* x. 44. 45. *Paul* the Church of *Corinth*, *Acts* xviii. 11. 1 *Cor.* iii. 6. — iv. 25. the Church of the *Galatians*, *Gal.* iv. 19. &c. And where an Apostle could not do this Work, it was completed by their Deputies, or Evangelists, as *Barnabas* founded the Church of *Antioch*, *Acts* xi. 22. &c. and all tended to proclaim Salvation to Mankind by the Death of Christ, throughout the World ; which did not prevaricate from its Original for some Time, though there were always Contemners of the Word, as there is now, till their Tenets were weakened, and they began to seek out their own Inventions, and from whence sprung so many erroneous Opinions in Religion, which have been hatched since the Times of the Apostles, their Successors, and the Primitive Fathers. The Apostles differed as much from their Successors, as they did from their Successors ; because they were immediately called by Christ, but their Successors by them. The Apostle's Doctrine was the Rule and Canons by which they framed their Sermons, which the ancient Fathers of the Church had in its infant Purity, and they continued in their Faith for many Ages, as *St. Ambrose*, *St. Austin*, *Cyprian*, *Chrysostom*, *Athanasius*, *Basil*, *Epiphanius*, *Irenæus*, *Tertullian*, &c. (as we may read in *Cave's* Lives of the Fathers) and others of the ancient Fathers do attest.

These Fathers were called *Popes*, from the *Greek* Word Πάππας, *i.e.* Father, and was a Name anciently given to all Bishops ; but about the End of the eleventh Century, when Pride and Corruption had waved that Government, propagated and established by the Apostles, &c. *Pope Gregory VII.* ordered the Name of *Pope* should peculiarly belong to the Bishop of *Rome* ; and from hence the *Pope* is said to be Successor to *St. Peter*, who they say was the first Bishop of *Rome*.

Though the Power of Religion in the Apostle's Time was so irresistible that it carried all, like a Torrent, before it ; it grew so weak, that it yielded to *Mahomet* an *Arabian* Impostor, born *A. C.* 527, his Father a *Pagan*, and Mother a *Jewess*, who made himself Captain of a rebellious Crew, among whom, by the Help of *Sergius* a Monk, he introduced the *Turkish* Religion ; contained in the *Alcoran* ; hence *Christianity* decreased in most of the *Eastern* Parts, and *Mahometanism* prevailed. When God saw that the ungrateful Professors of *Christianity* began to loath that heavenly Manna, and to covet for Quails of new Doctrine, he gave them leave to eat, and poison themselves therewith ; and in his just Judgments removed the *Candlestick* from those who rejected the Light, and took Pleasure in Darkness. Open Persecution first began by *Nero* the Tyrant, sixty-six Years after Christ's Ascension, but Heresy immediately after Christ's

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Departure, about the sixth Year, in the Beginning of *Caligula's* Reign, by *Simon*, called *Magus*, because he was reckoned a Magician: He was a *Samaritan* by Birth, and a *Christian* by Profession; and would have bought the Gifts of the Holy Ghost for Money, *Acts* viii. 13. After him sprung up *Menander*, *Nicholas*, the *Gnosticks*, *Nestorians*, and many others after them, who spread their damnable Errors far and wide over the Earth; denying and confounding the Doctrines of the Trinity, Incarnation, and almost all the other Articles of our holy Faith. *Acts* vi. Rev. ii. It was upon the Principles of these deluded Hereticks that *Mahomet* founded his Paradise, mentioned in the *Alcoran*, I mean their living in common with Women, their carnal Delights, the Reigning of the Saints a thousand Years in the City of *Jerusalem*, &c. which drew *Arabia* and all *Syria* into his Heresy. See *Isidore*, *Theodoret*, *Evagrius*, *Nicephoras*, *Socrates*, *Sozomen*, and others.

After the same Manner, and for the same Reasons, tho' not in the same Particulars, the *Greek* and *Romish* Churches grew corrupted, and had Diversity of Opinions in each of their Doctrines, as appear in *Russia* or *Muscovy*, of the former, and *France* and *Italy* in the latter, &c. They altogether at the Beginning were taught the pure Doctrine of the Catholic Religion, embraced one Faith, and believed in one God. But when the Christian Religion was opposed by Persecutors, many holy Men and Women to avoid their Fury, retired into desert Places, where they lived in Caves, and subterraneous Holes and applied themselves to Fasting, Prayer, and Meditation in the Scriptures. These were called *Eremites*, from the Desert where they lived; *Monarchi*, from their single and solitary Life; and *Anchorites*, from living apart by themselves. Such were *Paul* the *Eremit*, *Anthony*, *Hilarion*, *Basil*, *Hierom*, and many others. After growing weary of the Deserts, and Persecutions being at an end, they betook themselves into Towns and Cities, where they lived together, and had all things in common within one Building, which they called a Monastery, Convent, or Cloister. These Monks, because that they were inclosed from the rest of the World, were called also Wrestlers in Christianity, the Lord's Inheritance, and Philosophers, from their Study and Contemplation of divine and human things. As the Men had their peculiar Houses, so had the Women, and were called *Nunnæ* or *Nuns*, from the *Ægyptian* Word *Nunnus*, where the first Monastery was erected. After this Manner lived *Elias*, *John the Baptist*, and Christ himself, to avoid Prosecution.

These *Eremites*, or Primitive Fathers, spent their Time in working, preaching, praying, fasting, meditating, compromising Matters between Christians, visiting the Sick, curing Diseases, and casting out Devils. *Paul* the *Theban* was contented to live in a Cave, with a Piece of dry Bread brought to him by a Raven every Day, had only Water to drink, and was clothed with Leaves of Palms. *Anthony* was satisfied with the like, and used to fast sometimes two Days together, and to watch and pray whole Nights; he disputed oftentimes with the *Arians*, and *Meletians*, in Defence of *Athanasius*, and interceded many Times with the Emperor *Constantine*, for distressed Christians. *Hilarion* inhabited a little

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Hovel, which he made himself of Shells, Twigs, and Bulrushes, four Foot broad, and five Foot high. His Garment was Sack-cloth, which he never put off; and most of his Food, Roots and Herbs: six Ounces of Bread contented him from 30 Years till 35; from that Time till 63, he used Oil to repair his decayed Strength, and from 64 till 80 he abtained from Bread, and died in a good old Age. They used to eat but once in a Day, which was Sun-set; rather than be idle they used to make themselves Baskets of Bulrushes, and lay on the Ground. Thus did these primitive *Eremites* spend their Days, not in Chambering and Wantonness, Surfeiting and Drunkenness; but in Temperance, Sobriety, Hunger, Thirst, Heat, and Cold; not in placing Religion in Saying, but in Suffering: not in good Words, but good Works; not in talking of Scripture, but in walking by Scripture. See *Hierom*, *Saxomen*, *Nicephorus* and *Atbanasius*, on their Lives.

From the *Eremites* proceeded the *Austin*, *Augustin*, *Dominican*, *Benets*, or *Benedictine*, *Barnardine*, *Franciscan*, and all other Sorts of Monks and Fryars in the *Romish* Church; and from hence arose the *Gilbertines* and other Orders of Religion in *England*. The *Bethlemites* about the Year 1257 had their first Residence in *Cambridge*: They were apparelled like the *Dominicans*, but on their Breasts they wore a red Star like a Comet, in Memory of that Star, which appeared at Christ's Nativity, and this gave rise to our different Orders of Knighthood; but the first religious Knights in Christendom were the *Jobannites*, or Knight-Hospitallers of St. *John Baptist*, who got Leave of the Caliph of *Egypt* to build a Monastery in *Jerusalem*, dedicated it to the Virgin *Mary*, and sent an Abbot and Monks to inhabit it from *Amalphia* in *Italy*, A. C. 1099. The Knights of St. *George* in *England*, or the Garter, was instituted by K. *Edward III.* Anno 1351. &c. See *Balaus* Cent. v. *Heutercus*, lib. 4 *Rapin* of *England*, and Sir *Walter Raleigh's* History of the World. After the Year 1500, started several other religious Orders, such as poor Pilgrims, Jesuits, and the like. Pope *Paul III.* gave the Jesuits Power to make as many Rules and Constitutions as they pleased, too numerous to mention here, in several Bulls. Pope *Julius III.* *Paul's* Successor, admitted them to erect Universities where they thought proper. *Pius IV.* confirmed all this, and a thousand more of their superstitious Rites and Ceremonies. *Gregory XIII.* allowed them to have their Conservators, Judges and Advocates, &c. and to burn such Books as they disliked, and to be the Pope's Library Keepers, so that with their own Cunning and Industry, in the Space of 75 Years, Anno 1608, they had 293 Colleges, 123 Religious Houses, were in Number above 10500, and raised out of their Colleges a Revenue of 200,000 Crowns per *Annum* to the Pope.

The Practice of the *Roman* Church was now directly contrary to that of the Primitive Church; and therefore who can originate and derive their Succession from Jesus Christ and his Apostles? We may say, that *Paul* we know, and *Peter* we know, *John* we know, the other Apostles we know, and the Primitive Fathers we know, but who are ye? We know not from whence ye come, or rather we know you too well; we know you are degenerated and fallen away from your original Purity, and become Idolaters,



as the Heathens were ; for such is the Adoration of the Host, the Worship of the Eucharist on Supposition of Transubstantiation, and of Images ; and they who believed the Sun to be God, and worshipped him on that Account, were more to be excused from Idolatry than you are. In ancient Times there were no half-saving and half-damning Men, such as the State of Purgatory is believed to be in the Church of *Rome*.

From these and the like Objections, from popish Superstition, the great Reformers *Luther*, *Calvin*, and others, threw off the popish Yoke, and brought about a Reformation under the Name of Protestants. *Luther*, the first and greatest, was an *Augustin* Friar. He taught that Indulgencies were unlawful ; opposed the Invocation of Saints, Image-Worship, Free-will, the Pope's Supremacy, Merits of Works, Transubstantiation, the Mass, Auricular Confession, Absolution, Purgatory, Extreme Unction, and five bastard Sacraments. From *Luther* proceeded the Episcopal and established Church of *England*. *Calvin* insisted that the Elect only have saving Faith ; that Predestination to Life or Death, dependeth not on Man's foreseen Merits or Demerits, but on God's Free Will and Pleasure, &c. according to the Presbyterian Church of *Scotland*. These together are the most principal Members of the Church of Christ in *Great Britain* and *Ireland*. Episcopacy and Presbytery are very near a-kin, and therefore need no Controversy, and in reconciling them to each other, I conclude this Observation ; omitting many Remarks concerning the other Sects of the Protestant Profession.

In the Days of the Apostles, they used to chuse one among the Presbyters, who should be over the rest. *James*, our Lord's Brother, was elected Bishop of *Jerusalem*, and not *Peter*, as the Papists affirm. *St. Mark*, Bishop of *Alexandria*, *Timothy* of *Ephesus*, *Titus* of *Crete*, whom the Apostles left their Successors, in Place of their Government. The Apostles are called Presbyters, 1 *Pet.* v. 1. but Presbyters are not Apostles, the higher Dignity includes the lesser, but not on the contrary ; so Apostles are Bishops, as we may see, *Acts* i. 10. but all Bishops are not Apostles ; so in like Manner, all Pastors are Doctors or Teachers, but all Doctors or Teachers are not Pastors, because they are not confined to one particular Flock.

*St. Hierome* resembleth Bishops and Presbyters in the New Testament to *Aaron* and his Sons, in the Old ; calling it an Apostolical Tradition, as we learn from his Book of Ecclesiastical Writers, and which *Erasmus* calls, a learned Work and worthy of such an Author. And tho' the Scots admitted of no Bishops for 299 Years after their Conversion, as *Johannes Major* writeth, *lib. 2 Hist. de Gest. Scot. c. 2.* And their Church is governed by Presbyters, having Moderators or Presidents, and Elders, in Effect they are all one ; and to reconcile each other, we need only observe, that Presbytery is Episcopacy dilated, and Episcopacy is Presbytery contracted ; therefore none ought to blemish the Character of the Episcopal Order, with an Opinion of its Ecclesiastical Ordination, since we must acknowledge them to be the Institution of Christ ; nor by their dispassionate Conceptions speak disrespectfully of the Apostolical Right of Episcopacy, knowing that all Bishops are the Successors of the Apostles, and do now supply their Places.

## A short Dissertation on the Epistles of St. PAUL, by the Way of an Introduction.

**T**HE fourteen Epistles of St. PAUL are wrote in a most elegant and perspicuous Style, comprehending all that is necessary for furnishing a true Believer, with the Mysteries of the Gospel and Doctrine of Christ. The Epistle to the Romans was written about the 55th Year of Christ, and 11th of Nero. 'Tis placed first (tho' written after several others) in regard of the Dignity of the City where those Christians lived, to whom it was addressed; and contains admirable Precepts for the Conduct of human Life. In that to the Corinthians, he agrees exactly both in Judgment and Expressions, concerning the Doctrine of Faith, advising them to the like Steadiness in Opinion of Things, particularly concerning the Order of the Church; and in all his other Epistles, he endeavours to compromise Matters with the most prevailing Arguments, assuring them to whom he wrote, it was not for the Benefit of himself, but through a Principle of prevailing Love to God and Man, and that he employed this Faculty to his Glory and their Good; repeats the chief Articles of the Gospel, concerning the Death and Resurrection of Christ, whose Doctrine we all own and adhere to. He sums it up upon infallible Grounds, and proves the Resurrection of Believers to be true and out of doubt, saying to this Purpose, If Christ the Head be risen, he will certainly raise his Members, and give them eternal Life, 1 Cor. xv. 15. &c. He acquaints us with Particulars, that he had by Revelation, communicates to us his great Knowledge in the Mysteries of Religion, interprets the Scripture, and teaches us what we are to believe, without which we are unfit even for Conversation one with another; and this he tells us we must be by the immediate Gift and extraordinary Help of the Spirit of God, without which we are but empty Vessels; and may find of ourselves, that Christ dwells not in our Hearts by Faith, and that we are the Children of Disobedience. But to merit such Happiness as is provided for us by the good Oeconomy of the Blessed Trinity, briefly summed up by the Apostle in 2 Cor. xiii. 14. And in order to partake of all those Benefits, which Christ of his free Grace and Favour has purchased, the Father out of his Love has purposed, and the Holy Ghost does apply, communicate to, and bestow, upon the Elect; let us be stedfast, both in our Hearts and Lives, in the faithful Discharge of those Promises we have made to God, who guards the vital Parts of the Soul like a Breast plate, and bears the Helmet of our Salvation.

*The Epistle of St. PAUL the Apostle  
to the ROMANS.*

**Q.** *HOW many are there of the Canonical Epistles?*

**A.** Twenty-one. St. PAUL wrote Fourteen, St. JAMES One. St. PETER Two, St. JOHN Three, St. JUDE One; which bear their different Names.

**Q.** *What was the Cause that the Apostles wrote Epistles?*

**A.** The Variety of Nations, whom they had converted, with whom they could not always in Person be conversant, and therefore they sent their Minds unto them in Writing, to cherish their young Faith, which otherwise (like a green Tree that hath not taken deep Root) might be shaken with Contentions and Errors.

**Q.** *Was there any such Thing in Rome at such Time as St. PAUL sent his Epistles thither?*

**A.** Yes; the Jews began to despise the Gentiles, and the Gentiles the Jews.

**Q.** *Wherefore did the Jews despise the Gentiles?*

**A.** They thought them unworthy to be Partakers of Grace thro' Christ, because they were not under the Law as well as they.

**Q.** *How did the Gentiles despise the Jews?*

**A.** They thought them more unworthy of God's Favour thro' Christ, because they had refused

him for their Messias, to whom only he was sent.

**Q.** *How did Paul take up this Controversy?*

**A.** By proving them both guilty of monstrous Sins; and therefore unfit either to reprove the other.

**Q.** *Of what doth he prove the Gentiles guilty?*

**A.** Of Idolatry; for tho' they had not the Law written, yet by the Frame of Heaven and Earth, they could not but know there was an omnipotent God; and therefore they ought not to have worshipped Idols, *chap. i. 20.*

**Q.** *Of what doth he hold the Jews guilty?*

**A.** Of Presumption, in thinking they could be justified by the Law; so that neither in the Law nor out of the Law, *i. e.* before the Law was given, can there be any Righteousness.

**Q.** *What then must they depend upon for their Justification?*

**A.** Only Faith in CHRIST JESUS, who hath performed the Law for them; for to hear the Law, was no Cause of Justification, but to perform the Law, which none was able to do, but only the Son of God, *chap. ii. 13. and iii. 20, 29.*

**Q.** *How doth Paul distinguish the Law?*

**A.**



*A.* Into the Law of the Letter, and the Law of Faith.

*Q.* What doth the Law of the Letter?

*A.* It shews us what Sin is, but doth not purge us from Sin.

*Q.* What is the Law of Faith?

*A.* Righteousness, obtained without the Law.

*Q.* How proveth he that?

*A.* By the Example of Abraham, who was justified by Faith, before he was circumcised, that he might not think Circumcision the Cause of his Justification, chap. iv. 10.

*Q.* How then doth he draw the Jew and the Gentile to an Agreement?

*A.* By shewing them, that both the Circumcised and the Uncircumcised shall be saved, if they believe.

*Q.* What doth Belief bring?

*A.* Peace of Conscience towards GOD, thro' our Lord JESUS CHRIST, chap. v. 1.

*Q.* What doth Peace of Conscience bring?

*A.* Joy in Tribulation; Tribulation brings Patience, Patience Experience, and Experience Hope that will not deceive us.

*Q.* How is our Hope made undeceivable?

*A.* By the Love of GOD, in that when we were his Enemies, he gave his only begotten Son to die for us.

*Q.* How became we God's Enemies?

*A.* By the Sin of Adam.

*Q.* Whether was greater, the Condemnation that came thro' the

Sin of Adam, or the Justification that came thro' the Righteousness of Christ?

*A.* The Justification that came by the Righteousness of Christ; because by one Sin only came Damnation; but Christ by Righteousness hath forgiven many Sins; that is, not only the Sins of Adam, whereof we were guilty, but many other Sins of our own, which we have since committed.

*Q.* What bringeth us to the Knowledge of Sin?

*A.* The Law; for we had not known Lust to be Sin, if the Law had not said, thou shalt not lust.

*Q.* Then the more Sin is manifested, the more Grace abounds?

*A.* It doth, but we must not therefore sin, that Grace may abound; GOD forbid, because when in Baptism we are made Partakers of Grace, we die to Sin, and rise again to Newness of Life, chap. vi.

*Q.* What is it to die to Sin?

*A.* To abolish the Works of the Flesh, such as Pride, Envy, Sloth, Gluttony, Uncharitableness, &c.

*Q.* What is it to rise unto Newness of Life?

*A.* To follow the Works of the Spirit, which are, Faith, Charity, Peace, Concord, Mercy, Love, &c.

*Q.* How are the former rewarded?

*A.* With Death; for the Reward of Sin is Death, chap. vi. 24.

*Q.*

*Q. How are the Works of the Spirit rewarded?*

*A. With eternal Life, ver. 23.*

*Q. Are we all subject to Death by the Law?*

*A. We are.*

*Q. How then can the Cause be good, which is caused by much Ill?*

*A. The Law is holy and good, and ordained to give us Life; but that Sin working in us, alters the Property of the Law, so that instead of Life, we find Death, chap. vii. 10.*

*Q. How shall we avoid this*

*Danger?*

*By living after the Spirit.*

*Q. Who are they that live after the Spirit?*

*A. Such as obey God, or in his Fore-knowledge are predestinated thereto, chap. viii. 10.*

*Q. Are all Men predestinated to be saved?*

*A. No: Some thro' their own Means, are made Vessels of Wrath to Destruction, as other some are made Vessels of Mercy, prepared for Glory, chap. ix. 15, 18. John xii. 40. Matt. xiii. 14.\**

\* I know some Places of Scripture have administred occasion of endless Dispute, wherein Men have waded (as in the dark) into an Abyss of Doubts of unfathomed Depth, and by their passionate Deceptions, even to Uncharitableness about that which I am confident is no further revealed than what may make it necessary to be acknowledged a Mystery, and to put Reason to a Trial, to submit to that which it could never comprehend by any Enquiries, have made Conclusions about the Point, which (*in natura rei*) will have, and must hinder and put a Bar against a lively Undertaking the Purposes of strict Gospel Obedience, and weaken the Applications of God's Grace, in pressing Endeavours to work out our Salvation: Therefore, laying aside all Examination of such hidden Secrecies of God, and all unnecessary Disputes about them, I set up my Rest in this one Thing, that I am comfortably confident, that whatsoever God's Election and Predestination is, it doth not contradict his Promises of Mercy, nor his End of giving Christ unto the World; both which, by the universal Scope of the Gospel, are general and conditional. And it is the Doctrine of the Church of England, in the End of the 17th Article, that we must receive God's Promises in such Ways, as they are generally set forth to us in Holy Scripture. So that to conclude, once for all, I do believe the Decree was past, before the Foundation of the World. But what Decree? Even this, I will set before the Sons of Men Life and Death, Blessing and Cursing; and the Soul that chuseth Life shall live, as the Soul that chuseth Death shall die. This Decree, whereby whom God did foreknow, he did predestinate, was from Everlasting: This, whereby all who suffer Christ to make them alive, are elect, according to the Foreknowledge of God, now standeth fast, even as the Moon, and as the faithful Witness in Heaven. See Rom. 24, 28. 2 Thes. ii. 10. 1 Pet. i. 8. Rom. xi. 22. and ix. 20, 21, Luke iii. 5, &c. xiii. 7. xiv. 17. xix. 42. Ezek. xviii. 20, 23. xxxiii. 11. John vii. 37. James i. 5. Acts xvii. 30. 2 Pet. iii. 9. 1 John ii. 1, 2.

*Q. God is not then the Cause of any Man's Condemnation?*

*A. No, but Sin which reigneth in Man.*

*Q. What are they called which are ordained to be saved?*

*A. The Children of God.*

*Q. How are we made the Children of God?*

*A. Three Manner of Ways; by Election, Creation, and Adoption.*

*Q. Why are these Blessings bestowed upon us?*

*A. Not for any Desert of ours, but thro' the meer Mercy and Love of God.*

*Q. What Recompence doth he require of us for them?*

*A. Nothing but Love.*

*Q. How is our Love shewn?*

*A. If we suffer neither Tribulation, Persecution, Famine, Nakedness, Peril, nor Sword, to separate us from Christ.*

*Q. When are we separated from Christ?*

*A. When we love our Sins more than him, and forsake his Will, to follow our own.*

*Q. Why must we endure any Extremity, rather than revolt from God?*

*A. Because the Afflictions of this Life, are not worthy of the Glory, which will be shewn to us in the Life to come, ch. viii. 18.*

*Q. Do we obtain that Glory then by Works?*

*A. No, but by the Mercy of God only; yet Works, and the good Motions of the Spirit testify to our Consciences, in the mean*

*Time, that such a Reward is laid up for us.*

*Q. How are we put from that Glory?*

*A. Only by our Sins.*

*Q. To whom was this Covenant of Glory made?*

*A. To the Jews first, and then to the Gentiles.*

*Q. How did the Jews lose it?*

*A. By thinking to become righteous by the Law.*

*Q. How did the Gentiles obtain it?*

*A. By believing in Christ, so soon as they heard of his Name, ch. ix. 30.*

*Q. Why could not the Jews be righteous by the Law?*

*A. Because they could not fulfil the Law.*

*Q. Are the Gentiles then righteous by fulfilling the Law?*

*A. They are; but not that they fulfil the Law of themselves, but in the Work of Christ, who hath fulfilled it for them, and for all others that believe in him; so that his Righteousness is become theirs, chap. x. 4, 6.*

*Q. Are all the Jews rejected?*

*A. No; God hath reserved a Remnant to be saved.*

*Q. Are all the Gentiles accepted?*

*A. No, only such as hear the Word, and believe it.*

*Q. But some have not heard the Word, shall they therefore be excused?*

*A. Not so, the Sound thereof is gone thro' the Earth; therefore none can plead Ignorance, ver. 18.*

*Q.*



*Q. Because we are Gentiles, and accepted by our Belief in the Place of unbelieving Jews, ought we to despise them in respect to ourselves?*

*A.* No, because we are not so accepted, but we may be rejected; nor they so rejected, but they may be received; for if God grafted us into the true Vine, who were but wild Branches, much more may he graft the Jews, who were true Branches, into the true Stock again, chap. xi. 17.

*Q. Why doth St. Paul urge this Similitude?*

*A.* To shut up the Contentions between the Jews and the Gentiles, that they should not despise one another, because they were alike in Belief and Unbelief.

*Q. After the deciding of this Controversy, and certain principal Points of Religion (as Faith and Justification) declared, wherein doth Paul shew we ought to strive to excel one another?*

*A.* In Unity and Uprightness of Life, by offering up ourselves a lively Sacrifice unto God, i. e. to put off the Works of Darknes, and put on the Armour of Light.

*Q. How must we cast off the Works of Darknes?*

*A.* By conforming ourselves after the Will of God, and not after the Fashion of the World, chap. xii. 2.

*Q. What are the Works of Darknes?*

*A.* To embrace Pride rather

than Humility, Lust rather than Charity, Hate rather than Love, Rebellion rather than Obedience, Gluttony rather than Abstinence.

*Q. What is the Armour of Light?*

*A.* To dispose our Minds after the contrary.

*Q. It seems then, by being commanded to sacrifice ourselves, that every Christian is a Priest?*

*A.* True, every one should act as one, in assisting his Brother.

*Q. How are we consecrated?*

*A.* Not by the Infusion of Oil, but by the Inspiration of the Holy Ghost, at our Baptism.

*Q. Do all Christians serve in the Office of Priesthood?*

*A.* No, because their Sacrifice is not such as it should be, by Reason they prefer not Sorrow before Joy, Rebuke before Honour, Enemies before Friends, for the Love of Christ, and as he in his Life did for our Example.

*Q. To whom is it given to do those Things?*

*A.* To all; but not after a like Measure.

*Q. What must they do that have a Privilege of Graces above others?*

*A.* Not boast of it; but help to furnish them that want, chap. xi. 2.

*Q. By what Example are we taught so to do?*

*A.* By the Example of the Members of a Man's Body; for when the Foot is offended, the rest of the Members, as the Eye, Hand,

Hand, and Tongue, minister unto it; so ought it to be in the Members of Christ's Body, when one faints, the rest must relieve it.

*Q. Who is the Head of the Mystical Body?*

*A. Christ.*

*Q. Who are the Eyes?*

*A. His Preachers.*

*Q. Who are the Ears?*

*A. Hearers of the Word.*

*Q. Who are the Hands?*

*A. The Magistrates.*

*Q. Who are the Feet?*

*A. The Subjects.*

*Q. What is the Duty of a Preacher?*

*A. To teach with Sincerity.*

*Q. What is the Duty of a Hearer?*

*A. To attend with Reverence.*

*Q. What is the Duty of a Magistrate?*

*A. To rule with Justice.*

*Q. What is the Duty of a Subject?*

*A. To obey with Love.*

*Q. What are the Sinews that bind these Joints of the Mystical Body together?*

*A. Compassion and brotherly Love.*

*Q. What is Compassion?*

*A. A Suffering with our Christian Brethren; or a like feeling of the Heart, as if it happened to ourselves.*

*Q. What doth it produce?*

*A. Distributing to their Necessity; as Counsel to them that err, Comfort to them that mourn, Food to them that hunger, Cloathing to them that are naked,*

*and Harbour to them that are harbourless, chap. xii. 15, 17.*

*Q. How are these Virtues performed in us?*

*A. By Continuance in Prayer.*

*Q. What Vices are contrary to Compassion?*

*A. Hate, Revenge, Arrogancy, and Self-Love.*

*Q. Why must we not hate?*

*A. Because God hath commanded us to love all Men.*

*Q. Why must we not revenge?*

*A. Because Revenge is the Lord's, chap. xiii. 16.*

*Q. Why must we not be arrogant and high-minded?*

*A. Because we are all of one Lineage, and no Man hath any Thing of himself, but what is given him of God.*

*Q. What is Self-Love?*

*A. To be wise in our own Conceits.*

*Q. Doth our Duty extend only to the Body of our Christian Brother?*

*A. No, but to his Mind also, i. e. we must take heed, that we offend not his Conscience, by eating of Meats, or Observation of Days, chap. xiv. 21.*

*Q. When are these Precepts to be put in Execution?*

*A. Out of hand, because the Time of our Salvation draweth near, chap. xiii. 11.*

*Q. When to be left off?*

*A. Not till Death, because whether we live or die, we live and die to the Lord, chap. xiv. 8.*

*Q. How doth St. PAUL conclude this Epistle to the Romans?*

M

A

*A.* With Exhortation and Prayer.

*Q.* What doth he exhort them unto?

*A.* The reading of the Scriptures, Thanksgiving, and to beware of false Prophets.

*Q.* Why doth he exhort them to read the Scriptures?

*A.* Because whatsoever is written, is written for their and our Instruction, chap. xv. 4.

*Q.* Why to Thanksgiving?

*A.* Because of the Mercy of God shewn unto all.

*Q.* Why to beware of false Prophets?

*A.* Because they raise Divisions and Opinions in the Church,

contrary to the Doctrine of Christ, chap. xvi. 16.

*Q.* What is his Prayer?

*A.* That we might be filled with all Joy and Peace, that comes by Faith, and with all Abundance of Hope.

*Q.* What is Hope?

*A.* An assured Expectation of Blessedness to come, to which CHRIST JESUS bring us, Amen.

*Q.* From whence did PAUL write this Epistle?

*A.* From *Corinth*; and it concludes with some good Exhortations, and a Commendation to several Persons eminent for their Christian Profession.

*Obs.* This Epistle to the *Romans* was written, according to *Calmet*, in the 58th Year of the vulgar *Era*, in the City of *Corinth*, just before *Paul's* Departure thence, to carry some Collections made there for the Saints at *Jerusalem*.

It has obtained the first Place among the Epistles, because the City of *Rome* was then the *Imperium Mundi*, the Resort of all the Nations in the known World.

He sent it by the Hands of *Phaëbe*, a Deaconess of the Church of *Cenchrea*, in the Neighbourhood of *Corinth*. It was written in *Greek* by *Tertius*, *Paul's* Amanuensis, and is accounted both the most exalted and most difficult of all *Paul's* Epistles; insomuch that *Jerom* gives it as his Opinion, that it would require many Volumes to explain it alone. [See *Jer. Epist.* 151. ch. 8.] And some have thought that the Difficulties contained in this Epistle, gave *Peter* Occasion to say, that in some of his Brother *Paul's* Epistles are some Things hard to be understood, which they that are unstable and unlearned wrest unto their own Destruction, 2 Pet. iii. 15.

It begins with a Preface to the whole Epistle, wherein the Author is described by his Name, Calling and Employment; and then goes on telling of his Affection towards them, the Benefit of our Justification, the Concord and Unity he would have among them in Christ, &c.

In all likelihood it was composed at several Intervals of Time, and the Apostle intended to have finished it at the End of the 15th Chapter; but, finding Leisure, he added the other Chapter, having three Times repeated the same Conclusion and Blessing on them all, Now the God of Peace be with you all, Amen.

The



# The First Epistle of St. PAUL the Apostle to the CORINTHIANS.

**Q.** *Where was PAUL when he writ this Epistle to the Corinthians?*

**A.** In Syria.

**Q.** *What was the Cause that moved him to write?*

**A.** The Sects and Divisions that, in his Absence, took Root in the Church of Corinth.

**Q.** *What were they?*

**A.** Some held of Paul, some of Apollos, and some of Cephas.

**Q.** *How doth he reprove them?*

**A.** By shewing that Christ is one, and his Religion one; and therefore ought not to be divided: And howsoever Paul, Apollos, and Cephas plant, it is nothing except God give the Increase, chap. ii. 6.

**Q.** *Whence then proceeds the Knowledge of the Scriptures?*

**A.** From the Spirit of God, chap. ii. 12.

**Q.** *Who is the Means?*

**A.** The Preachers, chap. iii. 9.

**Q.** *How are they to be esteemed?*

**A.** As Ministers of Christ, Stewards of the Mysteries of God, and such as stand in his Stead.

**Q.** *How ought they to deliver the Word?*

**A.** Not in the enticing Speech of Man's Wisdom, but in the plain Evidence of the Spirit, chap. ii. 4. because the Wisdom of the

World, before God, is Foolishness, and that which the World accounts Foolishness, is Wisdom before God, chap. iii. 19.

**Q.** *What is their Offence then, that perswade themselves that the Gospel is not well taught, unless it be set forth with Eloquence of Speech?*

**A.** They make the Cross of Christ of no Effect; attributing that unto them, which belongs to the Power of God, chap. i. 17.

**Q.** *What are the Inconveniencies which come by Controversies in Religion?*

**A.** Vice passeth away unpunished, and the Congregation is scandalized, chap. v. 1. &c.

**Q.** *What are the Vices St. Paul noteth in the Corinthians?*

**A.** Arrogancy, Incest, going to Law with one another, and Fornication.

**Q.** *How would he have Arrogancy reclaimed?*

**A.** By Humility. If any Man among you seem to be wise in this World, let him be a Fool, that he may be wise, chap. iii. 18.

**Q.** *How Incest?*

**A.** By excommunicating the Party, chap. v. 5.

**Q.** *How going to Law?*

**A.** By chusing some one or other of their Brethren, to set  
M 2 Concord

Concord between them, without Expende of Time and further Charge, *chap. vi. 5.*

*Q. How Fornication?*

*A.* By Marriage. To avoid Fornication, let every Man have his Wife, *chap. vi. 5.*

*Q. Which doth he most commend, Marriage, or a single Life?*

*A.* The single Life, because it is most apt for the Service of God, by Reason it is freed from those Cares the other is entangled with, *chap. ii. 31, 33.*

*Q. Doth he not likewise tax them with Idolatry?*

*A.* Yes; and of thinking the Ministers a Burthen to the Congregation.

*Q. How doth he reprove the first?*

*A.* By shewing, that although they fear God in Heart, yet it is not lawful for them to eat with Idolaters; because in so doing, they may wound the weak Consciences of others, *chap. viii. 11, 12.*

*Q. How doth he reprove the second?*

*A.* By shewing that he who feedeth the Flock, is worthy to eat of the Milk of the Flock, *chap. ix. 7.*

*Q. By whose Example doth he teach them, to avoid these Enormities?*

*A.* By the Example of the Jews, who were ambitious, full of Strife, Despisers of the Prophets, and Prophaners of holy Things, *chap. x.*

*Q. Why are they taught to avoid these Things?*

*A.* Because their Bodies are the Temples of God, and therefore they ought not to make them the Temples of the Devil, by suffering themselves to be polluted with such Uncleaness, *chap. iii. 1.*

*Q. What is the best Ground of Edification?*

*A.* Love; because he that teacheth, altho' he speak with the Tongue of an Angel, and hath not Love, is like a tinkling Cymbal, *chap. xiii. 1.* He that hath Faith able to remove Mountains, and wants Love, it is nothing, *ver. 2.* And he that giveth all that he hath to the Poor, and is without Love, profiteth nothing, *ver. iii.*

*Q. Is Love then necessary in all the Points of Religion?*

*A.* It is: For he that comes to the Lord's Table without Love, is an unworthy Guest; and he that prayeth, and is not in Love, calleth for Vengeance on himself.

*Q. Wherein did the Corinthians abuse Prayer;*

*A.* In not observing the Custom of the Time, which was to pray bare-headed, *ch. xi. 4.*

*Q. Wherein did they abuse the Lord's Supper?*

*A.* In that some had a carnal Desire to eat, and some had filled themselves before, *chap. xi. 21.*

*Q. What was the Presumption of their Women?*

*A.* They took upon them to teach, which is not allowable, *chap. xiv. 24.*

*Q. What principal Thing was*

was to be observed among the Teachers?

A. Not to teach to pray in a strange Tongue, by which the People could not be edified, nor whereunto they could say *Amen*, chap. xiv. 2, 16.

Q. What is the last Error Paul confuted in them?

A. Their doubting of the Resurrection of the Dead.

Q. How doth he confute it?

A. By shewing that Christ is risen, which is the first Fruit of them that shall rise, chap. xv.

Q. How doth he prove that Christ is risen?

A. By the Testimony of the

Apostles, and of others that saw him; but lest this might not be sufficient, he confirms it also by this Reason, That unless there be a Resurrection, Faith and Preaching are both in vain, chap. xv. 14.

Q. How doth Paul conclude this Epistle?

A. With an Exhortation for the Relief of the Poor, directing a charitable Collection for the Christians in Necessity; to be done by laying a-part a Proportion, the first Day of each Week, according to every Man's Ability\*, and then gives his particular Salutations to several Friends.

\* Hence we learn, that not only the richer sort are concerned in the Duty of Charity, but all Christians in their several Degrees (tho' from those to whom much is given much is required) must, according to St. Paul's Directions, lay up in Store as God hath prospered them; and so, in 2 Cor. viii. 12. the Measure of Charity is proportioned, according to that a Man hath. And in 1 Pet. iv. 11. the Ability which God giveth. So that a poor Man, when he seeth another in greater Want than himself at such a Time, either in respect to the Sufferings of the Body or Goods, in such Case Christian Compassions and the giving Assistance, is the poor Man's Duty, and will procure his Reward from him, whose Providence ruleth over all.

Obs. This celebrated City (*Corinth*) was the Capital of *Achaia*, seated on the Isthmus, which separates the *Peloponnesus* from *Attica*, the best peopled and wealthiest in all *Greece*, lying between two Seas which drew thither the Trade of both the East and Western Parts of the World.

The *Corinthians*, as well as all other *Greeks*, pretended to Philosophy, Politeness of Learning, &c. nevertheless its Riches produced Pride, Ostentation, Effeminacy, and all Manner of Vices in its Inhabitants, particularly the abominable Worship of the Goddess *Venus*, and the publick Prostitution of those who were devoted to her. Such was the Condition of *Corinth*, when Paul arrived there with the Gospel of Christ, A. D. 52, and those were the Monsters he had afterwards to encounter with.



*The Second Epistle of St. PAUL the  
Apostle to the CORINTHIANS.*

*Q. FROM whence was the  
Second Epistle to the Co-  
rinthians written?*

*A. From Philippi, a City in  
Macedonia.*

*Q. How doth it begin?*

*A. With an Encouragement  
against Afflictions, by the Com-  
forts usually administered to Chri-  
stians under their Sufferings, pro-  
pounding his own Experience,  
and avowing his Sincerity in  
Preaching among them.*

*Q. What are the principal Cir-  
cumstances to be considered?*

*A. They are three; the Cause  
why he writ, the Persons whom  
he toucheth, and the Matter  
whereof he treateth.*

*Q. What was the Cause of his  
Writing?*

*A. The inflexible Nature of  
some, that notwithstanding his  
former Persuasions, still despised  
his Authority.*

*Q. Who are the Persons?*

*A. The false Teachers, him-  
self, and the Corinthians.*

*Q. What is the Matter?*

*A. Confutation of his De-  
tracters, and a Confirmation of  
his own Doctrine.*

*Q. How doth he confute his  
Detracters?*

*A. By proving them Teachers,  
not for Love, but to fill their  
own Bellies; and that they were*

*Boasters of other Mens Labours  
chap. x. 15. and xi. 20.*

*Q. How doth he confirm his own  
Doctrine?*

*A. Three Ways. First, in re-  
spect of the Ground thereof,  
which is CHRIST JESUS, chap.  
iv. 5. Secondly, in respect of  
the Fruit, which it had brought  
forth in them, which was Faith,  
Patience, and Love, chap. viii.  
7. and ix. 2. Thirdly, In respect  
of his own Constancy, whom the  
Persecution of the World had  
sealed the true Minister of God.*

*Q. How?*

*A. In that neither Imprison-  
ment, Stripes, Watching, Fast-  
ing, Stoning, Danger by Sea, nor  
Danger by Land, could terrify  
him from his proceeding in his  
Calling, ch. vi. 4. and xi. 24. to 30.*

*Q. What happened upon the dis-  
cussing of the Revelations, he had at this  
Time, to keep him humble?*

*A. Great Temptation, called  
a Thorn in the Flesh, and a Mes-  
senger of Satan to buffet him,  
which, upon his Prayer, he was  
assisted against, chap. xii.*

*Q. How doth he conclude?*

*A. With threatening to be se-  
vere against incorrigible Offenders,  
he encourageth them to try their  
Faith, prays for the Increase of  
their Strength and Love, and so  
pronounceth a Blessing upon them.*

*Obs.* The first Epistle of St. Paul to the *Corinthians* having wrought good Dispositions, with hearty Sorrow and Submission towards him, as informed by *Titus*, whom he met at *Macedonia*, chap. vi. 5, 6. from whence he thought proper to write this second Epistle, applying to them with much Art and ingenious Insinuation, he both commands and threatens with great Affection for their eternal Salvation: He encouraged them in Trouble, from a Consideration of his own Deliverance; and gives them an Account of his Delay in coming to them. He vindicates the Gospel Ministry in general, as preferable to the Law of *Moses*; repeating his Exhortation, not to hearken to his Opposers, the false Apostles, who obstructed the good Effects of his Doctrine, and obliged him to give some Account of his own Zeal in promoting the Gospel, and of his Labours and Sufferings for it, with the Favours he had of being wrapt up into the Third Heaven, where he had a Glimpse of the Joys above; concluding with a solemn Charge, that they check all Divisions, and preserve Unity and Peace among themselves, and then the God of Love and Peace would be with them; giving them that solemn Benediction, *The Grace, or Favour, of our Lord Jesus Christ, the meritorious Cause of our Redemption, and the Love of God the Father, and the Communion or Fellowship, or the partaking of the Gifts and Sanctification of the Holy Ghost be with you all.*

## *The Epistle of St. PAUL the Apostle to the GALATIANS.*

*Q. WHAT was the Cause of PAUL's writing to the Galatians?*

*A.* Their declining from that which he had taught them, which was Faith in CHRIST JESUS.

*Q. How declined they from Faith?*

*A.* In thinking to be justified by the Works of the Law.

*Q. How doth he reprove them?*

*A.* By shewing, that as many as are Workers of the Law, are under the Curse, chap. iii. 10.

*Q. How are they delivered from this Curse?*

*A.* Christ hath redeemed us, by being made a Curse for us, chap. iii. 13.

*Q. What doth he then counsel them to do?*

*A.* To forsake the beggarly Traditions of the Law; as Circumcision and the Observation of Days and Times, chap. iv. 9. 10.

*Q. What was the Reason?*

*A.* Because neither Circumcision nor Uncircumcision avail any Thing, but a new Creature, chap. v. 15.

*Q. What is understood by a new Creature?*

*A.*

*A.* One regenerated by Faith, as being dead to Sin, and risen again thro' Christ, to Newness of Life, *chap. ii. 19, 20.*

*Q.* How are we known to be regenerated?

*A.* If we bring forth the Fruits of the Spirit.

*Q.* What are the Fruits of the Spirit?

*A.* All kind of Christian Virtue; as Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c. *chap. v. 12.*

*Q.* Is there no Law against them, that live in this Estate?

*A.* There is none that hath any condemning Power over them.

*Q.* What are the Fruits of the Flesh?

*A.* Lust against Chastity; as Adultery, Uncleaness: Against Religion, as Idolatry, Witchcraft: Against Charity as Envy, Murder, &c. Against Temperance, as Gluttony, Drunkenness, &c.

*Q.* What shall become of them that delight in these Works of the Flesh?

*A.* They shall not inherit the Kingdom of God.

*Q.* Where was Paul when he wrote this Epistle, and how doth it end?

*A.* At Rome; and it is concluded with a Declaration of what Glory he had in suffering for Christ.

*Obs.* Galatia was a Province of Asia Minor, where Paul had preached the Gospel, *Acts xviii. 23.* and this Epistle to the Galatians was wrote on the following Occasion: Paul having heard, that certain false Brethren had, since his Departure, taught the Necessity of observing the Law of Moses, and had vilified his Person under a Pretence, that he was not conversant with Christ upon Earth, but received his Doctrine from others; the better to gain upon that sort of People he declares in *chap. i. to ver. 16. of chap. ii.* that although he was not converted till after Christ's Ascension, yet he learned not his Doctrine from any of the Apostles, but received it from immediate Revelation from Heaven. [See *Acts xxvi. 15, 16.*] And to illustrate his Discourse, takes Notice of Abraham's two Sons, viz. *Ishmael* by *Hagar*, a Bond-maid, *Gen. xviii. 16.* and *Isaac* by *Sarah*, a Free-woman, *Gen. xxi. 1, 2, 3.* the one being born by natural Generation, the other by virtue of God's Promise; when by reason of Age, his Parents were incapable of begetting Children after the usual natural Course; and says, these two were an Allegory, or Similitude, representing the two Covenants; the former of the Law, delivered from Mount Sinai, signified by *Hagar*; the latter is the Covenant established by Christ, and represented by *Sarah*. [See *Heb. xii. 25.*] Now we who believe in Christ are the Children of the Promise, free from the Yoke of the Law, *chap. v. 1.* for that Faith in Christ will save, provided it be after the Gospel Dispensation, i. e. joined with a holy spiritual Life, not neglecting the holy Duties of Christianity.



*The Epistle of St. PAUL, the Apostle,  
to the EPHESIANS.*

*Q. WHAT were these Ephesians that St. Paul writ unto ?*

*A. Inhabitants of the City of Ephesus, in Ionia, in Asia Minor.*

*Q. Who converted them to Christianity ?*

*A. St. PAUL, about twelve Years after the Resurrection of our Saviour, Acts xix.*

*Q. What was the Estate of the Ephesians, when Paul writ unto them ?*

*A. As it is of all those amongst whom God's Wrath hath been sown.*

*Q. How is that ?*

*A. The good Seed of PAUL's Word and Doctrine was mingled with the Cockle and Weeds of false Teachers.*

*Q. In such a needful Business why did he not rather go than write ?*

*A. Because he was a Prisoner at Rome.*

*Q. What Method doth he use in confirming the Ephesians in the Faith, which he had before taught them ?*

*A. First he useth an Admonition, then a Prayer, and last of all an Exhortation.*

*Q. Of what doth he admonish them ?*

*A. Of three Things.*

*Q. Which be they ?*

*A. 1<sup>st</sup>, He shews, that they*

were predestinated to the Calling of Christians before the Foundation of the World ; and therefore there was nothing had happened to them by Chance, *chap. i. 4. 11.* 3<sup>dly</sup>, He puts them in Mind, that the Ground of their Faith is CHRIST JESUS, to whom all Power both in Heaven and Earth was given ; and therefore they needed not to stand doubtful of their Reward, *chap. i. 20, to 23.* 3<sup>dly</sup>, He records in what Estate they were before they were called.

*Q. What was that ?*

*A. That they were under the Power of Satan, and dead thro' Sin ; and therefore being now quickened by the Spirit of Christ, the farther they were off from Grace, the greater Debtors they were now for the same, *chap. ii. 4, 5.* Then he bids them not faint because of the Persecution, which they saw was laid upon him.*

*Q. What Reason shews he for that ?*

*A. Because it was their Glory, *chap. iii. 13.**

*Q. In what respect could his Persecution be their Glory ?*

*A. In this, that seeing him constantly endure Imprisonment and Death for the Truth of the Gospel, which he had preached unto them, they might assure themselves*

themselves his Doctrine was the Word of God, and no Tradition of Man.

*Q. For what doth he pray to God for them?*

*A. For three Things.*

*Q. Which be they?*

*A. First, for the Strength of his Holy Spirit, chap. iii. 19. Secondly, that he would give them a faithful Heart, chap. iii. 17. And thirdly, to endue them with unfeigned Charity.*

*Q. How manifold is his Exhortation?*

*A. Two-fold; general and particular.*

*Q. What is his general Exhortation?*

*A. Certain Observations common to all Men, to walk worthy in their Calling, chap. iv. 2.*

*Q. What is their Calling?*

*A. Christianity.*

*Q. What is the End thereof?*

*A. Eternal Life.*

*Q. Who hath called us thereunto?*

*A. GOD the Father, by his Son CHRIST JESUS, chap. iii. 11.*

*Q. By what Means?*

*A. First, by outward Means, as by Afflictions, and Persecutions. And secondly, by inward Means, as by the working of God's Word in our Hearts, and the wholesome Admonitions of his Holy Spirit, chap. iv. 10.*

*Q. How may we walk worthy of our Vocation?*

*A. If we avoid Lying, Anger, Theft, filthy speaking, and embrace Humility, Meekness, Pa-*

*tience, Charity, and Unity of Spirit, ch. iv. 2, 3, and 25. to 31.*

*Q. What is Humility?*

*A. Not to prefer ourselves before others, nor to despise others in respect of ourselves.*

*Q. What is Meekness?*

*A. Not to be easily moved to Anger.*

*Q. Is it not lawful then to be angry and not sin?*

*A. If we bridle our Fury, that we break not forth into any wicked and unlawful Thoughts, Words, or Deeds.*

*Q. What is Patience?*

*A. A quiet digesting of Wrong, and leaving the Revenge to God.*

*Q. What is Charity?*

*A. A Compunction of Heart, whereby one Christian is incited to help and succour another.*

*Q. What call you the Unity of the Spirit?*

*A. An Agreement together of God's People in true Faith and Doctrine, without Sect or Dissention.*

*Q. Why ought we to walk in Unity of Spirit?*

*A. Because GOD, who hath created us; Christ, who hath redeemed us, and the Holy Ghost, who hath sanctified us, is but one; and the Means whereby we are saved, one, that is to say, Faith; and therefore, we ought to agree together in Mind, as Children of one Father, or as Heirs, ordained all for one happy Inheritance, chap. iv. 4, 5, 6.*

*Q. Having declared what the Virtues are, which St. Paul would have*

have us follow, rehearse the Vices, he would have us to avoid?

A. Lying, (as I said before) Theft, Anger, filthy speaking, and (out of the fifth Chapter) Covetousness, Fornication, Drunkenness, false Doctrine, foolish and idle Jestings.

Q. What is a Lie?

A. A counterfeit and false Declaration of the Thought and Mind, as when we speak one Thing and think another.

Q. What is Theft?

A. Not only to steal with the Hand, but all Manner of Deceit and unlawful Gain.

Q. What is Anger?

A. A Desire of Revenge for some Wrong done unto us, or unto them whom we love.

Q. Of how many Sorts is it?

A. Of two.

Q. What are they?

A. Natural and diabolical.

Q. What call you natural Anger?

A. The Anger, that is in a Magistrate towards the Subject, a Father towards his Child, or a Master towards his Servant or Scholar, for the due Correction of such Vices as they perceive in them, to the Dishonour of God.

Q. What is diabolical Anger?

A. So to be incens'd as to wish Destruction to any one.

Q. Wherein consisteth filthy Communication?

A. In Swearing, Cursing, Blapheming, immodest Words, and idle Jestings.

Q. How must Christians then frame their daily Conference?

A. In such sort, as it may be to the Edification of one another, speaking unto themselves in Psalms, Hymns, and spiritual Songs, and giving Thanks to God for all Things, chap. v. 19. 20.

Q. What is Covetousness?

A. A Greediness of Gain, without Regard to their own Necessities, or the Necessity of others.

Q. What is Fornication?

A. A polluting of the Soul with the Lust of the Body.

Q. What is Drunkenness?

A. A confounding of Reason and the Senses, with immoderate Drinking.

Q. What is false Doctrine?

A. Any thing that is taught contrary to the Truth of God's Word.

Q. How are they said to lead their Lives, that delight in any of these Abuses?

A. Improvidently.

Q. Why?

A. Because they neglect the Will of God, to follow their own Ways.

Q. How are they said to lead their Lives that abhor them?

A. Circumspectly.

Q. Why?

A. Because they prefer the Will of God before their own Imagination, chap. v. 15, 17.

Q. What is Paul's particular Exhortation in this Epistle?

A. The Duty of Husbands and Wives, Parents and Children, Masters and Servants.

Q. What is the Duty of Husbands towards their Wives?

N 2

A.



*A.* To love them, as Christ loved the Church, who gave his Life for it, *ver.* 25.

*Q.* What is the Duty of Wives towards their Husbands?

*A.* To submit themselves unto their Husbands as unto the Lord, *ver.* 22.

*Q.* What is the Duty of Parents towards their Children?

*A.* Not only to feed and cloath them, but to bring them up in the Fear of the Lord, *chap.* vi. 4.

*Q.* What is the Duty of Children towards their Parents?

*A.* To honour and obey them with bodily Reverence, and with the unfeigned Love of the Heart, *ver.* 2.

*Q.* What is the Duty of Masters to their Servants?

*A.* Not to defraud them of their Due, nor to use Cruelty toward them, remembering that they themselves have also a Master in Heaven, *ver.* 9.

*Q.* What is the Duty of Servants to their Masters?

*A.* To obey and labour for them in Singleness of Heart, and not with Eye-service, *ver.* 6.

*Q.* How is that?

*A.* To do all Things (whether their Master be absent or present) as if God beheld them.

*Q.* How doth St. Paul wish the Ephesians, and in them us, to arm ourselves for the accomplishing of these, and all other Duties?

*A.* First, to gird them with the Girdle of Truth. Secondly, to put on the Breast-plate of Righteousness. Thirdly, to be shod

with the Shoes of the Preparation of the Gospel of Peace. Fourthly, to take the Shield of Faith. Fifthly, the Helmet of Salvation. And, Sixthly, the Sword of the Spirit, *ver.* 14. to 17.

*Q.* What is understood by the Girdle of Truth?

*A.* A binding of ourselves to the Observation of the Word of God.

*Q.* What by the Breast-plate of Righteousness?

*A.* A good Conscience, or Innocence of Life.

*Q.* What by the Shoes of Peace?

*A.* Friendly and quiet Conversation.

*Q.* What by the Shield of Faith?

*A.* The Righteousness of Christ, able, like a brazen Shield, to protect and cover us from the Darts of the World, the Flesh, and the Devil.

*Q.* What by the Helmet of Salvation?

*A.* The Strength and Power of Christ, being for our Sakes Vanquisher of Hell, Death, and Sin.

*Q.* What by the Sword of the Spirit?

*A.* The Word of the ever-living God, which as a Sword, we must draw forth to defend ourselves, and offend our spiritual Enemies.

*Q.* What is the special Quality required in him that is thus armed?

*A.* Prayer and continual Watchfulness.

*Obs.* *Ephesus* was a noted City of *Ionia*, and Head of the Proconsular *Asia*, or the Western Part of the *Lesser Asia*, esteemed by the Heathens for the famous Temple of *Diana*, one of the seven Wonders of the World, the Length whereof was 425 Feet, the Breadth of it 220, supported by 127 Pillars made by so many Kings: It was 200 Years in building, at the Expence of all the Provinces of *Asia*.

The *Ephesians* were very much addicted to curious Arts, *viz.* Magick, Sorcery, and judicial Astrology; insomuch that the *Ephesian* Characters or Letters, *Ephesæ Grammata*, grew to be a proverbial Expression for magical Characters.

The Apostle tells the Converted to the Lord, of their glorious Privileges, of being admitted Christians; and tho' they were most of them *Gentiles*, yet they were of God's Household, and had the same Privilege, as the believing *Jews* themselves, according to God's Purpose from the Foundation of the World; that they were saved by the Grace and Mercy of God in Jesus Christ, and not by the Works of the Law: And this Doctrine of the Calling and Salvation of the *Gentiles* by Christ, he tells them God had particularly revealed to him; pressing them to live up to their Calling, by loving one another, and doing their Duty, every one in his proper Station; concluding, that if they would stand fast in their Christian Course against all Temptations, their Armour must be Truth, Righteousness, Peaceableness, Faith, Hope, the Holy Word of God, and devout Prayer.

*Aquila* and *Priscilla*, with whom *Paul* had lodged at *Corinth*, came with him to *Ephesus*, and made some Stay there. [See Acts xviii. 2, 3, 18.] *John* the Evangelist passed a great Part of his Life, and died there: And tho' *Timothy*, *Paul's* Disciple, was made first Bishop at *Ephesus* by the Apostle, with the Imposition of Hands [See Tim. iv. 14. and 2 Tim. i. 6.] Nevertheless it was no Hindrance to the Residence of *John* the Evangelist in that City; where he performed the Function of an Apostle, and inspected the whole Province for many Years. And if we may credit the Fathers of the Council of *Ephesus*, the Virgin *Mary* died and was buried in this City, where they shewed her Tomb, and dedicated their Cathedral Church to her Memory. [See Concil. l. 3. p. 574. and p. 1525.] and says the learned *Calmet*, we are assured, that *Mary Magdalene* came to this City, and died there in Peace. *Dict. Tit. Ephesus*.

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## The Epistle of St. PAUL, the Apostle, to the PHILIPPIANS.

Q. *WHAT* were the *Philippians*? in *Macedonia*, where *Paul* had planted the Gospel.

A. Exiles of *Philippi*, a City

Q.

*Q. What moved him to write unto them?*

*A. Two Things: 1st, The general Care he had for all the People of God. 2dly, That he might shew his Thankfulness to the Philippians.*

*Q. For what?*

*A. For sending him Relief, after they knew he was a Prisoner in Rome.*

*Q. By whom did they send him Relief?*

*A. By Epaphroditus, a Professor of the Gospel.*

*Q. How did he shew his Thankfulness toward them?*

*A. First, in praising God for them, and then in praying unto God for them.*

*Q. How doth he praise God for them?*

*A. In that it had pleased him to receive them into the Fellowship of the Gospel, chap. i. 5.*

*Q. In what Manner doth he pray to God for them?*

*A. Three Manner of Ways: 1st. That God, who had begun this good Work in them, would continue it until the Day of Christ Jesus, ver. 8. 2dly, That they might be able, thro' his Grace, to discern true Doctrine from false, ver. 10. 3dly, That they might abound in Love, and the Works of Righteousness, ver. 11.*

*Q. How doth he encourage them, lest his Imprisonment should make them faint?*

*A. Three different Ways: 1st, In respect of others. 2dly, Of*

*himself. 3dly, By the Example of Christ.*

*Q. How in respect of others?*

*A. That as others, in beholding his Constancy, were boldened, and did more frankly profess Christ, so he hoped they would do, ver. 14.*

*Q. How in respect to himself?*

*A. That as he knew Christ should be magnified in his Body, whether he lived or died; so he doubted not, but that they would be of the same Mind, ver. 10.*

*Q. How by the Example of Christ?*

*A. That as Christ, being God, became Man; being free, became bound; being Lord and Master of all, became 'a Servant to all; and for our Sakes was content to suffer all Reproach and Tyranny, yea Death itself; so we for his Sake should not refuse to do the like, chap. ii. 5, to 11.*

*Q. What Reason doth he alledge the better to persuade us thereunto?*

*A. A two-fold Reason.*

*Q. What is that?*

*A. 1st, As touching the Reward of our Persecutors. 2dly, The Reward of us that are persecuted.*

*Q. What doth he say shall be the Reward of our Persecutors?*

*A. Perdition.*

*Q. What of us that are persecuted?*

*A. Salvation, chap. i. 28.*

*Q. How doth he conclude these Circumstances?*

*A. With a Necessity to suffer with*



with Christ, if we will be thought to believe in Christ, *ver.* 20.

*Q. What doth Paul exhort us unto in this Epistle?*

*A.* Concord, Meekness of Mind, and godly Conversation.

*Q. How to Concord?*

*A.* That we be of one Judgment in Religion, *chap.* ii. 1.

*Q. How to Meekness of Mind?*

*A.* That nothing be done thro' vain Glory, but every Man to esteem others better than himself.

*Q. How to godly Conversation?*

*A.* That whatsoever is true, just, and of good Report, that to follow, *chap.* iv. 8.

*Q. What doth he bid us beware of?*

*A.* False Teachers.

*Q. What Names doth he give unto false Teachers, whereby to know them?*

*A.* He calleth them Dogs, Evil-workers, Cozeners, Belly-gods, Enemies to the Cross of Christ, and Minders of earthly Things, *chap.* iii. 18, 19.

*Q. And wherefore doth he call them Dogs?*

*A.* Because, like Dogs, they bark against the Gospel.

*Q. Why Evil-workers?*

*A.* Because in the Harvest of the Lord, they seek not his Glory, but their own Benefit.

*Q. Why Cozeners?*

*A.* Because they teach that Circumcision and the Works of the Law, are necessary to Salvation.

*Q. Why Belly-gods?*

*A.* Because they sought rather after their own Ease and Plea-

sure, than the spiritual Good of God's People.

*Q. Why Enemies to the Cross of Christ?*

*A.* Because they are Christians in Name only, and not in Deed.

*Q. Why Minders of earthly Things?*

*A.* Because their chiefest Care was to be rich, and to rise to Promotion.

*Q. How doth Paul make known the true Ministers of God?*

*A.* By five especial Notes.

*Q. Which be they?*

*A.* 1<sup>st</sup>, He saith, they hold it a Glory to die for the Confirmation of their Disciples Faith, *ch.* ii. 17. 2<sup>dly</sup>, They put no Confidence in earthly Things, *ch.* iii. 3<sup>dly</sup>, They do esteem all Things Loss, and as very Dung, for the excellent Knowledge of Christ, *chap.* iii. 8. 4<sup>thly</sup>, They preach the Righteousness of Christ, and not Mens Works, *ver.* 9. 5<sup>thly</sup>, Their Conversation is in Heaven, from whence they expect Christ; by whose Coming they hope to be made immortal, *chap.* iii. to *ver.* 21.

*Q. What is it to have our Conversation in Heaven?*

*A.* To live like Saints on Earth.

*Q. That we may be able to do so, what is required of us?*

*A.* Three Things.

*Q. Which be they?*

*A.* Faith towards God, Love towards our Neighbour, and Sobriety towards ourselves.

*Q. What Promise doth the Apostle*

*postle make the Philippians, upon the Account of the Present they made him?*

*A.* That God would supply all their Wants, not in respect to his own Want, (because he

had learned in all Conditions to be content) but because it testified their Fruitfulness under the Gospel, giving the Glory to God; and so concludes the Epistle.

*Obs.* *Philippi* was a City of *Macedonia*, and a *Roman* Colony. [See *Acts* xvi. 12, 13, &c.] It is to be observed, that the particular Design of this Epistle appears to be the same with the former to the *Ephesians*, viz. to keep them stedfast in the true Faith; that they might not be frightened out of their holy Profession by Persecutions, &c. These People were always full of Acknowledgment for the Grace of God thro' the Ministry of *Paul*, and had often assisted him on several Occasions. They sent him Money while he was at *Achaia*; and now hearing of his Imprisonment at *Rome*, renewed their Collection, and sent it by the Hands of *Epaphroditus*, their Bishop, who fell sick, and was like to die at *Rome*, by the great Fatigue he underwent while he attended the Apostle; but being so well recovered as to be able to set out on his Journey home to *Philippi*, *Paul* wrote and sent this Epistle by him, in which he kindly acknowledges their Respects for him and for the Gospel: He propounds himself as a Pattern for their Imitation, promoting Unity and a true heavenly Conversation; and then expresses his Satisfaction in their Charity towards him; and so concludes.

*The Epistle of St. PAUL, the Apostle,  
to the COLOSSIANS.*

*Q. WHAT were the Colossians?*

*A.* A People dwelling in *Coloss*, a City of *Phrygia*, whom *Paul* saluted in the Name of Christ.

*Q. After his Salutation what did he?*

*A.* Give God Thanks for them, because of their Faith in CHRIST JESUS.

*Q. How doth he strengthen that Faith?*

*A.* First by Prayer, and then by Exhortation.

*Q. For what doth he pray?*

*A.* First, that they may be filled with the Knowledge of the Will of God, in all Wisdom and spiritual Understanding, ch. i. 9.

*Q. What is the Wisdom he prayed for?*

*A.* The Knowledge, that makes Men wise unto Salvation.

*Q. Proceed: What is the second?*

*A.*

*A.* Secondly, he prayeth, that they may walk worthy of the Lord, *ver.* 10.

*Q.* How is that?

*A.* To the Honour of God, and Profit of others.

*Q.* What is the third Thing?

*A.* That they may be fruitful in all good Works.

*Q.* What call you good Works?

*A.* The Testimony of a lively Faith, set forth by the Deeds of Mercy.

*Q.* What is the fourth Thing?

*A.* That they may increase in the Knowledge of God.

*Q.* How shall they increase?

*A.* By the Dew of God's Mercy, and the Sun-shine of Righteousness.

*Q.* What is the fifth Thing?

*A.* That they may be strengthened with the glorious Power of Christ, to endure with Patience and Joy, the Afflictions of this Life, *ver.* 11.

*Q.* What is the sixth Thing?

*A.* That they may be always thankful unto God.

*Q.* Doth he shew any Reason why they ought to be thankful?

*A.* Yes: 1<sup>st</sup>, In that God hath made them meet to be Partakers of the Inheritance of Saints. And 2<sup>dly</sup>, in that he had delivered them from the Power of Darkness, and brought them into the Kingdom of Light, *ver.* 12, 13.

*Q.* By whose Means?

*A.* By Christ their Redeemer, the Image of the invisible God, the Head of the Church, the First-born of the Dead, and the

Peace-maker between God and Man.

*Q.* What doth he exhort them unto?

*A.* To cleave unto none but unto this Christ, because in him only they shall be compleat and perfect, *chap.* ii.

*Q.* Where must we seek him?

*A.* In Heaven, setting our Affections on Things that are above, and not on Things that are on Earth, *chap.* iii. 2.

*Q.* When are our Affections set on Things that are above?

*A.* When we live after the good Motions of the Spirit.

*Q.* When upon Things that are upon the Earth?

*A.* When we live after the Desires of the Flesh.

*Q.* Shew me a Difference between the Spirit and the Flesh.

*A.* The Flesh saith, rather steal than suffer Want; the Spirit saith, Thou shalt not covet another Man's Goods: The Flesh saith, revenge where thou hast taken Wrong; the Spirit saith, forgive, as Christ hath forgiven, *ver.* 13.

*Q.* When doth the Spirit fall upon us?

*A.* In Baptism.

*Q.* How may we grieve the Spirit?

*A.* By abusing the good Graces of God, which it bringeth with it; as by turning Mercy into Cruelty, Humility into Pride, and by applying the Time appointed to God's Service, to the Service of the World.

*Q.*

O



**Q.** *How is the Time lost to be redeemed?*

**A.** By spending it more virtuously than heretofore we have done; as if we had been careless, now to be watchful; if we have

forgot God and his Benefits, now to pray unto him and be thankful; if we have been idle Talkers, now to season our Words with the Salt of Wisdom and Edification, *chap. iv. 6.*

*Coloss* was a Town in *Phrygia* the greater. There have been some Greek as well as Latin Authors, as *Suidas*, *Zonaras*, *Glycus*, *Eustat*, *Munster*, and *Calepin*, who have been of Opinion, that *Paul* had never been at this Place, tho' it is certain he preached in *Phrygia*; but that these Citizens were converted to the Faith by *Epaphras*, their Bishop, whom *Paul* had sent thither. See *Hierom ad Philemon*, ver. 22. *Chrysostom*, *Theophilus*, *Athanasius*, in *Synops. Eftius*, &c. *Acts* xviii. 23. and *Col. i. 7.* and that this Epistle was written to the Faithful of *Rhodes*, a City famous for the *Colossus* of the Sun; which was a brazen Statue of such a prodigious Height, that Ships under full Sail might pass between its Legs, being 70 Cubits, or 105 Feet high, consecrated to *Apollo*, or the Sun, cast by *Chares*, who was 12 Years in making of it, at the Charge of King *Demetrius*. It was begun, *A. M.* 3700, and overthrown by an Earthquake 60 Years after it was erected: And it continued thus broken down till *A. D.* 672; when *Moravius*, sixth Caliph of the *Saracens*, having taken *Rhodes*, sold the Brass of this *Colossus* to a Jewish Merchant, weighing about 720,000 lb. Weight.

It is said, that the Apostle was now a Prisoner at Rome; *A. D.* 62; at which Time he had with him Prisoners, *Epaphras*, *Timothy*, *Aristarchus*, *Marcus*, *Luke*, *Demas*, and *Jesus*, or *Jeshua*, surnamed *Justus*.

The Letter was carried to the *Colossians* by *Tychicus*, his faithful Minister, and *Onesimus*, whom *Philemon* had sent to attend him in his Confinement: And having cautioned them to avoid all Jewish and Heathen Ordinances, he attacks the false Apostles, and, with great Solidity, confutes their Doctrine, and afterwards delivered Lessons to them of the most excellent and sublime Morality.

## *The First Epistle of St. PAUL, the Apostle,* to the THESSALONIANS.

**Q.** *HOW is this Epistle divided?*

**A.** Into two Parts.

**Q.** *Which be they?*

**A.** Into a Commendation and an Exhortation.

**Q.**

*Q. For what doth he commend the Theſſalonians?*

*A. First, for their Readineſs to hear; and 2dly, for their profiting by hearing.*

*Q. How did he know they profited by hearing?*

*A. By three Things, which he ſaw begin to flouriſh amongſt them.*

*Q. And what were thoſe?*

*A. Effectual Faith, diligent Love, and patient Hope, ch. i. 3.*

*Q. What is effectual Faith?*

*A. That Faith, which brings forth good Works.*

*Q. What is diligent Love?*

*A. That Love, which hath a Care to benefit whom it loveth.*

*Q. What is patient Hope?*

*A. Hope, that giveth a Man Courage to endure all the Afflictions of this Life without repining, becauſe he depends upon the Reward promiſed in Chriſt.*

*Q. What is that?*

*A. Eternal Life.*

*Q. How many kinds of Love are there?*

*A. Three.*

*Q. Which be they?*

*A. Firſt, Love in the Magiſtrate, to labour for the Glory of God, and Benefit of the Commonwealth. 2dly, Love in the Miniſter, to feed his Flock. 3dly, Love in the private Man, to maintain the Welfare of his Friend and Neighbour.*

*Q. How do they receive the Goſpel, that receive it with ſuch Profit?*

*A. They receive it not in Word only, but in Power alſo, ver. 5.*

*Q. What Assurance doth it bring unto them?*

*A. That they are the Elect Children of God, ver. 7.*

*Q. What are theſe Men unto God?*

*A. A Glory.*

*Q. What unto the World?*

*A. A good Example.*

*Q. How doth Paul commend himſelf?*

*A. Firſt, for his Love toward them. 2dly, For his Diligence in teaching. 3dly, For his Purity of Doctrine.*

*Q. Wherein did he ſhew his Love?*

*A. Firſt, in proteſting, that he was not only willing to have preached the Goſpel unto them, but alſo hazard his own Life, chap. ii. 8. 2dly, In ſending Timothy unto them for their Comfort, when he could not come himſelf, chap. iii. 5. 3dly, In eſteeming their Conſtancy in the Faith of Chriſt, and their fainting his Death. 4thly, In continual Prayer for them, that their Hearts might be ſtable, and blameleſs in Holineſs, before God and the World, ver. 13.*

*Q. Wherein did he ſhew his Diligence in teaching?*

*A. In that he laboured Night and Day for their Inſtruction.*

*Q. Wherein the Purity of his Doctrine?*

*A. In that it was without Deceit, Flattery, Covetouſneſs, Vain-glory, and not to pleaſe Men but God, ch. ii. 11 to 18.*

*Q. Was not Paul vain glorious then, when he did thus praiſe himſelf?*

*A.* No: He did it not to win Praise to himself, but to allure them to embrace the Gospel which he taught; and to shew what Difference there was between him and his Doctrine, and the false Teachers and their Doctrine.

*Q.* What doth he exhort the Thessalonians unto?

*A.* To keep their Bodies as Vessels of Holiness; because God hath called them, not to Uncleaness, but to Purity of Life, chap. iv. 7.

*Q.* What must they do to keep their Bodies holy unto the Lord?

*A.* Fly from Lust, Oppression, Fraud, Contention, Idleness, and all Appearance of Evil, chap. iv. 3, to 12. and v. 22.

*Q.* What doth he annex to his Exhortation?

*A.* A Reprehension.

*Q.* For what doth he reprehend them?

*A.* For mourning for the Dead, and curious searching to know when should be the Time of Christ's second Coming.

*Q.* Ought we not then to mourn for the Dead?

*A.* No, not in that Manner as Infidels do, who think their Dead shall never rise again.

*Q.* How then?

*A.* As good Christians should, who account of Death as but Sleep, out of which the Faithful shall one Day awake to their eternal Joy, ver. 1.

*Q.* Why doth he forbid them to search for the Time of Christ's coming to Judgment?

*A.* First, because they can never certainly know it, being a Thing hidden from the Angels in Heaven, much more from Men on Earth. And, 2dly, Because he would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a Thief in the Night, than for to enquire after the Hour of it.

*Q.* How must they make themselves ready for it?

*A.* In walking like the Children of Light, and not like the Children of Darkness, chap. v. 5.

*Q.* How is that?

*A.* In Peace and Love one towards another; in watching, praying, continual Thanksgiving, hearing of the Word preached, and reverencing the Ministers, ch. v. 6, 13 to 20.

*Q.* How doth he conclude this Epistle?

*A.* He desires their Prayers, and greets them with an holy Kiss.

*Q.* Doth he command them to do nothing else?

*A.* Yes; he charges them by the Lord, that his Epistle be read to all the Brethren, chap. v. 27.

*Q.* What do we learn from hence?

*A.* That the Scriptures are to be read by and to all Christians.

*Obs.* This Epistle was wrote to the Church at *Thessalonica*, the chief City of *Macedonia*, in *Greece*, which had been planted by *Paul*, and consisted of some converted *Jews*, and a great Number of *Gentiles*, called devout *Greeks*. See *Acts xvii. 1—5.* and chap. i. 9.



*The Second Epistle of St. PAUL the  
Apostle, to the THESSALONIANS.*

**Q. WHAT** is to be gathered  
out of this Second Epistle  
to the Thessalonians?

**A.** The Trial of Faith.

**Q. How** is Faith tried?

**A.** By Affliction.

**Q. What** is the Fruit of Af-  
fliction?

**A.** Patience, chap. i. 4.

**Q. And** what proceeds of Pa-  
tience?

**A.** The righteous Judgment of  
God, chap. ii. 5.

**Q. Whom** will God judge?

**A.** The Afflicter and the Af-  
flicted.

**Q. How** will he judge the Af-  
flicter?

**A.** In flaming Fire, rendering  
Vengeance, chap. i. 8.

**Q. How** the Afflicted?

**A.** In Mercy, giving them  
Rest, ver. 7.

**Q. When** shall this Judgment  
be?

**A.** At the latter Day, when  
the Lord Jesus shall shew himself  
from Heaven, with his mighty  
Angels, ver. 7.

**Q. What** shall be a Sign of that  
Day?

**A.** The falling away of many  
from the Faith.

**Q. By whose Means** shall they  
fall away?

**A.** By the Means of Anti-  
christ.

**Q. What** is Antichrist?

**A.** The Man of Sin, that op-  
poseth himself against all that is  
called God, chap. ii. 4.

**Q. By whom** will he work?

**A.** By Satan.

**Q. In what Manner?**

**A.** With great Power, but in  
all Deceivableness, chap. ii.

**Q. Amongst whom?**

**A.** Not amongst the Elect, but  
them that shall perish, v. 13.

**Q. Why** not amongst the Elect?

**A.** Because from the Beginning  
they are chose to Salvation, ver.  
11.

**Q. Therefore** what ought to be  
the Care of the Elect?

**A.** To stand fast to the Doc-  
trine, which they have received,  
ver. 15.

**Q. What** is the Means where-  
by they may be able to stand  
fast?

**A.** Prayer.

**Q. What** must they pray for?

**A.** That the Word of God  
may have free Passage, and that  
they may be delivered from the  
Company of the Wicked, chap.  
iii. 1, 16.

**Q. Whose Steps** doth St. Paul  
counsel them to follow?

**A.** His own.

**Q. Wherein?**

**A.** First, in Uprightness of  
Mind,

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Mind, and then in labouring before they eat, *ver. 7, 12.*

*Q. How must we carry ourselves to them that are wicked Livers?*

*A. We must withdraw ourselves from them, and not frequent their Company, ver. 6.*

*Q. How must they be used that follow not his Instruction?*

*A. They must be excommunicated, ver. 14.*

*Q. Tell me what Excommunica-*

*tion is?*

*A. To be banished the Congregation of God.*

*Q. As an Enemy utterly to be cast of?*

*A. No, but as a Friend, to be won to Amendment of Life, ver. 15.*

*Q. What else doth this Epistle contain?*

*A. A Prayer of Peace for them, from the God of Peace.*

*Obs. Paul having in his former Epistle, put the Christians of Thessalonica in Expectation of seeing him again in their City, chap. iii. 11. and finding his Journey was prevented, sent this second Epistle; which is much to the same Purpose as the former, viz. to encourage and comfort them in their Sufferings, shewing God's Judgments on all those that obeyed not the Gospel of our Lord Jesus Christ, and the glorious Reward of those who obeyed. And because they mistook his former Epistle in that Part, wherein he treats of Christ's coming to Judgment, chap. v. 1. &c. lest they should waver in the Faith, he expounds it to them, and then returns to encourage and instruct them in some particular Duties; and so concludes with a Christian Salutation,*

*The First Epistle of St. PAUL, the Apostle,  
to TIMOTHY.*

*Q. WHO was Timothy to whom this Epistle was written?*

*A. It was the Timothy whom St. PAUL took to be his own Son; of whom we read that his Mother was a Jew, but his Father a Greek; a Professor of the Gospel, and a Disciple of Paul's.*

*Q. Whereof doth this Epistle consist?*

*A. Of certain Directions given*

*to him for the managing his Office of a Preacher of the Gospel.*

*Q. Where did he profess it?*

*A. At Ephesus.*

*Q. What is the first Thing wherein he was instructed?*

*A. The right Use and End of the Law, which is good, if a Man use it lawfully.*

*Q. What doth Paul admonish him of?*

*A.* His Duty in reading the Word and rebuking of Sin.

*Q.* How must we rebuke Sin?

*A.* Openly, because others may take Heed, *chap. v. 20.*

*Q.* Is there no Difference to be made?

*A.* Yes, the elder sort may be rebuked as Fathers, the younger as Brethren, *ver. 1.*

*Q.* What must we teach all Men?

*A.* To pray.

*Q.* In what sort?

*A.* By lifting up of pure Hands, *chap. ii. 8.*

*Q.* For whom?

*A.* For all People; but especially for Princes and Rulers, that under their Authority we may lead quiet and peaceable Lives.

*Q.* How all Women?

*A.* To array themselves with Shamefacedness and Modesty, and not with Gold, Pearl, or broider'd Hair, *chap. ii. 9.*

*Q.* How Ministers?

*A.* To be blameless, the Husband of one Wife, watchful, sober, hospitable, apt to teach, not a Drunkard, Quarreller, or covetous, *chap. iii. 2, 3.* holding

the Mystery of Faith in a pure Conscience.

*Q.* What is the Issue of this?

*A.* He shall save himself, and those that hear him, *ch. iv. 16.*

*Q.* How Widows?

*A.* To exercise Deeds of Charity, to bring up their Children virtuously, not to be idle Prattlers, gadding from House to House, *chap. v. 13.*

*Q.* How rich Men?

*A.* Not to be high-minded, nor put Confidence in uncertain Things, but to be ready to distribute to them that want, *ch. vi. 17.*

*Q.* What is the best Gain?

*A.* Godliness, *chap. vi. 6.* because they that would be rich fall into many Temptations and Snares, that drown them in Perdition and Destruction, *ver. 9.*

*Q.* Can Riches further Mens Salvation?

*A.* Yes, they may; the rich Man may lay up in Store a good Foundation for the Time to come, and so may lay hold on eternal Life by approving himself rich in good Works, ready to distribute, *ver. 18.*

*Obs.* Paul had taken Timothy to travel with him, and to assist him in planting the Gospel, *Acts xvi. 3.* which some interpret, ordained him, with the Assistance of the Presbytery, *chap. iv. 14.* and *2 Tim. i. 6.* (as afterwards, in the primitive Church, the Bishop ordained with the Assistance of the Presbytery) at length the Apostle is said to constitute him Bishop at Ephesus. [See Euseb. *Hist. Lib. 3* Chrysost. *Hom. 15. in 1 Tim. v. 19.* Hammond on the Title, *chap. iv. to 1 Tim. and Dr. Cave's Life of Timothy.*] And some Time after he wrote this Epistle to him, he calls him his Son, as being converted by him to the Christian Religion; whereby the Apostle became his spiritual Father.

Timothy



*Timothy* had been instructed in the Holy Scriptures of the Old Testament ever since he was a Child, by his Grandmother and Mother, religious Jewesses, who also became Converts before him, *Acts* xvi. 1. *2 Tim.* i. 5.

There are three Passages in this Epistle to be particularly considered; the first is in *chap.* ii. 14, 15. where the Apostle says, Women should be in Subjection to their Husbands, because the Woman (*Eve*) being deceived, was in the Transgression, *i. e.* being tempted by the Serpent, which is the Devil, to eat the forbidden Fruit, *Gen.* iii. 6. she was first prevailed on, and so became the Means of Man's Fall; but, for the Comfort of the Female Sex, he assures us, that notwithstanding she shall be saved in Child-bearing; which may import, either that she should go thro' Child-bearing Pangs with Safety, or else her Soul would be saved by Children; *i. e.* by Christ's being born of a Woman, (the Virgin *Mary*) whereby the same Sex became also instrumental to Man's Salvation, as before it had been to his Fall and Destruction.

2dly, The Character of a Bishop, *chap.* iii. 2. [*See Bishop Blackhall's Sermons, Vol. 3 p. 319.*] which agrees with *chap.* v. 9. *Theodoret in loc.* and *Chrysost. in loc.* *Tertul de Monogamia*, c. 12. and *Bingham's Antiq.* Book 4. c. 5 in regard to Marriage, the End of which is not only for the propagating of Children, but also for mutual Comfort, and a Remedy against Fornication. *Samuel*, *Ezekiel*, and *Peter* himself, were all married Men; Therefore, on this Head, the Doctrine and Practice of the Church of *Rome* is arbitrary, tyrannical, and a Snare to the Consciences of Men. Ecclesiasticks are moulded out of the same common Mass with *Laicks*, and human Nature is the same in those, as these; and therefore it is lawful for both to marry as often as Need requires.

3dly, The Widow indeed, mentioned *chap.* v. appears to have been deprived of the Help of both Husband and Child, and living an exemplary and pious Life, of 60 Years of Age, the Wife of one Husband; *i. e.* who had not been twice married; or, as others, who had not formerly, before Conversion, parted with one Husband, and married another, as usually among the *Jews* and Heathens they did, such a one was to be received into the Roll or List, of those in the Quality of Servants of the Church, or Deaconesses, maintained by the Alms of the Faithful, as *Phebe* was, *Rom.* xvi. 1. and employed in the Church's Service towards their own Sex; as in Sicknes, or when they were baptized, &c. it being more decent on such Occasions, than for Deacons or other Men.

To conclude, The Design of this Epistle appears from *chap.* iii. 14, 15. that *Timothy* might know how to behave himself in the Church of God; *i. e.* to instruct him how to discharge his great Office, both as to his own Behaviour, and also that of others, whether the inferior Clergy or People, and to the Order of publick Service, guarding against judaizing Hereticks, and false Teachers, *chap.* i. 4. &c. [*See Grotius in chap. i. iv.*] So that in the End this Epistle may be fitly stiled *Paul's Directory*, for the Management of the Ministerial Office in the Church of God.

# The Second Epistle of St. PAUL the Apostle, to TIMOTHY.

**Q.** *HOW* doth this second Epistle to Timothy begin?

**A.** The Apostle begins it with a Commendation of the excellent Faith in Timothy's Mother and Grandmother, &c. and is to be divided in two Parts.

**Q.** *How* is it to be divided into two Parts?

**A.** Into an Exhortation and a Prophecy.

**Q.** *But* what doth Paul exhort unto?

**A.** Stedfastness in Faith, and Patience in suffering for the same. chap. i. 14. because those that will reign with Christ, must suffer with Christ, chap. ii. 2.

**Q.** *By* what Examples?

**A.** By the Example of the Soldier, Husbandman, and of him that contendeth for a Mastery; neither of which receive Recompence except they first labour, chap. ii. 4, 5, 6.

**Q.** *What* hindereth our Salvation in this Behalf?

**A.** Contending about frivolous and vain Questions.

**Q.** *How*?

**A.** In that they engender Strife, ver. 14, 23.

**Q.** *Of* what doth he prophesy?

**A.** The perilous Times to come, chap. iii. 1.

**Q.** *How* shall the Times to come be perilous?

**A.** By reason of wicked Men.

**Q.** *What* wicked Men?

**A.** Lovers of themselves, covetous Boasters, proud and cursed Speakers, disobedient to Parents, without natural Affection, &c. ver. 2. to 5.

**Q.** *By* what Means therefore doth he teach God's Ministers to repress the Malice of such Men?

**A.** By preaching the Word in Season and out of Season, by re-proving, rebuking, and exhorting with all Long-suffering and Doctrine.

**Q.** *What* is the Word?

**A.** The Scripture given by Inspiration from God.

**Q.** *What* Use is there of it?

**A.** It is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect in all good Works, ver. 17.

**Q.** *What* else doth this Epistle contain?

**A.** Some Things particularly relating to the Apostle's own Concern, but especially an Account of his first Deliverance from Nero's

*Obs.* The Design of this sacred Epistle, is again to stir up *Timothy*, to be zealous and diligent in his Office, &c. as in the former Epistle.

The Names of *Jannes* and *Jambres*, two Egyptian Magicians, who withstood *Moses* when he wrought the Miracles before *Pharaoh*, chap. iii. 8. are not mentioned by *Moses* in his History: But as *Grotius* and Dr. *Hammond* observe on that Text, they were mentioned in some ancient Records of the *Jews*, extant, and known in the Apostle's Time.

It is to this Epistle in particular, that we owe our greatest Bulwark against that popish Usurpation of a Power, to forbid the reading of the Scriptures in the vulgar Tongue, under certain Limitations, as in chap. iii. 16, 17. It consults the Benefits of all Conditions, and prescribes Virtues proper for every Relation and Capacity of human Life: It invites to the Practice of these by their own Loveliness and Beauty, by the Satisfaction they bring to ourselves, and the Benefit they are of to others.

If it be true that *Timothy* did not die till the Year 97, in the Reign of *Nerva*, and Proconsulship of *Peregrinus*, *John* being still in the Isle of *Patmos*, it can scarce be denied, but that the Angel of *Ephesus*, whom *John* writes to in *Rev.* ii. 1. to 5. was *Timothy*, whom he highly commends; but reproaches him in particular for having lost his first Love. See *Rev.* ii.

Lastly, in the 13th of the *Hebrews*, *Paul* calls *Timothy* Brother, as it was customary when he wrote to others, 2 *Cor.* i. 1. 1 *Col.* i. 1. And he concludes this Epistle with his Benediction to him, written from *Rome* when *Paul* was brought before *Nero* the second Time.

## *The Epistle of St. PAUL, the Apostle, to TITUS.*

**Q.** *Where was Titus when Paul writ unto him?*

**A.** In *Crete*, where *PAUL* had left him to order the Affairs of the Church.

**Q.** *To what End was he there?*

**A.** To complete the Work which *PAUL* had begun; and he gives him the Character of a good Bishop, recommending several Things to his Care and Practice.

**Q.** *How was he to be armed thereunto?*

**A.** With Boldness, as God's Embassador, and by shewing himself an Example of good Works, and Integrity of Life, when he taught both young and old.

**Q.** *What doth he teach the old?*

**A.** The Men to be sober, honest, discreet, sound in Faith, Love and Patience; the Women



men to be holy, and not given to Wine, *chap. ii.*

*Q. What doth he teach the young?*

*A. The Men to be sober-minded; the Women to be chaste, obedient to their Husbands, and no Gadders abroad.*

I shall here make the following Observations on the three Epistles to Timothy and Titus.

1<sup>st</sup>, Titus being converted from Paganism, was by Paul appointed a Companion in his Work. Then it appears from Paul's ordaining Timothy Bishop of Ephesus, and Titus Bishop of Crete, as the Ancients testify, that the Government of the Church by Bishops, was an Apostolical Ordinance. See 1 Tim. i. 3, 10. v. 17, 19, 20, 21. And so likewise Titus was commanded to set in Order Affairs of the Churches, and to ordain Elders, Titus i. 5. See Dr. Cave's Lives of Timothy and Titus, Bishop Stillingfleet's Cases, edit. 2. p. 8. Bishop Beveridge's Codex Can. Eccles. Prim. l. 2. c. 11. and Bishop Potter's Government of the antient Church, c. 4. Where also observe, that the Gift of Government was distinct from that of an Evangelist, 1 Cor. xii. 28. Eph. iv. 11.

2<sup>dly</sup>, That to pray to Saints and Angels, to procure their Intercession, is against the Apostle's Doctrine; who has declared, that as there is but one God, so there is but one Mediator between God and Man, the Man Christ Jesus, 1 Tim. ii. 5. See the Catechism of the Council of Trent, or ad Parochos, pars tertia, ad primum preceptum de invocatione sanctorum, Sect. 14.

3<sup>dly</sup>, That the Doctrine of Purgatory or Purgation by Torments, of such who indeed depart this Life in the Faith of Christ, but must yet suffer, as the Papists teach, a temporal Punishment, and of praying for Deliverance of the Deceased from the Torments thereof, or for Ease under them, are not countenanced by Paul's charitable Prayer for Onesiphorus, whom they suppose to be then dead, 2 Tim. i. 18. Because, 1<sup>st</sup>, It does not appear in Fact that Onesiphorus was then dead. But, 2<sup>dly</sup>, be it granted he was dead, Paul's Prayer was not for his Deliverance from Torment in a State between Death and the Resurrection, which is the supposed Torment of the Popish Purgatory; but for Mercy in that Day, the same Day he had mentioned before at ver. 12. the great Day of Judgment; but Mercy in Purgatory, if it do them any Good, as Papists pretend, must be before that Day.

## The Epistle of St. PAUL, the Apostle, to PHILEMON.

*Q. FROM whence was this Epistle written?*

*A. From Rome.*

*Q. Upon what Occasion?*

*A. Onesimus, a Servant to Philemon, being fled from his Master,*

Master, PAUL winneth to Christ, and sends him back again.

*Q. By what Intreaty?*

*A. That Philemon would receive him as if PAUL himself were present, ver. 17.*

*Q. For what Reason?*

*A. Because he was now not only his Servant, but his Brother in the Lord, in that he professed the Gospel, and was willing to repay all Things whereby he had injur'd him,*

*Obs.* This *Philemon* is reported by *Hammond*, on the Title to this Epistle, to have been a considerable Person at *Coloss.* He had probably been converted by *Paul*, as may be conjectured from *ver. 19.* who makes this Request: *Philemon*, to receive, forgive, and to entertain once more his Servant *Onesimus*, who, being now become a Christian, was expected to prove himself more faithful and diligent than before; for having run away from his Master, and in his Ramble travelled as far as *Rome*, where he embraced the Faith of Christ at the preaching of *Paul*, then a Prisoner for the same, in that City; (which is the Meaning of the 10th Verse, *Whom I have begotten in my Bonds.*) *Paul* being well acquainted with *Philemon*, and *Onesimus's* Crime of Elopement from his Master's Service, with a sure Confidence of the Servant's Resolution of Amendment and Recompence, his Master, by his future Diligence and Fidelity, writes this Epistle, and sends him therewith. And thus we may see what Opportunities the Apostle embraced to do Good to all Men; for how careful was *Paul*, first to convert this Vagabond Servant, and then undertake to restore him to his Master's Favour. And from hence we may observe, that it is the Duty of Masters to forgive, and to be reconciled to an injurious Servant, on his Submission and Reformation.

## *The Epistle of St. PAUL, the Apostle, to the HEBREWS.*

*Q. WHY is this called the Epistle to the Hebrews?*

*A. Because it was written to the Jews, so called from Heber, one of Abraham's Progenitors.*

*Q. Who writ this Epistle?*

*A. St. Paul, it is probably received.*

*Q. On what Grounds?*

*A. All the Greek Copies give it him; the Phrase in many Places is none but his, the Conclusion, his mentioning Timothy, and lastly, St. Peter writing to the Jews, tells us, 2 Pet. iii. 15. that St. Paul writ to them, which must needs*

needs be this Epistle; so that at this Time *Timothy* acted as his Secretary.

*Q. What is chiefly handled in it?*

*A.* The Difference between the Priesthood of Christ, and the Levitical Priesthood.

*Q. How do they differ?*

*A.* In five Points, viz. the Office, the Temple, the Sacrifice, the Ceremonies, and the Effect.

*Q. How do they differ in the Office?*

*A.* The Priesthood of the *Levites* was external after the Order of *Aaron*; the Priesthood of Christ is spiritual, and after the Order of *Melchisedeck*\*.

*Q. What is it to be a Priest after the Order of Melchisedeck?*

*A.* To be a Priest, a Prophet, and a King, not for a Month, a Year, or an Age, but for ever, chap. vii. 3 and 23.

*Q. Why are those three Titles attributed to Christ?*

*A.* Because he sanctifies us from Sin, teaching us by Wisdom, and governing us by his Power.

*Q. How do they differ as touching the Temple?*

*A.* The Temple of the *Levites* was built with Hands, and to endure but for a Time; The

Temple of Christ is built by the Holy Ghost in Eternity, ch. 8.

*Q. How do they differ in their Sacrifices?*

*A.* The *Levites* did offer the Blood of Goats and Bulls; but Christ his own precious Blood.

*Q. How in their Ceremonies?*

*A.* The Ceremonies of the *Levites* were corporal, as the attiring of the Body, and other external Observations; but Ceremonies are spiritual, as the virtuous Disposition of the Soul.

*Q. How in their Effects?*

*A.* The Sacrifices of the *Levites*, tho' many Times offered, did scarce sanctify the Body; the Sacrifice of Christ but once offered, sanctifies both Body and Soul in all that have Faith, ch. ix. 14, 18.

*Q. What is Faith?*

*A.* The Ground of Things which are hoped for, and the Evidence of Things, which are not seen, chap. xi. 1.

*Q. How do the Temples of Moses and Christ agree?*

*A.* The Temple of *Moses* had three Separations, as the Holiest of all, whereunto the High Priest only entered, and that but once a Year; the Tabernacle of the Congregation, where the *Levites* remained; and the open Court, where

\* As *Moses* observes in the 14th Chapter of *Genesis*, that he was King, as well as Priest of *Jerusalem*, allegorically described by *St. Paul*, to be without Father, without Mother, without Descent, having neither Beginning of Days, nor End of Life; which may be reduced to this single Proposition, That he was the most illustrious of all his Family, and had neither Predecessor nor Successor in his Employment, as Christ the spiritual *Melchisedeck* also was.



where the People had Resort: So in the Temple of Christ, there is the Spirit, the Soul, and the Body.

*Q. What Difference is between the Soul and the Spirit?*

*A.* By Spirit is understood Regeneration thro' Faith in Christ; and by Soul is understood Man in his first Corruption, living according to the Rules of Reason, without the Knowledge of God's Word or Faith: And this is to be observed, that the Soul lives eternally.

*Q. Being once grafted into Faith, what is it to fall away from it?*

*A.* Sin against the Holy Ghost, which is unpardonable, *chap. vi. 4. and x. 16.*

*Q. How may we fall from Faith?*

*A.* If when we have once received the Knowledge of Christ, we afterwards deny him.

*Q. What therefore are the Hebrews counselled to do?*

*A.* To keep the Profession of their Hope without wavering, *chap. x. 23.*

*Q. How must that be?*

*A.* Thro' Patience, in esteeming light the Troubles of this Life, by setting before their Eyes the Joys of the Life to come.

*Q. What have they to encourage them?*

*A.* These Words of our Saviour, My Son, faint not when thou art rebuked: For whom the Lord loveth, he chastneth, and scourgeth every Son that he receiveth, *chap. xii. 5, 6.*

*Q. Is there nothing else required but Patience?*

*A.* Yes, the Sacrifice of a Christian.

*Q. What is that?*

*A.* To praise God always, and to distribute to the Poor, *chap. xiii. 15, 16.*

*Q. How doth he encourage them to this Duty?*

*A.* By assuring them, that God is not unrighteous, to forget their Work and Labour of Love, &c. *chap. vi. 10. and chap. xiii.*

*Q. What Persons doth the Apostle name who were eminent for Faith?*

*A.* Abel, Enoch, Noah, Abraham, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Jephtha, Sampson, David, Samuel, and the Prophets.

*Q. How doth he conclude this Epistle?*

*A.* With an hearty Prayer, that God, through Christ, would make them perfect in every good Work, to do his Will.

*Obs.* By the Hebrews are probably meant the Jewish People, who had embraced the Faith of Christ, and lived in or near their own Country Judea. The Author of this Epistle was Paul, tho' several Persons are named, and was written by Timothy his Companion in Italy, as the most ancient Fathers declare. He doth not indeed begin with his Name, as in other Epistles, *Paul an Apostle of Jesus Christ*, as it is supposed for this Reason, because he was made an Apostle, not so much of the Circumcised,

*i. e.* of the *Jews*, as of the *Gentiles*. See *Acts* xxii. 21. *Rom.* xi. 13. and xv. 30, 31. *Heb.* xiii. 18. to the End. *Phil.* ver. 1. *2 Thes.* iii. 1. on his Manner of Writing, &c. The Apostle labours to keep them steady in their Christian Profession, setting forth the Excellency of Christ's Priesthood, and this Change of the Priesthood, from *Aaron* to the Order of *Melchisedeck*, (*i. e.* both King and Priest) argues a Change also of the Law, and the Sacrifice of Christ offered on the Cross, more effectual by far than all the Oblations and Sacrifices appointed by the Law of *Moses*; which were as Types, Figures, and Shadows, to signify Christ the Sin-offering, which Jesus made with his own Blood; from which I shall consider this one Thing, as it is a Matter of great Importance.

In the Papist's Sacrifice of the Mass, or Sacrament of the Lord's Supper, they pretend to offer up unto God the Father, the Body and Blood of his Son Christ, as being substantially present under the Appearance of Bread and Wine, according to the false Doctrine of Transubstantiation; and therefore affirm their said Oblation in the Mass, to be in itself, or in its own Virtue, a true, proper, and propitiatory Sacrifice for the Sins of the Living and the Dead; which is directly contrary to the Doctrine of *Paul*, who says, *chap.* x. 10, 12, 14, that Christ offered one Sacrifice for Sins upon the Cross, and that by one Offering he hath perfected for ever them that are sanctified. That by perfecting for ever, *Paul* means the making a Propitiation for, and expiating Sins, appears from the Testimony of the Prophet, which he produces to confirm this, *chap.* x. 16, 17. *Their Sins and Iniquities will I remember no more.* Now if Christ on the Cross hath made a perfect and compleat Atonement, Propitiation, and Satisfaction for Sins, by his own offering up himself once for all, as *Paul* voucheth he did, there is no Occasion for the Repetition of such Sacrifice, as there was of the *Jewish* Sacrifice, *ver.* 11. and therefore, the Popish Mass, and their Sacrifices, which is so great a Part of their religious Worship, and on which they so much depend for their Well-being in this World and in the next, and with the want of which they so much upbraid the Protestants, hath no Foundation in the Holy Scriptures, but is contrary to them; and consequently, is thus exploded by the antient Father of the Church, *Chrysostom*, who, explaining the 26th Verse of the 9th Chapter, says, What then do we offer every Day? We offer indeed, but it is by making a Commemoration of his Death; and this Sacrifice is one, and not many, because it was once offered, not as that which was carried into the Holy of Holies; that was a Figure of this: We offer not another, not a different Sacrifice, as the *Jewish* High Priest did of old; but still one and the same; or rather, we perform the Remembrance of a Sacrifice. And again, *Austin* declares his Opinion in these Words, "The Flesh and Blood of this Sacrifice, before Christ's Coming, was promised by the Sacrifice for Remembrance in his Passion; it was really and truly given after his Ascension; it is celebrated *per Sacramentum Memoriae*, *i. e.* by a Sacrament of Commemoration."

## *The General Epistle of St. JAMES.*

**Q.** *WHY is this called the general Epistle of JAMES?*

**A.** Because it is not written to any one Man or Country, but generally to all the *Jews* dispersed thro' many Countries.

**Q.** *What doth it contain?*

**A.** The Effects of our Justification, as *PAUL* to the *Romans* declared the Cause.

**Q.** *What is the Cause of Justification?*

**A.** Faith.

**Q.** *What are the Effects?*

**A.** Good Works, *chap. ii. 24.*

**Q.** *How is Faith divided?*

**A.** Into two Parts, a lively Faith, and a dead Faith.

**Q.** *What is a lively Faith?*

**A.** It is known by good Works.

**Q.** *What is a dead Faith?*

**A.** It hath no good Works, and so the Devil is said to have Faith, *ver. 17.*

**Q.** *What are the good Works St. James exhorts us unto?*

**A.** Patience, Prayer, Love; to beware of Ambition, Swearing, Contention; to bridle the Tongue, and rule the Affections; not to speak Evil one of another, and not to be Friends of this World, &c.

**Q.** *From whence proceed good Works?*

**A.** From God, *chap. i. 17.*

**Q.** *From whence evil?*

**A.** From our own Concupiscence, *ver. 14.*

**Q.** *What saith James of Patience?*

**A.** Blessed is the Man that endures Temptation, for when he is tried, he shall receive the Crown of Life, *ver. 12.*

**Q.** *What saith he of Faith?*

**A.** Let him that asketh, ask in Faith, and waver not.

**Q.** *What saith he of Love?*

**A.** He that loveth his Neighbour as himself, fulfilleth the Law, *chap. ii. 8.*

**Q.** *What of Ambition?*

**A.** God rejecteth the Proud, and gives Grace to the Humble, *chap. iv. 6.*

**Q.** *What of swearing?*

**A.** Before all Things (my Brethren) swear not, neither by Heaven, Earth, or any other Oath; but let your Yea, be Yea, and your Nay, Nay, lest ye fall into Condemnation, *chap. v. 12.*

**Q.** *What of Contention?*

**A.** Where Envyng and Strife is, there is all Manner of evil Works, *chap. iii. 16, 19.*

**Q.** *What of the Tongue?*

**A.** That it is a Fire, and a World of Wickedness, defiling the whole Body, if it be ungoverned, *ver. 6.*

**Q.** *What of evil speaking?*

**A.** If a Man speak evil of his Brother, he speaks evil of the Law, *chap. iv. 11.*

**Q.** *Who are the Friends of the World?*

**A.**



*A.* Such as esteem Riches, Honour, and such like, more than the Word of God.

*Q.* What saith St. James of such Men?

*A.* He bids them weep and howl, for the Miseries that shall come upon them; their Riches are corrupt, and their Garments are Moth-eaten; their Gold and Silver is canker'd, and the Rust thereof shall be a Witness against them, *ver.* 1, 2, 3.

*Q.* What is the best Use of Riches?

*A.* To employ them in doing of Good, and in relieving the Poor, the Fatherless and Widows; and that is called pure

Religion and undefiled before God, *chap.* i. 17.

*Q.* Every one therefore that heareth the Word of God is not religious?

*A.* No, but such only as are Doers thereof, *ver.* 22.

*Q.* Ought we therefore to labour the Conversion of our Brethren from their evil Ways?

*A.* Yes, it is the chiefest Part of Christian Charity.

*Q.* How may we do it?

*A.* By brotherly Advice and Admonition.

*Q.* What shall we gain by it?

*A.* His Soul from Death, and hide a Multitude of Sins.

*Obs.* The Person, to whom this Epistle is ascribed by the Ancients, as Dr. Cave observes, is James the less, one of the twelve Apostles, and called the Brother of our Lord, *Mat.* xiii 55. *Gal.* i. 19. either because he was, as many of the Ancients testify, the Son of Joseph, by a former Wife, [See Pearson on the Creed, *Art.* 3.] or because near related to the Virgin Mary, it being a Custom among the Jews to call their Relations Brethren. [See Buxtorf and Huetius.] He is called James the less, being a common thing among the Jews to have more Names than one, to distinguish him from the other James, whom Herod beheaded; and for further Particulars, see his Life in the *Acts*. After our Saviour's Ascension, Eusebius, *Hist.* l. 2. c. 1. says, he was Bishop of Jerusalem. [See Cave *ib.*] This holy Man sent this Epistle to the twelve Tribes scattered abroad, *i. e.* to the Israelites chiefly, who were converted Christians, and dispersed into several Parts of the World, Copies thereof being handed up and down from Place to Place; and therefore it is called a General Epistle, and was written a little before his Martyrdom.

## The First Epistle General of St. PETER.

*Q.* WHAT is contained in the First Epistle of PETER?

*A.* Three Things, the Calling of Christians, their Dignity, and Fruits of their Calling.

*Q.* Who hath called them?

*A.* Christ thro' Obedience, and sprinkling of his Blood, *ch.* i. 2. to an Inheritance immortal and undefiled, that fadeth not away, but is reserved in Heaven for us, *ver.* 4.

*Q.* How must we apprehend it?

*Q.*

*A.*

*A.* By Faith, *ver.* 5.

*Q.* What is the Dignity of Christians?

*A.* They are said to be a royal Priesthood, a holy Nation, a peculiar People, *chap.* ii. 9.

*Q.* What is the Fruit of their Calling?

*A.* To shew the Virtues of him that called him.

*Q.* How is that?

*A.* Being holy as he is holy; and since he hath called us out of Darknes into Light, to walk as in the Day-time, by laying aside all Maliciousness, all Guile and Diffimulation, all Envy and Evil-speaking.

*Q.* How shall we do these Things the World every Hour provoking us to the contrary?

*A.* By setting before us the Example of Christ, which gave his Life for his Enemies; and when he was reviled, reviled not again; and when he suffered, threatned not, but committed it to him that judgeth righteously, *chap.* ii. 21, 22.

*Q.* What brings us to that Obedience?

*A.* The Love we owe to Christ, that hath begotten us anew to Righteousness, and the Fear not to be Partakers of his Mercies, because of the small Numbers of them that shall be saved.

*Q.* Who is the efficient Cause of our Salvation?

*A.* God the Father.

*Q.* What is the material Cause?

*A.* The Obedience of Christ to the Death of the Cross.

*Q.* What is the formal Cause?

*A.* Our effectual Calling.

*Q.* What is the final Cause?

*A.* Our Sanctification.

*Q.* Wherein standeth our Sanctification?

*A.* In two Things, a dying to Sin, and living to God, *ch.* iv. 2.

*Q.* When do we live to God?

*A.* When we mortify the Lusts of the Flesh.

*Q.* Wherein consisteth this Mortification?

*A.* In particular Duties.

*Q.* What are those?

*A.* The Duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors of the Church, &c.

*Q.* What doth he counsel as touching every Man's private Life?

*A.* To be sober in Watching and Prayer.

*Q.* What is Prayer?

*A.* A calling upon the Name of God in Time of Necessity.

*Q.* What are the Properties of it?

*A.* It must be from the Heart, with true Faith in the Name of Christ, and in few Words.

*Q.* What is the Effect of Prayer?

*A.* It overcometh God, who overcometh all Things.

*Q.* What doth Peter counsel us to do as touching others?

*A.* One to suffer with another, to love our Brethren, to be pitiful, not to render Evil for Evil, but, on the contrary, to bless, *chap.* iii. 8, 9.

*Q.* Why must we love?

*A.* Because God hath loved us.

*Q.* Why must we suffer?

*A.* Because therein we are blessed, *chap.* iv. 14.

*Q.* How must we suffer?

*A.* Not as Murderers, Thieves,

or Evil-doers, but as Lovers of Faith, *ver.* 15.

*Q. Why are we bound to these virtuous Actions?*

*A.* Because thereby God is glorified, *chap.* ii. 12.

*Q. How doth he persuade them?*

*Obs.* This Epistle, with that which follows, being written to the Christians dispersed thro' the Countries of the *Lesser Asia*, *chap.* i. 1, 2. by the Apostle *Peter* is also called general.

The Apostle directs them in an holy Conversation, and to discharge the several Duties which Christianity requires, especially that relative Duty from Subjects to Governors, &c. *chap.* ii. 13. a Rebellion against the *Roman* Emperor and his Officers breaking out at that Time among the *Jews*; and he urges this Exhortation and Direction with this particular Motive, That the End of all Things is at hand, *chap.* iv. 7. *i. e.* the *Jewish* State was then near an End; for their Destruction was approaching, according to our Saviour's own Phrase, *Mat.* xxvi. 6. The End of the *Jewish* Nation was not yet, or in his Time, but it was near at hand, when *Peter* wrote this Epistle.

## The Second Epistle General of St. PETER.

*Q. What doth St Peter exhort us unto in this second Epistle?*

*A.* That having once received the Knowledge of the Gospel, we should confirm and establish it in us by good Works, and cleave even unto it the End; because as *St. Paul* saith, so run that ye may obtain: So *St. Peter*, by making sure your Election, *i. e.* not being idle or unfruitful in your Calling, an Entrance is made unto you into the Kingdom of our Lord *JESUS CHRIST*.

*Q. What is the Gate into that Entrance?*

*A.* Death.

*Q. What is Death?*

*A.* The laying down of the Tabernacle of the Flesh, *ch.* i. 14.

*Q. Why doth he call this Flesh of ours a Tabernacle?*

*A.* Because we dwell therein, as Strangers, not for ever, but for a certain Time.

*Q. How doth St. Peter confirm the Doctrine of Faith?*

*A.* By shewing it is no deceivable Fable, but the Truth itself, descending from Heaven, *v.* 17, 18.

*Q. Who are Impugners of this Truth?*

*A.* Hypocrites and Atheists.

*Q. What are Hypocrites?*

*A.* Wells without Water, such as pretend an outward Holiness, but inwardly are corrupt and venomous, *chap.* ii. 13, 17.

*Q. When shall these Men appear?*

*A.* In the latter Times, *ch.* iii. 3.

*Q 2*

*Q.*



*Q. How will they be disproved?*

*A.* The Heavens shall melt, and the Earth be consumed with Fire, and the Lord appearing in Glory, shall give them the Wages of Unrighteousness, *ver. 10, 13.*

*Q. Is there no Hope of escaping?*

*A.* No; for he that spared not the Angels, when they sinned, will not spare them, *ch. ii. 4.*

*Q. What is the Condition of counterfeit Repentance?*

*A.* To be worse at the End than at the Beginning.

*Q. Is it good for them to have known God, and the Means of Salvation?*

*A.* It is not: It had been better for them not to have known the Way of Righteousness, than to turn from it, *ver. 21.*

*Obs.* This Epistle was written a little before *Peter's* Martyrdom, *ch. i. 14.* The Design whereof is much as in the former, *viz.* to exhort the Christians to continue in the Faith, not turning from the holy Commandment. He assures them that he himself was a Witness to Christ's Transfiguration on the Mount, and that he heard the Voice declaring him to be the Son of God.

## *The First Epistle General of St. JOHN.*

*Q. WHAT is here set down?*

*A.* Two sorts of Love.

*Q. Which be they?*

*A.* Love of the World, and Love called Charity.

*Q. In what consists the Love of the World?*

*A.* In three Things, *viz.* Concupiscence of the Flesh, Lust of the Eyes, and Pride of Life, *ch. ii. 16.*

*Q. What is Concupiscence of the Flesh?*

*A.* An Inclination of the Heart to enjoy the Pleasures of the Body; as Wantonness, Chambering, Sloth, Drunkenness, and such like.

*Q. By what doth he fitly express them?*

*A.* By the Dog returning to eat what he vomited, and the Sow wash'd rewallowing in the Mire.

*Q. Doth St. Peter mention St. Paul's Epistles?*

*A.* He doth; adding that there are in them Things hard to be understood.

*Q. Doth he for that deny the reading of them?*

*A.* No; but blames the Unlearned and Unstable, that wrest them to their own Destruction, *chap. iii. 16.* and therefore exhorts them to beware lest they fall from their Stedfastness in the Knowledge of our Lord and Saviour JESUS CHRIST, to whom be Glory now and for ever, *Amen.*

*Q. What is the Pride of Life?*

*A.* In all Things, as in Meat, Drink, Apparel, House-room, &c. to bear an arrogant, contemptuous Mind, striving to excel others, &c.

*Q. What doth the Apostle say to such Livers?*

*A.* That God is not in them, nor they in him, *ver. 15.*

*Q. What is Charity?*

*A.* A Motion of the Heart, whereby we love God, and in him our Neighbour.

*Q. What is it to love God?*

*A.* To keep his Commandments, *chap. v. 2.*

*Q.*

*Q. What is it to love our Neighbour?*

*A. To esteem him as ourself.*

*Q. How many kinds of Love are there?*

*A. Two, true and feigned.*

*Q. What call you true Love?*

*A. Not only to help our Brother with all we have, but, if Need require, to offer our Life for him, chap. iii. 16.*

*Q. What call you feigned Love?*

*A. To love in Word and not in Deed, ver. i.*

*Q. What saith St. John concerning true Lovers?*

*A. That they dwell in God, and God in them, chap. iv. 17.*

*Q. What is it to dwell in God?*

*A. To be Partakers of his Grace, to the Mortification of the Flesh, and lively Demonstration of our Faith, by shewing our good Works.*

*Q. How shall we know that God*

*dwelleth in us?*

*A. If we see our Brother want this World's Good, and do not shut up our Compassion from him, but willingly relieve him, ch. iii. 17.*

*Q. But what is said of him that hateth his Brother?*

*A. That he walketh in Darkness, chap. ii. 11. Is the Child of the Devil\*, chap. iii. 10. Abideth in Death, ver. 11. Is a Manslayer, and barred from eternal Life, ver. 15.*

*Q. How doth this Epistle conclude?*

*A. Having assured us of the indwelling holy Spirit, in Opposition to the false Spirit of Error reigning throughout the World, the Apostle tells us, that it is his Spirit that beareth Witness, because the Spirit is Truth, ch. v. 8, 9, &c. And it is in this Chapter that we have a full Testimony of the glorious Trinity.*

\* By the Devil's Works, ver. 8. is meant all Sin and Vice; and for this Purpose the Son of God was manifested, that he might destroy the Works of the Devil. Altho' here some particular Works may be understood, wherein the Power, Subtlety or Malice, of that evil Spirit, are more signally exerted, according to the Frailty of Man's Nature; and therefore are emphatically here called the Works of the Devil.

Christ manifesting himself to the World, yea, sometime before he actually appeared, the Oracles of the Heathens were generally suppress'd and quashed. [See Plutarch's two Treatises on this Subject, Tully's second Book of Divination, &c.] It is a known, but remarkable Passage in Plutarch, that the Demons complained aloud, that their great God Pan was dead. That was the lamentable Voice which was heard in the Grecian Sea, in Tiberius's Reign, when our Saviour was crucified. Then Christ, thro' Death, destroyed him who had the Power of Death, the Devil; then the Prince of this World was judged; then our Saviour having spoiled Principalities and Powers on the Cross, triumphed over them in it.

In a short Time, as other Writers inform us, this diabolical Trade was clearly put down in the most considerable Countries in the World. These, and the like Works, the diabolical Obsessions of Mens Bodies, our Saviour also did defeat and destroy. He ejected the evil Spirits out of those poor Wretches, who were thus possessed by them; in whose Time great Numbers of Persons laboured under this grievous Calamity, as we may read in the Books of the Evangelists. The merciful Jesus came to rescue and redeem Mankind, to knock off their Fetters, and to set them at Liberty; who

who before were shut and locked up in the Prison-house, under the Power of Satan and Dominion of Sin. He came to effect a Thing of great Moment, even that universal Concern, the saving of Souls; that which is more noble and glorious than all worldly Empire and Sovereignty. He came to free his People from the Tyranny of Satan, to vanquish the Prince of Darkness, who had enslaved all Mankind. For the Devil had corrupted Man, had been the great Instrument at first of depraving his very Nature; and ever since he hath made it his Work to debauch Mens Minds and Manners, and by all Ways imaginable, to render them like unto himself. Hereupon the Son of God was sent, that he might dissolve, defeat, and undo these Works of the Devil. This is the short and plain Account of the grand End of Christ's being manifested in the World, of his Incarnation, Doctrine, Life, Sufferings, Death, and all his Undertakings whatsoever; it was no other than this, to undo, to annul all that the Devil had done in the World: Christ's Task was to pull down what Satan had built up, to untie, to untwist all his Knots and Intrigues, to baffle all his Plots and Contrivances, to unravel the Inchantments of the evil Spirit, to break the Snares of Satan, and to destroy the Destroyer.

*Obs.* This *John* was one of the twelve Apostles, and the Author of the Gospel of *John*. This Epistle was designed to instruct, comfort, and encourage the primitive Christians; who, in that Age, were in Danger of being seduced by some Deceivers, the Spawn of *Simon Magus*, that pretended a bare Faith would save without Holiness, denying the Trinity, and allowing themselves in many enormous Sins. [See *Ireneus*, lib. i. c. 1. and 20. cum notis *Grabii*.] Therefore the Apostle gives an illustrious Proof of the Doctrine of the Holy Trinity, *chap. v. 7.* and cautions the Church against them; for every one who rightly hopes in Christ *purifieth himself*, and *whoever is born of God*, or formed into a new Creature, and endued with his Spirit, *doth not commit Sin*, i. e. doth not go on in an habitual way of Sin; for his Seed, the holy Spirit, *remaineth in him*, and in a Manner *he cannot commit Sin*, because he is born of God, 1 *John* iii. 9. being become a new Creature, and thereby having, as it were, a new Nature, his Mind, Temper and Inclinations being quite changed for the better; so that now to commit wilful Sin is loathsome, and contrary to the Genius and Temper of his Soul, to his Inclination and Disposition, bent in his very Nature to please God. But *he that committeth Sin*, or that liveth and walloweth in the Practice and Stench of any wilful habitual Sins, and seeks not for Pardon by holy Resolutions and Repentance, through the Merits of Christ, *is of the Devil*, ver. 8. so that all true Christians must abandon and avoid all evil Courses, and shew their Love to Christ, by keeping his Commandments, especially by maintaining true cordial Love one towards another, *chap. iv. 7, 8, 9.*

### The Second Epistle of St. J O H N.

**Q** What doth this Epistle contain?

**A.** It being written to a certain honourable and zealous Lady,

the Apostle exhorts her and her Children to continue stedfast in the Faith, for fear of losing the good Work; and the Reward to them,



them, to all that are sound Believers; and gives a Caution to avoid all Deceivers.

*Q. What doth he commend in this Lady?*

*A. The virtuous bringing up of her Children.*

*Q. Who are the Deceivers?*

*A. Such as would not confes*

*Obs.* The Apostle, in this Epistle, styles himself the Elder, partly, because he was then above 90 Years of Age, as *Beza* on the Place observes; and also because he presided over all the Churches of the *Lesser Asia*. The Persons to whom it was written, were a Lady of Quality and her Children, and whose Sister, with her Children, were known to the Apostle, and annexed to the Conclusion.

that Christ was come in the Flesh.

*Q. How must they entertain them?*

*A. They must not receive them into their Houses, nor bid them God speed; because in so doing they would be Partakers of their evil Deeds.*

### The Third Epistle of St. JOHN.

*Q. WHAT are the Contents of this third Epistle?*

*A. It is directed to Gaius, an holy and hospitable Man; for*

which Virtues he is commended; *Diotrophes* blamed for his Ambition in the Church; and *Demetrius* applauded for his Kindness.

*Obs.* *John* wrote this Epistle to encourage *Gaius* in the true Faith, and to continue his Hospitality and Charity, for he was a kind Friend and courteous Entertainer of the distressed Brethren, who were Strangers, especially those who went forth to publish the Gospel among the *Gentiles*, and would take nothing of them, *ver. 7.*

### The General Epistle of St. JUDE.

*Q. TO whom is this Epistle written?*

*A. To all Christian Churches.*

*Q. What doth he exhort them unto?*

*A. To contend for the Maintenance of their Faith.*

*Q. Against whom?*

*A. Against Sectaries.*

*Q. What is the Condition of Sectaries?*

*A. To murmur, complain, and walk after their own Lusts.*

*Q. Whom do they murmur against?*

*A. Governors.*

*Q. How doth he reprove them?*

*A. By the Example of Michael the Arch-angel, who, when he strove with the Devil about the Body of Moses, blamed him not with cursed Speaking, but only*

only said, The Lord rebuke *their own Lusts?*  
thee.

*Q. What doth he mean by this Example?*

*A.* If it be not lawful to rail upon the Devil, much less upon Magistrates, be they never so wicked.

*Q. What is it to walk after*

*A.* To be directed by carnal Judgment, and not by the Spirit of Regeneration.

*Q. How doth the Apostle conclude?*

*A.* With Thanksgiving to God for his Grace to all Believers.

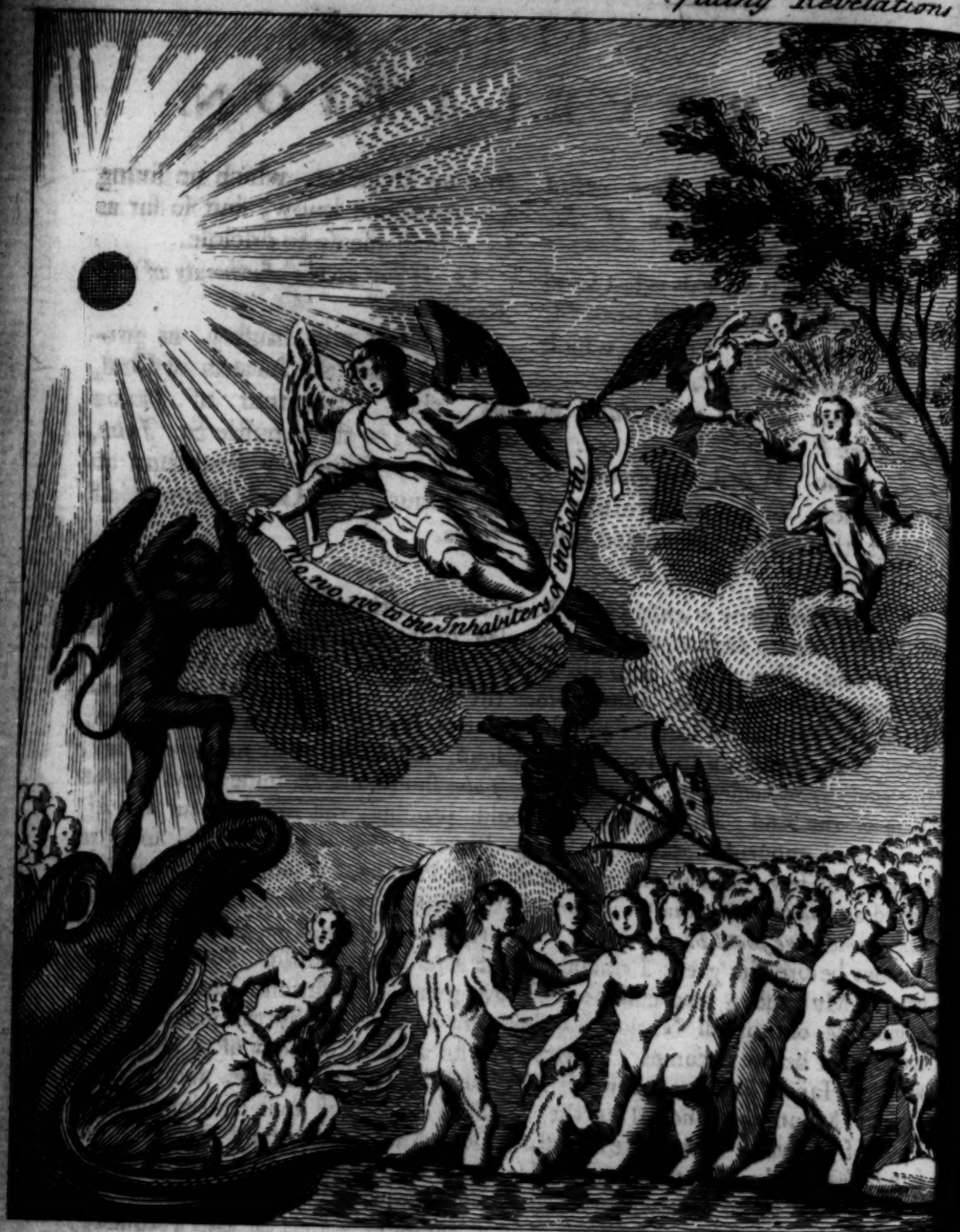
*Obs.* This *Jude*, or *Judas*, was one of the twelve Apostles called *Lebbeus* and *Thaddeus*, *Mat. x. 3.* which *St. Jerom* says, denotes a Person zealous in praising God. He was a Man of Wit and Understanding, and Brother to *James the Less*. [*See the Life of Jude, and Notes of the Epistle of James.*]

This Epistle is placed last of those seven which are called catholic, general, or universal Epistles. It hath no particular Inscription, as the other six, but is supposed to be chiefly designed for the Christian *Jews* in their several Dispersions, as *St. Peter's* Epistles are. He says, that at first he designed to write of the common Salvation, and to confirm them in it; but finding the Doctrine of Christ attacked on every Side, he thought it more necessary to appear in Defence of *the Faith once delivered to the Saints*; and to oppose the false Teachers that endeavoured to corrupt it; by which Means the *Nicolaitans* and *Gnosticks*, the Followers of *Simon Magus*, and other Hereticks, thought Faith without Works was sufficient for Salvation. He briefly describes their wretched Doctrine and Practices, and declares the terrible Judgments, which would overtake them, *who were before of old ordained to this Condemnation*, *ver. 4.* [*See p 62, on Predestination.*] *i. e.* not made and ordained by God on purpose to be punished; but, as the original Word *προκαταρτισμένοι* imports, of whom it was before written, or prophesied, that this should be their Condemnation, without Repentance, as *Enoch* prophesied of them, *ver. 14.*

*Note,* That the History of *Michael*, and the Prophecy of *Enoch*, being own'd by the *Jews*, tho' not in Scripture, the Apostle argues with them from their own Concessions. And tho' some of the Ancients have doubted whether this Epistle was canonical Scripture, because the apocryphal Book of *Enoch* is cited therein; yet *Eusebius* tells us, that in his Time most Churches read it publicly: And it is evident, before the End of the fourth Age, it was acknowledged in the Council of *Laodicea* and *Carthage*, and by the most eminent Fathers, *Athanasius*, *Cyril of Jerusalem*, and others, to be canonical. And *St. Origen* says, it contains, in a few Lines, many Words full of divine Power and Grace.







*I am Alpha and Omega, the beginning and the ending saith the Lord which is, and which was, and which is to come, the Almighty. I am he that liveth, and was dead, & behold, I am alive for evermore: & have the Keys of Hell & Death. Behold! he cometh with Clouds, and every Eye shall see him, & they also which pierced him, & all Kindreds of the Earth shall wail because of him: even so. Amen. Rev. 1. 7. 8. 18.*

# The REVELATION.

Q. *WHY is this Book called the Revelation of St. JOHN the Divine?*

A. Because it reveals what God had shewed by an Angel unto St. John, concerning Things which should come to pass\*.

Q. *What do you understand by Revelation?*

A. The Word importeth a laying open, or an uncovering of Things that were before hid and

shut up in secret, which no living Creature can know, but so far as God shall please to disclose.

Q. *What is the Authority of this Revelation?*

A. High and mighty, as proceeding from the Mouth of God, by the Mediation of JESUS CHRIST, to the Apostle St. John, and so consequently from him to the Church of God through all Ages.

R

Q.

\* This Prophecy is called the *Revelation*, with respect to the Scripture of Truth, which *Daniel* was commanded to shut up and seal till the Time of the End, *Dan. x. 21. and xii. 4, 9.* *Daniel* sealed it until the Time of the End; and until that Time comes the Lamb is opening the Seals; and afterwards the two Witnesses prophesy out of it a long Time in Sackcloth, before they ascend up to Heaven in a Cloud. All which is as much as to say, that these Prophecies of *Daniel* and *John* should not be understood till the Time of the End: But then some should prophesy out of them in an afflicted and mournful State for a long Time, and that but darkly, so as to convert but few: But in the very End, the Prophecy should be so far interpreted as to convince many. *Then, saith Daniel, many shall run to and fro, and Knowledge shall be increased.* For the Gospel must be preached in all Nations before the great Tribulation and End of the World. For the Palm-bearing Multitude, who come out of this great Tribulation, cannot be innumerable out of all Nations, unless they be made so by the preaching of the Gospel before it comes. There must be a Stone cut out of a Mountain without Hands, before it can fall upon the Toes of the Image, and become a great Mountain, and fall to the Earth. An Angel must fly through the Midst of Heaven, with the everlasting Gospel to preach to all Nations, before *Babylon* falls, and the Son of Man reaps his Harvest. The two Prophets must ascend up to Heaven in a Cloud before the Kingdoms of this World become the Kingdom of Christ. It is therefore a Part of this Prophecy, that it should not be understood before the last Age of the World: And therefore it makes for the Credit of the Prophecy, that it is not yet fully understood: But if the last Age, the Age of opening of these Things be now approaching, as by the great Successes of late Interpreters, it seems to be, we have more Encouragement than ever to look into these Things. If the general preaching of the Gospel be approaching, it is to us and our Posterity that these Words mainly belong, *In the Time of the End the Wise shall understand, but none of the Wicked shall understand. Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things which are written therein.* Compare *Dan. xii. 4, — 10.* with *Rev. i. 3.*

*Q. Where was John when he received it?*

*A.* In an Island called *Patmos*, environed with the *Egean Sea*; which Sea divides *Europe* and *Asia*; and he had it on the Lord's Day.

*Q. What did he there?*

*A.* He was banished thither by the Tyrant *Domitian* about the Year of our Lord 96; which Tyrant sought to suppress the Light of the Gospel; but the Lord in Mercy did the more advance it, as appears by adding a further Discovery of his Will, by this Book of Revelation.

*Q. What is the Fruit of this Revelation?*

*A.* Exceeding great; as we may gather by these Words, Blessed be they that read, hear, and keep in Memory those Things, which are written in this Prophecy, chap. i. 3.

*Q. To whom was John commanded to send it?*

*A.* To the seven Churches of *Asia*, namely, of *Ephesus*, *Smyrna*, *Pergamos*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*, eminent Cities in the lesser *Asia*, where, after the Destruction of

*Jerusalem*, John did prosecute his holy Calling in the Ministry.

*Q. What Method doth he use in the Manner of his Writing?*

*A.* First, a friendly Salutation, and then a brief Narration; wishing unto them Grace and Peace,

*Q. What understand you by Grace?*

*A.* The free Love and Affection which God beareth towards us for his own Sake; although indeed we deserve it not, but are in ourselves the Children of Perdition.

*Q. What by Peace?*

*A.* All kind of Benefits, both spiritual and temporal, which flow unto us from this Fountain of Grace, which God the Father hath opened to the World by the Means of his Son.

*Q. In whose Name salutes he them?*

*A.* In the Name of the Father, the Seven Spirits, i. e. the Holy Ghost†, and of Jesus Christ, ver. 4, 5.

*Q. The Holy Ghost being but one in Person, why doth he describe him by the Number of Seven?*

*A.* Altho' the Holy Ghost be but one in divine Essence, yet, according

† He was given to the Apostles under the Symbol of twelve fiery Tongues, by him they wrought Miracles, and prophesied; he sanctifies the Saints, and seals their Bodies to the Day of their Adoption and Resurrection; he disposes of their Souls into their several Repositories, and he gives the Reward in the *Millennium*, chap. ii. and iii. The Lamb is described with seven Horns, and seven Eyes, which are the seven Spirits of God, sent forth into all the Earth. Here the seven Spirits are sent by the Lamb to his seven Churches, and his seven Horns are seven Kingdoms to be raised among several Nations that invaded the *Roman Empire* upon the sounding of the seven Trumpets, or the seven Churches in *Asia*, to whom St. John wrote.

The Verse of the first Chapter to the End, seems to be a continued Commandment upon the Revelation. These, in writing to the Churches in *Asia*.



according to his seven-fold Operations, which it had in the Churches of *Asia*, it is called by the Name of Seven Spirits; not that it is in Person diverse, but in Power and Virtue, according to the Diversity of those Subjects in which it worketh.

*Q. But why is that placed in the second Place, whereas the usual Order teacheth us to say, the Father, Son, and Holy Ghost, and not the Father, Holy Ghost, and so put the Son last?*

*A. John* used this Order; not that there is any Degree of Dignity in one Person more than another; for the Father is not greater than the Son, nor the Son greater than the Holy Ghost; they are all of the same Power, Majesty, and Glory, nor is one before another: But the Reason that moved *John* to set our Saviour in the third Place, was because immediately the Narration,

which is the second Point of the Writing, chiefly concerneth Christ, in describing him.

*Q. How doth John describe Christ?*

*A. Two manner of Ways: First, as touching the Excellency of his Glory, as he appeared unto him in a Vision, ver. 12, to 17.*

*Q. What was the first Vision?*

*A. The Vision of seven Golden Candlesticks, in the Midst whereof walked one like the Son of Man, who had in his Right Hand seven Stars.*

*Q. What were these Golden Candlesticks and Stars?*

*A. The seven Golden Candlesticks represent the seven Churches, and the seven Stars the Angels of those Churches, i. e. the Ministers.*

*Q. What was Christ's Office?*

*A. It was threefold; he had the Office of a Prophet, of a Prince, and of a Priest\*.*

*Q.*

\* The Revelation seems to be alluded to in the Epistles of *Peter* and that to the *Hebrews*; and therefore to be written before them. Such Allusions in the Epistle to the *Hebrews*, I take to be the Discourses concerning the High Priest in the heavenly Tabernacle, who is both Priest and King, as was *Melchisedeck*; and those concerning the Word of God, with a two-edged Sword, the  $\sigma\alpha\beta\beta\alpha\tau\iota\sigma\mu\delta\epsilon$  or millennial Rest, the Earth, whose End is to be burned, suppose by the Lake of Fire; the Judgment and fiery Indignation which shall devour the Adversaries, the heavenly City which hath Foundations, whose Builder and Maker is God; the Cloud of Witnesses; Mount *Sion*; heavenly *Jerusalem*; general Assembly; Spirits of just Men made perfect, viz. by the Resurrection, and the shaking of Heaven and Earth, and removing them, that the new Heaven, new Earth, and new Kingdom, which cannot be shaken, may remain. In the first of *Peter* occur these: See *Pet.* i. 4. 5. 7. 13. ii. 5. iv. 13. v. 1. The Revelation of Jesus Christ, twice or thrice repeated. See *Rev.* i. 6. v. 10. xiii. 8. chap. xx. 4, 6, 12. and xxi.

These are indeed obscure Allusions; but the second Epistle, from the 19th Verse of the first Chapter to the End, seems to be a continued Commentary upon the Revelation: There, in writing to the Churches in *Asia*,

*Q. How did he shew himself a Prophet?*

*A.* In bearing witness of the Truth, and revealing the Councils of God unto Men.

*Q. How a Prince?*

*A.* First, by his Victory over Death; Death is swallowed up in Victory, 1 Cor. xv. and secondly, because he hath Dominion over all Principalities and Powers both in Heaven and upon the Earth, Eph. i. 21.

*Q. How a Priest?*

*A.* In that he hath washed us from our Sins in his Blood, by

offering his Body a Sacrifice for us upon the Cross.

*Q. Did Christ bear these three Offices only for himself?*

*A.* No, for the Benefit of the Faithful, that as he was, so they might be, both Prophets, Kings, and Priests: Prophets, in that he saith, I will pour my Spirit upon all Flesh, and your Sons and Daughters shall prophecy: Kings, in that we shall reign with him eternally: And Priests, for that true Christians do offer the spiritual Sacrifice of Prayer and Praise, and Alms-Deeds, Heb. xi. 15.

*Q.*

to whom *John* was commanded to send his Prophecy, he tells them, they have a more sure Word of Prophecy to be observed by them, as a Light that shineth in a dark Place, until the Day dawn, and the Day-star arise in their Hearts, i. e. until they begin to understand it. *For no Prophecy*, saith he, of the Scripture, *is of any private Interpretation: The Prophecy came not in old Time by the Will of Man; but holy Men of God as they were moved by the Holy Ghost.* *Daniel* himself professes that he understood not his own Prophecies, Dan. viii. 15, 16, 27. and xii. 8, 9. and therefore the Churches were not to expect the Interpretation from their Prophet *John*, but to study the Prophecies themselves. This is the Substance of what *Peter* says in the first Chapter.

In the second he proceeds to describe, out of this sure Word of Prophecy, how there should arise in the Church false Prophets, or false Teachers, expressed collectively in the *Revelation* by the Name of the *false Prophet*, who should bring in damnable Heresies, even denying the Lord who bought them; which is the Character of Antichrist. And many, saith he, shall follow their Lust: They that dwell on the Earth, &c. Thus does the Author of this Epistle spend all the second Chapter in describing the Qualities of the apocalyptic Beast and false Prophet. Compare Rev. ii. 14. ix. 21. xiii. 1, 5, 6, 7, 12. xvii. 2. xviii. 3, 7, 9, 12, 13. xix. 20. xxi. 3, 4. And then in Epist. 3. he goes on to describe their Destruction more fully, and the future Kingdom. He saith, that because the Coming of Christ should be long deferred, they should scoff, saying, *Where is the Promise of his Coming?* Then he describes the sudden Coming of the Day of the Lord upon them, as a Thief in the Night, which is the apocalyptic Phrase; and the Millennium, or thousand Years, which are with God but as a Day; the passing away of the old Heavens and Earth by a Conflagration in the Lake of Fire, and our looking for a new Heaven and a new Earth, wherein dwelleth Righteousness.

*Q. Are then all Christian Priests alike?*

*A.* They are, as touching the Sacrifice abovesaid, but more properly the Ministers, who offer up the People as an acceptable Sacrifice to Christ.

*Q. How doth he describe Christ according as he saw him in a Vision?*

*A.* By certain Properties fit for the Capacity of Men; as that he was in a long Robe, girt with a Girdle of Gold, his Head as white as Snow, his Eyes as a Flame of Fire, his Feet like unto fine Brass, burning in a Furnace, his Voice to the Sound of many Waters: In his Right-Hand he had seven Stars, out of his Mouth went a sharp two-edged Sword, and his Face shone as the Sun shineth in its Strength.

*Q. What gather we by this Description?*

*A.* By his long Robe girt unto him, we gather the Readiness of Christ in his Kingly and Princely Office, to execute the Work of Salvation: By his white Head, his Fulness of Knowledge and Wisdom: By his fiery Eyes, his deep Insight into the darkest Corners of the Earth, and deepest Secrets of Mens Hearts: By his Feet of shining Brass, the Purity and Righteousness of his Ways, and the Power which he hath to tread down his Enemies: By his Voice, compared to the Sound of many Waters, we understand the Sound of the Gospel: By the Stars in his Right Hand, his faithful Ministers, by whom he

worketh, which (as Stars) should give Light unto Men by their Doctrine and Conversation: By the two-edged Sword, is understood the powerful Word of God, entering and cleansing the Hearts of his Children: And by his Face shining as the Sun at the highest, the unspeakable Brightness of his Grace, whereby the Church is comforted, and lightened in all Truth and Sincerity.

*Q. Why doth he liken the Church to Golden Candlesticks?*

*A.* Because, as the Candlesticks doth not give the Light, but as the Light is put upon it; so the Church receiveth all her Light, put upon her from Christ; for the Doctrine of the Church, which is the Light of the Church, is from God and not of Men.

*Q. Unto how many Points may we draw the Doctrine of this Book?*

*A.* Unto four, viz. Precepts, Prophecies, Promises, and Threatnings.

*Q. Wherein are the Precepts seen?*

*A.* In the Instructions given to the seven Churches; St. John being absent in Patmos, is commanded by Christ, to write to the Bishops or Angels, to amend their Lives and Errors.

*Q. Upon how many general Points do these Instructions consist?*

*A.* Upon three; a Commendation, a Reprehension, and an Exhortation.

*Q. What doth Christ commend in them?*

*A.*



*A.* Their Virtues, as Patience, Labour, Zeal in the Church of *Ephesus*, which *John* first taketh Notice of, *chap.* ii. Then the Works of Faith, Repentance, and Charity, together with Constancy in Affliction, and true Humility, in the Church of *Smyrna*, *chap.* ii. 9. Fortitude and valiant Perseverance, in the Church of *Pergamus*, that notwithstanding the Martyrdom of *Antipas*, a Man there put to Death for Religion, yet they were not terrified, but held fast the Faith of *JESUS CHRIST*, and never forsook it, *ver.* 13. Love and Service toward their Brethren, Faith and Assurance in the Promises of God, and increasing in Piety; so that the End was better than the Beginning, in the Church of *Thyatira*, *ver.* 20. A little Increase of Faith, keeping of the Word of God, and a free Confession of his Name, in the Church of *Philadelphia*, *chap.* iii.

*Q.* What doth *Christ* reprehend in them?

*A.* Their Vices, as the Want of Love in the Church of *Ephesus*, *chap.* ii. 4. Hypocrisy in the Church of *Smyrna*, of such as said they were *Jews*, but indeed were of the Synagogue of *Satan*, *i. e.* they did profess themselves *Christians* in Word, but were not in Deed, *chap.* i. 9. The bearing with false Doctrine in the Church of *Pergamus*; for they suffered the *Nicolaitains* among them, that (as *Balaam* taught the People of God to

stumble in two Things) caused them to commit Fornication, both in Body and Soul: In Body, by abandoning their Wives to common Use: In Soul, by sacrificing to Idols for Superstition's Sake, *ver.* 14. The like Vice is reprehended in the Church of *Thyatira*, that suffered *Jezebel*, a wicked Woman, to spread abroad a false and abominable Doctrine, tending to Fornication and Idolatry, amongst them, *chap.* ii. 20. At *Sardis*, their Works were fair in outward Shew, but inwardly nothing but Filth and Rottenness, *chap.* iii. 1. At *Laodicea*, they were Time-Servers, who halted between two Opinions, and were neither hot nor cold, *ver.* 15.

*Q.* What doth *Christ* exhort them unto?

*A.* Repentance and Amendment of Life. To their Repentance is annexed a gracious Promise to be written in the Book of Life; and to their wilful Perseverance in their Sins, a heavy Threatning, that he will come suddenly upon them, as a Thief, and they shall not know the Hour, *chap.* v. 3.

*Q.* Having learned the State of Things, as they stood for the present, when the Revelation was given, what next succeedeth?

*A.* The Prophecy of Things to come, which is either general, as touching such Things as should happen to the whole World, or particular, but yet of more Moment than the former, as touch-

ing

ing such Things as should happen to the Church.

*Q. What is the End of the Prophecy of the Church?*

*A.* That the Faithful, admonished beforehand of the Assaults and bloody Attempts which the Devil and the World should make upon the Church, might be confirmed in Faith and Patience, to stand resolute in despite of both till the Coming of Christ Jesus.

*Q. What is the End of the Prophecy of the World?*

*A.* To shew the Judgments that God would execute upon the Enemies of his Church, and the sealing up of the Elect, before the Execution of those Judgments, that they might be kept from Evil, as appeareth by the vii. viii. and ix. Chapters.

*Q. If the Elect were kept from*

*Evil, to what End was this Revelation given to forwarn them, that they should suffer Trouble and Persecution?*

*A.* To be kept from Evil is understood, that notwithstanding all the Violence and Persecution offered them, yet they were not overcome or driven from Faith, or the Hope they have of eternal Happiness, but therein did they joy and triumph, howsoever the World thought them plunged in Despair and Sorrow.

*Q. What is the second Vision John had?*

*A.* The Vision wherein was revealed unto him the Majesty of God the Father, to give the greater Authority unto this Book; wherein his Excellency is likewise set forth unto us, as well as the Son's, in a Description fit for our Capacity||.

*Q.*

|| I hope it may not be thought Presumption in me hereafter to give my private Opinion of Things as they have occurred to my Thoughts, together with what I have gathered from the Writings of the most eminent Authors on this Book. 'Tis true, our Senses of themselves evidently extend but to few moral Things in Matters of any Moment; therefore the Testimony, and of all Testimonies that which is divine, is the surest and most perfect Means of Information, for all sacred Truths, and all moral Duties; whereby alone we can be certain of the Truth or Falshood, Good or Evil, of any Thing proposed, as a Matter of Religion comes from God. See 2 Tim. iii. 16, 17.

I know the Folly of Interpreters has been to foretell Times and Things by this Prophecy, as if God designed to make them Prophets. By this Rashness they have not only exposed themselves, but brought the Prophecy also into Contempt. The Design of God was much otherwise; he gave this, and the Prophecies of the Old Testament, not to gratify Men's Curiosities, by enabling them to foreknow Things, but that after they were fulfilled, they might be interpreted by the Event, and his own Providence, not the Interpreters, be thereby manifested to the World: For the Event of Things predicted many Ages before, will then be a convincing Argument that the World is governed by Providence. For as the few and obscure

*Q. How is the Glory of the Father described?*

*A.* In these six Things, viz. in the Figures of his Office, of his Nature, of his Assistants, of his Effects, of the Instruments which he employeth to that Purpose, and of the Events that follow.

*Q. What is his Office?*

*A.* To judge the whole Earth; and therefore he is represented by *John* sitting upon a Throne, *ch. iv. 3.*

*Q. How is his Nature represented?*

*A.* By the Beauty of the Jasper Stone and the Sardine.

*Q. Who are his Assistants?*

*A.* The honourable Company of the Prophets and Apostles, cloathed in white Raiment, and crowned with Gold.

*Q. What are the Effects of his Magnificence?*

*A.* Lightning, Thunder, and Voices, &c.

*Q. Who are his Instruments?*

*A.* The Company of the celestial Creatures, in Number four; that is, so many as are needful for the Execution of the Will of God, thro' all the Corners of the World, and the whole Army of Creatures under Heaven, figured unto us by the Sea of Glass, like unto Chrystal.

*Q. Why are the celestial Creatures said to be full of Eyes?*

*A.* Because of their Watchfulness in the Service of God.

*Q. Why is the first compared unto a Lion?*

*A.* Because of his Courage.

*Q. Why the second unto an Ox?*

*A.*

secure Prophecies concerning Christ's first Coming, were for setting up the Christian Religion, which all Nations have since corrupted; so the many and clear Prophecies concerning the Things to be done at Christ's second Coming, are not only for predicting, but also for effecting a Recovery and Re-establishment of the long lost Truth, and setting up a Kingdom wherein dwells Righteousness. The Event will prove the Revelation; and this Prophecy, thus proved and understood, will open the old Prophets, and all together will make known the true Religion, and establish it: For he that will understand the old Prophets must begin with this. But the Time is not yet come for understanding them perfectly; because the main Revolution predicted in them is not yet come to pass. In the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, as he hath declared to his Servants the Prophets; and then the Kingdoms of this World shall become the Kingdoms of our Lord and his Christ, and he shall reign for ever.

There is already so much of the Prophecy fulfilled, that as many as will take Pains in this Study, may see sufficient Instances of God's good Providence: But then the signal Revolutions predicted by all the holy Prophets, will at once both turn Men's Eyes upon considering the Predictions, and plainly interpret them.



*A.* Because of his Strength.

*Q.* Why hath the third the Face of a Man?

*A.* Because of his Prudence.

*Q.* Why is the fourth likened to a flying Eagle?

*A.* Because of his Agility and Swiftneſs.

*Q.* How many Wings had each of thoſe Beaſts?

*A.* Six, as thoſe of the Prophet *Iſaiah*; two on their Arms, two on their Feet, with two they covered their Faces.

*Q.* What ſignify thoſe on their Arms?

*A.* Readineſs and Swiftneſs to perform God's Commands.

*Q.* What thoſe on their Feet?

*A.* That they are not polluted with the Corruptions of the World; when they conſeſs with Men in the World, their Wings do, as it were, cleanſe them.

*Q.* What thoſe that cover their Faces?

*A.* The glorious Maſteſty of God, on whom the Angels themſelves cannot fix their Sight.

*Q.* What are the Events that follow the Deſcription of his Magnificence?

*A.* The Praise and Glory which the Angels give unto him that ſits upon the Throne, and the Reverence and Homage which the Elders ſhew to him.

*Q.* In what Manner?

*A.* By proſtrating themſelves before him, caſting their Crowns at his Feet, chap. iv. 10.

*Q.* Having procured ſo great Authority to the Words of this

*Revelation, by the Deſcription of the Maſteſty of the Giver, what follows?*

*A.* The Preſervation of the two Books; whereof the one being great and large, writteſs within and without, and ſealed with ſeven Seals, containeth the Hiſtory of the World; the other being but little, includeth the Hiſtory of the Church.

*Q.* Who opens the Seals of the firſt Book?

*A.* CHRIST JESUS.

*Q.* Were none ſollicited thereunto but he?

*A.* Yes, a general Proclamation was made by an Angel to ſee if any would open it; but none, neither in Heaven nor Earth, nor under the Earth, was able, or worthy, to open or look upon the Book, ſave the Lion of the Tribe of *Judah*, and the Lamb that ſtood in the Miſt of the Throne, and of the Elders, which was CHRIST JESUS, chap. v. 2, to 7.

*Q.* What do we learn by this, that none were able to unclote the Book but he?

*A.* That he is the only Mediator between God and Man; that no other Being, either in Heaven or Earth, is acquainted with the ſecret Councils of God, or can reveal them unto us, but he.

*Q.* Why is he called a Lion and a Lamb; Names of a contrary Nature?

*A.* He is called a Lion in reſpect of his Power and Strength,  
S and

and a Lamb in respect of his patient Sufferance.

*Q. What was shewed to St. John when the Seals were opened?*

*A.* A white Horse, signifying  
1. The propagating of the Gospel.  
2. Persecution of the Saints, by the red Horse. 3. Darknes of Soul, Clouds of Heresy, by the black Horse. 4. Papal Tyranny over the Souls and Bodies of Men, by the pale Horse, and Death upon him. 5. Complaints and Comforts of the Saints, from the gracious Promise of their Deliverance. 6. Terror of the Day of Judgment to those merciless Tyrants, *chap. vi. 16.*  
7. Christ, our Mediator, offering to his Father the Prayers of the Saints; and seven Angels, with seven Trumpets, proclaiming the raging Persecution of Heresy, some Eclipse of the Church by the Smoke of the Pit and the Locusts, *i. e.* the foggy Mists of popish Doctrine, and the Authors and Abettors of it, the several irreligious Orders of Monks and Friars, ranged by their King of Locusts the Pope, to fight against, and to kill Men with their Smoke and Sulphur, which comes out of their Mouths, *ch. ix. 18.*

*Q. What is the general Use of these Precedents?*

*A.* As touching the Person of God, we learn three Things: First, his loving Favour in denouncing and giving Knowledge beforehand by evident Tokens; what Rigour he purposed to execute afterward, if he saw no

Amendment in the Course of our Lives, *chap. vi.* Secondly, his merciful Care over the Elect, in arming them against the Flood of those Evils that were to overflow the whole World, *chap. xvii.* Thirdly, the Truth of his Justice, in executing all those Plagues he had foretold, upon the World, *chap. viii. 9.*

*Q. What do we learn as touching ourselves?*

*A.* Three Things: Attention to regard the Threatnings of God; Repentance, to be sorry for our Sins; and Amendment of Life, to prevent the Rigour of his Justice.

*Q. What as touching the Instruments of God, which he useth in executing his Will?*

*A.* Three Things: First, that they were Angels; secondly, that they were obedient to his Will; and thirdly, that they were expeditious in performing of their Charge.

*Q. What learn we as touching the Elect?*

*A.* Three Things: First, the Place: they stood before the Throne and the Lamb; whereby is shewed, that as they are under the Protection of God, so are they always ready to do him Service. Secondly, their Habit: they were cloathed in white Robes, washed in the Blood of the Lamb; whereby is signified their pure, peaceable, and joyfull Dignity. Thirdly, their Victory; they had Palms in their Hands, whereby we are put in Mind of the Combats which they had sustained

stained for the Name of God, and the eternal Triumph which they have in Heaven, by the Communion and Fellowship of our Saviour JESUS CHRIST.

*Q. What as touching a natural Man?*

*A.* A spiritual Misery, which spreads itself into three Branches; Poverty of Heart, for want of Understanding; Blindness of Mind, for want of Faith; and Nakedness of Soul, for want of the white Robe of Righteousness, in CHRIST JESUS, *ch. iii. 17.*

*Q. What as touching a regenerate Man?*

*A.* Three Properties: Strength of Faith; keeping of the Word of God; and free Confession of his Name, *ver. 8.*

*Q. I now shall proceed unto the Vision of the second Book. Who had the Book in his Hand?*

*A.* A mighty Angel, *ch. x. 11.*

*Q. Who do you understand by this Angel?*

*A.* Our Saviour Christ, that held the Book open in his Hand.

*Q. How is he described?*

*A.* His Cloathing was a Cloud, and a Rainbow on his Head.

*Q. What doth he signify by the Cloud?*

*A.* The distilling of his Grace upon his People.

*Q. What by the Rainbow\*?*

*A.* His Mindfulness of the Covenant of old, established with Man and Beast; and [to procure the greater Authority to this Prophecy following.

*Q. What was contained in the Book which he held?*

*A.* The prophetical History of the Church, which he gave unto John, and bid him eat it, *i. e.* comprehend and thoroughly understand it.

*Q. How is the History of the Church divided?*

*A.* Into two Parts; into the Ministry or Deeds of the Prophets, and the whole Body of the Church.

*Q. In how many Things consisteth the Deeds of the Prophets, or Ministers of the Church?*

*A.* In three; in their Fight under the Cross, in their murdering, and in their raising up again.

*Q. When began their Fight?*

*A.* Presently upon the Death of Christ.

*Q. How long did it continue?*

*A.* One thousand two hundred and threescore Years.

*Q. How can that be? the Text says Days, chap. xi. 3.*

*A.* True, but it is to be understood Years, after the Example of

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\* This Meteor was appointed by God, to be a Witness of his Covenant, *Gen. ix. 15.* and did not exist in the Manner it now does, before the Flood; tho' the curious Mixture of Light and Shade naturally arises from the Surfaces of those Parts, which constitute a Cloud, from whence the Colours are enlivened, so that at the Appearance of a Rainbow, the Clouds always begin to disperse, for it cannot be seen in a thick Cloud, but after Showers.



of *Ezekiel* and *Daniel*, who interpret their Visions in like Manner, Days for Years.

*Q. Who was prophesied that he should murder and almost extinguish the Doctrine?*

*A. Pope Boniface VIII.* a most merciless and bloody Persecutor, who entered into the Papacy, at the Expiration of 1260 Years, chap. xi. 7.

*Q. How did he obtain the Papacy?*

*A. By Subtlety.* having in the Night, by a false Oracle, persuaded his Predecessor *Celestine*, to resign his Authority unto him.

*Q. How long did he rule?*

*A. Three Years and a half;* during which Time the Church of Christ seemed to be dead, and lie unburied.

*Q. The Text saith, of Sodom and Egypt; How then do you say of Rome?*

*A. Rome* is a spiritual *Sodom*, and a spiritual *Egypt*: *Sodom* in her spiritual Adultery, *Egypt* in her spiritual Oppression of the Church.

*Q. Who raised the Church again?*

*A. The Spirit of Life* coming from God, upon the Death of *Boniface*, chap. xi.

*Q. Did the Spirit of God raise up those that had been slain?*

*A. No,* the Text saith, they ascended into Heaven in a Cloud.

*Q. What do you understand by that?*

*A. We* are to understand by the Use of the Scripture, that the Church of the Wicked is commonly called the World, or the Earth; and the Church of the

Faithful and Elect is called Heaven: Therefore, when it is said, they ascended up into Heaven, the Meaning is, they were withdrawn from the Tyranny of the wicked World, and gathered into the celestial Church, i. e. seeing the Temple and publick Places were not open unto them, as it were Heaven apart from the rest of the World, chap. xi. 17.

*Q. Having spoke of the Ministry of the Church, let us return to the other Part of our Division, which was the whole Body of the Church: How doth the whole Body of the Church divide itself?*

*A. Into two Parts:* Into the Jewish Christian, and into the Christian Catholick Church; which consisteth not only of Jews, but of the believing Gentiles also.

*Q. When began the Christian Jewish Church?*

*A. At the Instant of the Conception of our Saviour Christ.*

*Q. When began the Christian Catholick Church?*

*A. At that Time,* when by the Preaching of the Apostles, the Gentiles were converted, and did embrace the glad Tidings of the Gospel.

*Q. What doth St. John set down here for our Instruction?*

*A. The Estate* both of the Jewish and Christian Catholick Church warfaring, or as it was subject to the Assaults of her Enemies.

*Q. What is the Jewish Christian compared unto?*

*A. To a Woman with Child,* chap. xii. 2. because like unto

a fruitful Woman, it is continually to bring forth Children unto the Lord.

Q. How is that Woman described\*?

A. By her Attire, and by her standing, ver. 1.

Q. How was her Attire?

A. Of two Sorts; the Cloth of her Body, and the Ornament of her Head.

Q. How was her Body clothed?

A. With the Sun, by which is thereby signified the inestimable Glory given unto the Church of God.

Q.

\* This Vision represents the Beginning of the Popedom. This Woman would have been no Sign or Wonder, if the true Church had been represented by this Symbol, it having been constituted 600 Years before the *Saracens* and *Turks* rose in the East; and before the Northern Invasion; the Account of the Eastern Church begins from the taking of *Jerusalem*; the Account of the Western Church from the Pope's being made universal Bishop; and this Claim is clearly represented by the Crown of twelve Stars, for the twelve Apostles Power in spiritual Affairs: She is clothed with the Sun, that is, a royal Authority, and the Moon is the royal City of *Rome*, under her Feet, subject to her Authority. In *Chap. viii.* when the fourth Angel sounded, the third Part of the Sun and Moon was smitten, that is, the Emperor and City of *Rome*. Because *Rome* was the imperial City, the Pope had a Primacy given him by the Canons of Councils; but he here claims from the Apostles, or Christ, his Supremacy. So she is clothed in Scarlet, a Token of Royalty, the Seat of her Kingdom is *Rome*. St. *John* saw the Whore in the Wilderness, as well as the Woman, *ch. 82.* Therefore both these are an Account of the Western Church, from the Time of the Popedom's assuming the Title of Universal Bishop and a spiritual Kingdom; and St. *John* wondered both at the Woman and the Whore.

Upon this Occasion, she is represented in her first pure State; she at first brought forth a Man Child, whom the Dragon persecuted by ten Heathen Emperors. This Child is the Western Christians till *Constantine* and other Christian Emperors; but they being removed into Paradise, the Woman was drove into the Wilderness, after this spiritual Kingdom began to claim a Supremacy, as Christ's Vicar.

The Red Dragon is the Devil; the ten Horns his Heathen Emperors, seven Heads the Imperial Seat at *Rome*; of those Persecutors, the Stars are the martyr'd Bishops, cast to the Earth by the Devil. But these shall reign in the *Milennium* with a Rod of Iron. These Persecutions lasted at *Rome* 300 Years; and the Devil was the Author of them, and of all the following Wars. The Woman fled into the Wilderness, *i. e.* lived in a desolated Country, by the Wars of the Northern Nations, and those of the *Lombards*, and afterwards by those of the *Saracens*, and after these, by the Armies of the *Spaniards*, *Germans*, *French*, and the Princes of *Italy*.

To this Wilderness she is first condemned by God, as a Place prepared for her Subsistence and Punishment, for assuming the Supremacy over all Churches; but in this Wilderness she is farther corrupted by worshipping Relicks, Images, Crosses, &c. and will be as a Whore for this Fornication.

*Q. How was her Head adorned?*

*A.* With a Crown of twelve Stars, to represent the Kingdom of Heaven, which belongeth unto the Church.

*Q. How did she stand?*

*A.* Upon the Moon, by which we learn that the true Church trampleth under her Feet all Variableness, unto which all Things under the Moon are subject.

*Q. What was her Conflict?*

*A.* She travelled, and was in Danger to have her Child devoured by a fiery Dragon, that had seven Heads, and upon every Head a Crown, and ten Horns, *ver. 4.*

*Q. What do you understand by the Dragon?*

*A.* Satan.

*Q. What by his seven Heads?*

*A.* His wonderful Policy and Wisdom, able at once to disturb the seven Churches, *i. e.* the Universal Church.

*Q. What by his seven Crowns?*

*A.* His Magnificence and Authority, every Head being as the Head of a King.

*Q. What by his ten Horns?*

*A.* His great Power, sufficiently furnished to hurt the whole World.

*Q. What is understood by the Child, whom he would devour?*

*A.* Christ mystically, *i. e.* one and entire Christ, in a Mystery, compounded of the Person of Christ, as of the Head and Body of the Church, as of all the Members thereof united to the Head by his Spirit.

*Q. How was the Child delivered?*

*A.* God took it up to Heaven, and prepared a Place for the Mother in the Wilderness.

*Q. Did Satan's Malice so end?*

*A.* No, he gave two Assaults more; the first was in Heaven, where he accused the Elect of God Day and Night.

*Q. What was his Success?*

*A.* He was thrown down from thence, by the Power of Michael, *i. e.* of CHRIST JESUS.

*Q. Where was his second Assault?*

*A.* Upon Earth, upon the Mother of the Child, upon the Church of the Jews, and upon the Church of the Gentiles, afterwards gathered together in Christ.

*Q. How did the Mother, i. e. the Church of the Jews, escape in this Assault?*

*A.* She was carried by the Power of God, as by the Wings of an Eagle, into a Place of Refuge, namely *Pella*, a Town seated on the other Side of *Jordan*, in a desert Country; but Satan pursued her with a Flood of Water cast out of his Mouth.

*Q. What understand you by the Flood of Water?*

*A.* The Romans, who destroyed *Jerusalem* and the Sanctuary, that was therein.

*Q. Who drank up that Flood of Water, that it did not hurt the Church?*

*A.* The Earth, *i. e.* the wicked sort of the Jews; whose bloody Massacre



Massacre satisfied the Fury of the Romans, so that the Elect had Liberty to escape.

*Q. When Satan saw himself again prevented, how did he take it?*

*A.* He was wroth and made War upon the rest of the Seed of the Woman, i. e. upon the Christian Catholick Church.

*Q. How many principal Things are we to note in the History of the Christian Catholick Church?*

*A.* Three; her Combats, her Victory, and her Glory.

*Q. With whom were her Combats?*

*A.* With two kind of Beasts, the one whereof had seven Heads, and came out of the Sea; the other had two Heads, and sprang out of the Earth, chap. xiii.

*Q. What do you understand by the first Beast?*

*A.* The Tyranny inflicted upon the Church, by the evil Government of the Roman Empire.

*Q. What by the second Beast?*

*A.* The Persecution of the Papistical Hierarchy, by the Succession of Popes.

*Q. How did this Beast arise?*

*A.* By little and little, out of the Earth.

*Q. What is to be understood by the two Horns of the Beast?*

*A.* Two Swords and two Keys, temporal and spiritual Power.

*Q. What by his speaking like a Dragon?*

*A.* Subtlety and Falshood, like the old Serpent.

*Q. What by their taking of the Mark, in their Right Hands and Foreheads?*

*A.* The perfect Obedience and Allegiance of all to the Beast; which otherwise suffers not to buy and sell, i. e. civil Commerce.

*Q. Against whom doth the Church obtain her Victory?*

*A.* Against the two Beasts and the Dragon before spoken of, and against the Whore of the spiritual Babylon, described in the 17th Chapter.

*Q. What is understood by the Whore of Babylon?*

*A.* The great City of Rome, which reigneth over the Kings of the Earth, chap. xvii. 18.

*Q. Shall she undoubtedly fall to Shame and Ruin\*?*

*A.*

\* After the Hatred of the ten Horns, their eating her Flesh, and burning her with Fire, another Angel very glorious and powerful, proclaims the utter Destruction of the Popedom by two Falls, *Babylon* is fallen, is fallen, chap. xviii. 8. Her Plagues shall come in one Day, Death, and Mourning, and Famine, and she shall be utterly burnt with Fire, v. 21. And a mighty Angel took up a Mill-stone and cast it into the Sea. Thus with Violence shall that great City *Babylon* be cast down, and shall be found no more at all.

This second Fall must come from some foreign Invasion of the *Mahometans*, as is described in the *Sybilline* Oracles, they will utterly destroy her, as the Stone cast into the Sea intimates that Invasion by Sea. The Fate of the *Roman* Empire was evidently described by the *Sibyills*; and that

*A.* She shall; the Spirit hath spoken it expressly, and it will be accomplished by the Power of ten Kings, formerly her Favourites, into whose Hearts God shall put it, to execute the Fury of his Wrath upon her.

*Q.* How shall her Lovers take it?

*A.* They shall stand afar off, for Fear, saying, alas! alas! that great City *Babylon*, that mighty City, in one Hour she is made desolate.

*Q.* Shall she not rise again, and be restored?

*A.* She shall not; she shall sink into Destruction, as a Stone

cast into the Sea, *chap. xviii. 21.*

*Q.* By what Means doth the Church get Victory over her Enemies?

*A.* By the Assistance of Christ, her Head and Captain.

*Q.* Into how many Parts doth his Assistance spread?

*A.* Into four: the preaching of his Word, and the Works of Faith, Patience, Obedience, set down in the 14th Chapter; and also Threatnings and Judgments, proceeding from his divine Justice, declared in the 15th and 16th Chapters.

*Q.* Wherein consisteth the Glory of the Church\*?

*A.*

was a sufficient Reason for their frequent consulting of them, and keeping them in private; and they were well known to *Constantine*. This Angel gives the Reason of this Destruction of *Rome*. She was become the Habitation of Devils, and the Hold of every foul Spirit, and a Cage of every unclean and hateful Bird. For all Nations have drank of the Wine of the Wrath of her Fornication, and the Kings of the Earth have committed Fornication with her (in their Image Worship) her Sins have reached to Heaven; she saith, I sit a Queen, and am no Widow, and shall see no Sorrow. This is the Pride of the Clergy, and the Corruption of Religion in all Nations, subject to the Popedom. The Papacy is represented by the City of *Rome* where it governs. A Voice from Heaven calls the People out of her, that they partake not of her Sins and Plagues. The Apostles and Prophets are commanded to rejoice at this Destruction, by which God avenged their Blood-shed in *Rome*, and for her Sorceries, by which all Nations were deceived, *i. e.* Pretence of Miracles wrought by the Saints Reliques, and their Images.

\* The honourable and reverend Mr. *Campbel* proves from the 11th Chapter, 16, 17, and 18 Verses of this Book, that all the Righteous of whatever Class or Denomination, or in whatever Age of the World they lived, whether before the Flood, or after it; whether before the Law, under the Law, or under the Gospel, even the Patriarchs, the Prophets, and the Apostles themselves, are in a State of *Hades*, or middle State, and are not to receive their Reward till after Christ's second Coming, which will be in the *Millennium*, the Jubilee, or seventh Thousand, when Christ will reign with his Saints upon Earth; and this he also proves from the Writings of *Ignatius*, who lived *A. D.* 101. *Justin Martyr*, in 140, *Irenæus*, 164, *Theophilus*, 180, *Tertullian*, 192, *Clemens Alexandrinus*, 200, *Origen*, 230, *Lactantius*,

A. By the Assistance of Christ,  
 for Head and Captain.

1. I have been thinking of you very much lately.  
 2. I have been thinking of you very much lately.  
 3. I have been thinking of you very much lately.  
 4. I have been thinking of you very much lately.  
 5. I have been thinking of you very much lately.  
 6. I have been thinking of you very much lately.  
 7. I have been thinking of you very much lately.  
 8. I have been thinking of you very much lately.  
 9. I have been thinking of you very much lately.  
 10. I have been thinking of you very much lately.

down in the 1st and 10th  
his reasonings and judgments;  
down in the 1st Chapter; and  
Fourth Partance, Obedience, let  
of the Word, and the Works of

O. How shall we execute the  
of his Wrath upon them  
shall put it, to execute the Pun-  
ishes, into whose Hands God  
ten Kings, formerly her Town-  
accomplished by the Power of  
spoken it expressly, and it will be  
A. The shall; the Spirit hath

Q. Shall we not be warring with  
desolate  
City in one Hour like a single  
great City Babylon and mighty  
for fear, saying, alas, what  
A. They shall stand afar off,

The following are the names of the persons who have been admitted to the office of Justice of the Peace in the County of ...





A true Christian is not much solicitous what wrong He suffers from  
Men, while he retains in his soul what he believes is right before God  
The Comforts of Gods Mercies often raiseth the souls of the greatest  
Sufferers to be the most glorious Saints *Med. 5.* Thus Daniel prayed  
and made supplication before his God *Dan<sup>1</sup> 6. 10.*

*A.* In her perpetual Triumph in the World to come, joined to her Bridegroom CHRIST JESUS, in Joy that never shall have an End; a Taste of which Joy is in some sort made manifest unto us in the 21st and 22d Chapters, where the full Description of the new *Jerusalem*, where the Saints shall be for ever happy, is set forth by some mysterious Resemblances, not yet to be understood.

*Q.* What shall become of the Enemies of the Church?

*A.* They shall have their Portion in the Lake that burneth with Fire and Brimstone, which is the second Death.

*Q.* How many kinds of Death

are incident to Men?

*A.* Two: the first is a Separation of the Soul and Body; and of this kind of Death all People must taste, as well the Godly as Ungodly: and the second a Separation of the Soul and Body from the Presence of GOD for ever, to remain in Darkness; and this is the Death that all the Wicked only must die; with which the Book concludes, confirming the Truth of this Prophecy, and the Church's earnest Desire of Christ's second Coming to Judgment: when every Man will receive a Reward according to his Work.

*Lactantius* 302, *Hilarius Pictaviensis*, 354, *St. Gregory Nyssen*, and *St. Gregory Nazianzen*, his Son, 370, *St. Basil*, the Great, at the same Time, *Macarius Aegyptius*, 373, *St. Ambrose*, 374, *St. Jerome* 370 to 420, *St. Augustine*, and most of the Fathers, who have treated largely upon the *Millennium*. Some of which Accounts I have more particularly spoken of in my Observations to this Book, which I hope will not be accounted by my Readers, after the Manner and Notion of what we call the Fifth Monarchy Men, a Set of Schismatics, who rose here in the Time of *Oliver Cromwell*, and were anxious for the second Coming of Christ, to a Degree of Madness and Enthusiasm, pretending to tell the very Day and Hour of the Saints coming to Glory.

The present Lord Bishop of *Clogher*, in a Letter to an eminent Jew of the City of *London*, concerning the Restoration of the Jews, says, There was an ancient Tradition, that prevailed among the Jews above 1700 Years ago: Which Tradition is to be found in the *Talmud*, under the Head *Rasch Aaschana*, and in the Section that begins *Jom Tob*, and is to this Purpose: That this World is to last 6000 Years, 2000 of which may be reckoned as the Age of Vanity, or rather of Inanity; 2000 the Age of the Law, and 2000 the Age of the Messiah, and will continue in this present State till the Expiration of that Term, and after one Millinery more, it shall be destroyed; as it is said, and the Lord alone shall be exalted in that Day, i. e. in the seventh Millinery, when the Jews shall see him whom they pierced riding on the Clouds. And this learned Bishop further says, correspondent hereto, is the Tradition of *Rabbi Abijah*, in that Part of the *Talmud* before quoted. Wherein he asserts, that after two Millineries, shall come one of refreshing, in Proof of which he quotes the Prophet

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*Hosea,*

*Hofea*, where he says, *chap. vi. 2.* After two Days he will revive us, in the third Day he will raise us up, and we shall live in his Sight, Which undoubtedly alludes to the two Millenaries of Years, during which Time the Kingdom of the Messiah is to be in its depressed State, whereas in the third it shall be raised into a State of Glory. And therefore the Probability is, that the Grand Jubilee of the seventh Millinary will be honoured by the Appearance of the Messiah in a State of Triumph and Glory; when the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the Most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him. Which, says the Prophet *Daniel*, is the End of the Matter. Thus we may see by their own Tradition, that the Messiah did come many Ages ago, and that at the Beginning of the *Millennium*, or his second Coming, they will be restored to the former Favour and Love of God, by being converted and united to the Christian Catholick Church; which will be a glorious Addition to the Church of Christ.

*Obs.* This Book was written by the Apostle, when banished into the Isle of *Patmos*, by *Domitian* the Emperor. This Revelation is opened and shut with this Key, *Alpha, Omega*, the Beginning and the Ending, the First and the Last, which gives Authority to the Book; For *Alpha* is the Name of the first Letter, and *Omega* of the last, in the *Greek* Alphabet; and are therefore used in this Place, figuratively to shew, that as sure as those two Letters are universally received to begin and end the *Greek* Alphabet, so certainly Christ our Saviour must be acknowledged to be the Author and Finisher of our Faith. All Testimony therefore is either oral, *i. e.* by Word of Mouth, or scriptural, *i. e.* by Writing; and the Validity or Invalidity of either is to be judged of by the Quality and other Circumstances of their Authors: For all moral and natural Affairs, even of the greatest Moment, may deceive us, and either bias or corrupt our Judgment; even in natural Things, such as Pain and Pleasure, we may be misled in judging, according as our Senses are affected, because they are too apt to be partial on their own Side, so as to call evil good, and good evil; which makes me observe, that the Frailty of human Reason is such, the Credit given to it must bear a due Proportion to its Author, who here is stiled divine, a Word of the greatest Importance. And since the Veracity and Faithfulness of God are infinite; so that whatever comes from him must needs be true, and he will let us want no Knowledge, either of his Nature or his Will, that we are capable of, and can be of any Use towards the Promotion of our present and eternal Welfare, if we require it; altho' we can pretend to no immediate Revelation or Inspiration from above, as the holy Patriarchs, Prophets, Apostles, and some of the first Christians had, yet the Spirit so worketh and striveth with Man, that many Things are revealed, which in themselves are mystical, in the most surprizing and wonderful Manner. But as the surest and most powerful Means of Information comes from God, who cannot lye, the written Word of God is our most safe and perfect Guide to Truth, as containing and prescribing all Things necessary to be known, believed, and practised by us: for so the Apostle tells us, in *2 Timothy* *iii. 16, 17.* In this *Apocalypse* is lively set forth the Divinity of Christ, and the Testimonies



monies of our Redemption; what Things the Spirit of God alloweth in the Ministers, and what Things he reproveth, the Providence of God for his Elect, and of their Glory and Consolation in the Day of Vengeance; how that the Hypocrites which stung like Scorpions the Members of Christ, shall be destroyed: But the Lamb Christ shall defend them which bear Witness to the Truth, who, in spite of the Beast and Satan, will reign over all. The lively Description of Antichrist is set forth, whose Time and Power are limited: And tho' he is permitted to rage against the Elect; yet his Power stretcheth no further than to the Hurt of the Body, and at length he shall be destroyed by the Wrath of God; when the Elect shall give Praise to God for the Victory. Nevertheless, for a Season God will permit this Antichrist and Whore, under Colour of fair Speech, and pleasant Doctrine, to deceive the World: Wherefore he advertiseth the Godly, who are but a small Portion of Mankind) to avoid this Harlot's Flatteries and Brags, whose Ruin, without Mercy, they shall see, and with the heavenly Companies sing continual Praises; For the Lamb is married; the Word of God hath gotten the Victory; Satan, that a long Time reigned, is now cast with his Ministers, into the Pit of Fire, to be tormented for ever; whereas, on the contrary, the Faithful (which are the holy City of *Jerusalem*, and Wife of the Lamb) shall enjoy perpetual Glory.

This prophetick History deserves the greatest Veneration, because of its glorious Author, the singular Blessing annexed to him that readeth it with Understanding, all the mysterious Arcana of the Christian Religion, and the happy future State of them, who believe it. After the Fall of *Rome*, we expect the Reign of Christ in the Millennium Kingdom, out of which he will destroy all Tares and Sectaries, and establish an Uniformity of Worship, and that heavenly Liturgy of holy Anthems, which we read of in this Prophecy. The Millennium will not be subject to the Angels, but to the four Beasts and twenty-four Elders, who are to reign on the Earth. Then the Kings will be Priests, and the four Beasts Emperors under Christ, who then will restore the Just to their Bodies, and replace them in *Adam's Paradise*, that they may eat of the Tree of Life. These are Mysteries, at which the Impious scoff, and which the wicked and prejudiced Readers reject, saying, it is all, how can it be so? 'Tis said that Christ lives and was dead, and behold he lives for ever and ever; and has the Keys of *Hades* and Death. The Place of the Dead is distinguished *chap. 20.* Death and *Hades* shall be thrown into the Lake of Fire. Thus we know, there is a Place for separate Souls, which must be burnt, after it has given up the Dead in it. Death sits on the fourth Horse, and *Hades* follows him, *chap. vi.* By Death the *Turk* is represented, who will kill the third Part of Men; and *Hades*, the Place of departed Souls, is here distinguished from Death; the Place of the Just after their Separation, is under the Altar, the Place of them that were slain; but the Place of the Devils Prison is the Abyss. And since the Wicked are to be thrown with Satan at last, into a Lake of Fire, they are kept till then in the same Abyss, in which he will be imprisoned with them 1000 Years. But the Just, *chap. vii.* are before the Throne, and the Lamb will be among them, and they Day and Night serve him in his Temple. Thus we may be assured, that the Just are after their

Separation in some heavenly Mansions, *i. e.* the Planets, where there is a Distinction of Day and Night, and a Temple, in which Christ's Glory appears to them; for there is no Day and Night but in the planetary System; and from thence Christ will bring just Souls to the Resurrection of their Bodies. They who were beheaded, for being Witnesses of Jesus, and for the Word of God, and which did not worship the Beast, neither his Image, were raised from Death unto Life in their Bodies; and they reigned with Christ 1000 Years. All the Martyr for the Word of God are those, that suffered in the first Persecutions by the *Jews* and Pagan Emperors; and they who suffered under the Whore, *i. e.* the Pope or Antichristian Beast. These were to govern during the *Millennium*, and to these the Kingdom is given, *Dan. vii.* And this blessed State will belong to all holy Men, to have their Part in this first Resurrection and first Judgment, and have their Names writ in the Book of Life, *Rev. ii. and iii.* They then will receive their double for all their Losses in this Life, and as the Wheat must be gathered by the Angels into Barns, when the Tares are burnt by them. At the Time of the *Millennium*, all wicked Livers will be excluded out of this Kingdom, and also be burnt by the Angels: Then the Creation will be restored to that State it had, when *Adam* lived in Paradise. The Trees will afford Fruits for Diet without any Labour, but the dressing the Garden like *Eden*. After the Thousand Years are ended, Satan will be loosed out of Prison, and he shall deceive the Nations called *Gog* and *Magog*, to gather them from the four Quarters of the Earth. *Arabia* in the South; *Tartary* in the North: *China* in the East, or *India*; *Africa* in the West. All these in Number like the Sands of the Sea, encompass the Camp of the Saints about, and then they are destroyed by Fire from Heaven, and the Devil is cast into the Lake of Fire, to be tormented for ever. This *Gog* and *Magog* may be the Remains of the old *Mahometans*, who then will possess *Tartary*, *India*, *Arabia*, and *Ethiopia*; and these think they can destroy all the Saints, as the Devil had suggested to them: The rest of the Dead lived not again, till the 1000 Years were finished, then will be the Resurrection of the Wicked, to come to Judgment, for which End a great white Throne will be placed, and Christ will sit on it, from whose Face the Earth and Heaven fled away, and were not found; they were burnt by Fire. Then the Dead, small and great stood before Christ; and the Books, or Records of their Lives were opened, and the Dead were judged out of those Things, which were writ in them: According to their Works they are judged, and whosoever was not found written in the Book of Life, was cast into the Lake of Fire.

In one Book are recorded all the good and evil Works of Men; in the other, are only enrolled the Names of them, who were to live in the new Heaven and new Earth. And at the Time of this second Judgment, the Righteous will be caught up into the Air with Christ, and placed on his Right Hand, and the Wicked on his Left; and he will change the Bodies of his Saints to be like his; and then pronounces, Come ye blessed, and go ye cursed; and then there shall be no more Death, *i. e.* Separation of Soul and Body, nor *Hades*, or Place to receive their Souls; that will be burnt with the Earth by the Sun, which will burn up our World, and was prepared from the Beginning to be a Hell for wicked Angels and Men. All the Planets and Stars will also be burnt by the Sun, which were the *Hades*



of just Men; and then this present World will be the Place of Hell-Fire, and this will be without the new Heaven and Earth, *ch. xxii. 5, 15* which will be produced without a Sea, out of the old Earth, consumed by a general Conflagration. Afterwards a holy City, called *Jerusalem*, will come down from God out of Heaven, very much adorned, like a Bride for a Husband, with the Glory of God in it: The City had a great and high Wall, with twelve Gates, and at the Gates twelve Angels. The Names of the twelve Tribes will be written on the Gates, and on the Foundations the Names of the twelve Apostles. In this new Heaven and Earth there shall be no Death, nor Sorrow, nor Pain. Those Things are past: All Things are made new by Christ. He will give to them that desire it, the Fountain of Life freely; *i. e.* Eternal Life in the new Heaven and new Earth; and he that overcometh (the Whore and Antichrist) shall inherit all Things: And I will be his God, and he shall be my Son. But the Fearful, the Negligent and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their Part in the Lake that burneth with Fire and Brimstone.

In summing up what has been said in Regard to the Benefits of reading and explaining the Prophecies in the *Revelations*, I shall consider the whole Mytery under the following Heads.

First, we may observe, that they were wrote by St. *John* the beloved Disciple of Christ, that they agree with the old Prophets, *Isaiab, Daniel, Ezekiel, Zechariah*, the two Books of *Esdra*s, and the *Sybilline Oracles*; and therefore confirm the Truth of the Christian Religion.

Secondly, They shew the glorious State of Christ after his Ascension into Heaven, described in *chap. i.* and his Care of the seven Churches, by promising Rewards in the *Millennium* to his Servants the Bishops, and threatening Punishments for ill Doctrines or wicked Practices, *chap. ii. and iii.*

Thirdly, God Almighty is described on a glorious Throne in Heaven, with those Saints about him who were raised from the Dead at our Saviour's Resurrection, they being redeemed from the Earth, with the four Beasts and twenty four Elders, and an innumerable Company of Angels about the Throne, giving Glory and Honour, and Thanks to him that sits on the Throne, who created all Things for his Pleasure.

Fourthly, The Lamb receives from God his Decree concerning the *Roman* Empire, and his Church; and the same Honour is paid to the Lamb as to God, by all the Saints and Angels, Blessing, Glory, Honour, and Power be unto him that sitteth on the Throne, and to the Lamb for ever and ever, *chap. v.*

Fifthly, The Lamb opens the Decrees, concerning the *Roman* Empire, represented by four Horses, and at last he executes God's Wrath on them, when that great Day comes. By this we see that Christ is made King of Kings, or Prince of the Kings of the Earth, *chap. i.* and now governs all Kingdoms, all Power being given him in Heaven and Earth, *chap. vi.*

Sixthly, The State of separate Souls are represented by the Souls of them that were slain under the Altar, and white Robes were given to them, and it was told them, that they should rest a-while, *chap. vi.* and in *chap. vii.* we find others sealed both *Jews* and Gentiles, added to the former in their separate State, and they were clothed with white Robes, and Palms in their



their Hands, who ascribe their Salvation to God, and the Lamb; they serve him Day and Night in his Temple. This is the Employment of separate Souls, *chap. vii.* And in *chap. xii.* the Man-Child, *i. e.* the first Christians, was caught up to God, and his Throne; therefore the Hades of the Just is among the Stars. And *chap. ii.* the two slain Witnesses ascended up to Heaven in a Cloud, *i. e.* the few orthodox Believers, that opposed the Whore and Antichrist.

Seventhly, God employs the seven Angels, who stand before his Throne, to raise seven new Heads in the Roman Empire, by several Invasions; therefore they are now concerned in the Revolutions of all Kingdoms, and seven Angels execute his Wrath on the *Saracens*, *chap. xvi.* on the *Ottomans*; and a glorious Angel comes from Heaven, *chap. xviii.* at the Fall of Rome, and an Angel delivers these Prophecies to St. John, *ch. i.* and the little Book, in *chap. 10.*

Eighthly, in *ch. ix.* we have the Rise of the *Mahomettan* Empire, which is also an Anti-christ, and is to be governed by the *Saracens* and *Turks*. *Chap. ii.* is the Oppression of the Eastern Church by that Empire, which *ver. 7.* is called the Beast, that ascended out of the bottomless Pit. The *Saracens* are slain, *ch. xiv.* and the *Ottomans*, *ch. xiii.* and *xvi.* The *Saracens* are the wounded Head, *ch. xiii.* the *Ottomans* the second Beast. The past History of the *Mahomettan* Empire agrees with these Prophecies, and has lasted 1100 Hegiras, or *Turkish* Years.

Ninthly, in *ch. xii.* is described the Rise of the Whore, by the twelve Stars, representing her Supremacy over all Churches, and by the Wings of the Eagle her Imperial Power, for which she is drove into the Wilderness. And *ch. xvii.* represents her Cruelty and Abominations, and her raising the Western Empire to ride on. At last the Judgments on her, *ch. xviii.* by burning her City. Both Eastern and Western Churches suffer, for worshipping Saints, Angels, and Reliques, &c. And it may be conjectured, that the Destruction of *Constantinople*, which was the most remarkable that ever happened for Effusion of Blood, is described *ch. xiv.* after the Fall of the *Saracen* Empire; *ver. 17.* by another Angel that came out of the Temple, and by another Angel that came out from the Altar, which had Power over Fire. The Wine-press was trod without the City, and Blood came up to the Horses Bridles, by the Space of 1600 Furlongs. *Mahomet*, the Great, *A. D.* 1453, made extreme Slaughter, both without and in the City, of innumerable Christians, who are called the Vine of the Earth. It was destroyed by Fire-Arms, intimated by the Angel; or else this Vintage may be explained by the *Ottomans* Destruction of many Christians in Hungary; *Solyman* lost 80000 *Turks* at the Siege of *Vienna* 1522. At the last Siege in 1683, as many: And had two Armies defeated by Prince *Eugene*, in 1716 and 1717, at *Belgrade*, near that City.

Tenthly, All Things delivered in the *Revelations* to the End of the *ch. xiv.* are already past, except the slaying the two Witnesses, *ch. x.* and their smiting the Earth with Plagues. The next Things expected are the burning of Rome; the Return of the two Tribes, since 1517, was the War with the Lamb, the Persecution of the Protestants by Wars. The two Tribes are intimated by singing *Moses's* Song, *ch. xvi.* This agrees with all the old Prophecies; and will happen before the last Fall of the Pope-dom

dom, and Ottoman Empire; but the Return of the ten Tribes is after them, as is described in *Esdra's*, *ch. xiii.*

Eleventhly, The second Coming of Christ may now, as well, and as certainly be computed by the 42 Months, and 1260 prophetick Days, or Years, as his first coming was by *Daniel's* 70 Weeks, or *Jacob's* departing of the Sceptre. The Day and Year cannot be known, but the Century may, by these Prophecies. Before Christ the Computation might be made from different Decrees of the Emperors, and the Sceptre departed in *Pompey's*, as well as *Herod's* Days.

Twelfthly, The glorious State of the Church in the *Millennium*, comprehends these Particulars, 1. The Devil is committed to a Prison, (the Place of the Wicked) that the Christian Church may have no Tares sowed to make Divisions, or be deceived to practise Idolatry, nor be persecuted by Wars, or oppressed by the Whore and Antichrist; for these Things the Devil is Author of, and for these will be condemned to a Lake of Fire, after the *Millennium*. 2. The just Men will be raised to reign with Christ 1000 Years. This will be the first Resurrection, and first Judgment by Christ. 3. At the End of the *Millennium* the Wicked will rise, and be judged; this is the second Resurrection and last Judgment; and their being thrown into a Lake of Fire, when this World will be burnt, is called their second Death.

Lastly, the new Heaven and new Earth are the last and happiest State of Mankind; their Bodies will be then changed like Christ's, their new Earth very glorious, a most shining City will be enlightened by the Glory of God and Christ on their Thrones. This happy State will be eternal, without Sorrow, Pain, or Curse. Their Souls in a separate State are instructed by the Angels in their Knowledge, and more affectionate Service of God, and his wonderful Mercies to Mankind. When our Souls are again restored to their Bodies in the *Millennium*, they will attain the highest Perfection of their compound Natures, in Purity of Heart and Thoughts, in exact Obedience to Christ, and Duty to their Neighbours, fitted and prepared for their most happy State in the new Heaven and Earth. *St. Paul*, *2 Cor. ch. v.* mentions this Building of God, not made with Hands eternal in the Heavens, which is to succeed the Dissolution of this Earth, and that we must groan, and desire to be cloathed with this House from Heaven, which in his Allegory he calls *Jerusalem*. These are the wonderful Secrets of the Christian Religion, concerning the different States of Men after this Life. They will first be placed under the Altar in Heaven, *i. e.* among the fixt Stars, or Planets, which are the heavenly Mansions of Angels; and thence be brought to the Earth, and from thence translated after the *Millennium*, to a new Earth, and the most glorious City *New Jerusalem*. Are not these Things worth our considering? Are not the Transactions of God, and Christ, and Angels in Heaven, worth our reading? Will it not comfort us in all Revolutions and Oppressions, that Christ will come quickly, and as *St. Paul* expresses it, The Lord is at hand, and yet a little while, and he that cometh will come, and will not tarry, *Heb. x. ver. 37.* Are not they blessed that read, and they that hear the Words of this Prophecy and keep those Things which are written in this Book, *ch. ii. and iii.* Is not *St. John* forbid to seal up these Prophecies, for the Time is at hand, and by the past Histories of the World they may be understood without the Help



Help of an Angel: Now the Time of their Completion draws nigh, and to him that compute Futurities, let him but examine the Prophecies of *Daniel*; and this of *St. John*, and from thence he may conjecture with secret Satisfaction, as much as is required in the fulfilling of the *Revelations*. The new Earth and new Heaven is described as Part of the Heaven of Heavens, which our Astronomers call the *Cælum Empyreum*, being without Stars and enlightened by the Glory of God, the Throne of God and the Lamb being in the new Heaven and new Earth; and God lives in an inaccessible Height; And the millenary Kingdom of Christ must be carefully distinguished from that of God and Christ, in the new Heaven and new Earth. In the Millenary there is Sun and Moon, and starry Heavens, Earth and Sea, but all restored to their primitive State in *Adam's Paradise*; and this State must last but 1000 Years. But in the new Heaven and Earth, there will be neither Sun, nor Moon, nor Sea, nor Air, nor Fire, nor Atmosphere, only *Æther*, and the Earth refined by melting, and the Bodies glorious as the Stars or Firmament; but they during the *Millennium*, will be Flesh and Blood, preserved from Death and Decay, by eating of the Tree of Life. The Mountains will be thrown down by an Earthquake. *Joel* says, there will be new Wine, Milk, and plenty of Water, *ch. iii. 18*. And *Ezekiel* mentions Fish and Fruits, and these may be the Diet in the *Millennium*; the new-raised Saints will be cloathed in white Robes, as they were in their separate State, and after the great Conflagration of this World, the heavenly State will last for ever and ever. Ought we not often to think on these glorious States, and study this Prophecy, which does so fully promise and describe them? These Things are faithfully and truly represented to *St. John*, and he was so much pleased with what the Angel had delivered, that he fell down to worship him, but that was forbid, and then he only prayed, *Come, Lord Jesus*, who said he would, *come quickly*. And every good Christian daily prays, *Thy Kingdom come*.

Thus far, courteous Reader, I have brought this great and laborious Work to a Conclusion, in the Manner it was proposed, and with that Care and Fidelity, as such a pious and useful Design requires; and, it may be hoped, with the Approbation and Esteem of the devout and numerous Subscribers thereto.

*Lastly*, Let it suffice now to return my hearty Thanks to those, by whose kind Assistance I was enabled to perform my Conditions. This Copy took me several Years in compiling, besides travelling upwards of 6000 Miles upon its Account. Who then but a Madman, would have drop'd a Property so dearly purchased, as some have been pleased to report? The publick Benefit ought to be the principal End of every Work intended for the Instruction of Posterity, as well as the present Age; and the general Approbation, that this worthy Undertaking has met with, of Consequence deserves Consideration: And it is presumed, the Nature and Design of it, is to be readily comprehended by the generality of Readers, as it has been my chief Care to engage the Attention with a familiar Stile, abstract from the unintelligible Terms of the Schoolmen; not to make good Disputants, but to promote Christian Knowledge and Virtue; not to puzzle nor deceive, but to instruct and confirm my Readers, more especially the tender Part of Mankind, in the Knowledge and Love of God, and of his Son *Jesus Christ* our Lord, to whom be Glory for ever and ever, *Amen*.



# FORM OF PRAYER,

Founded on the SCRIPTURAL ACCOUNTS  
of our FALL in *Adam*, and Glorious Re-  
stitution by *Jesus Christ*.

Very proper to be used MORNING and EVENING,  
In every *Christian Family*.

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By C. BROWN, Gent.  
Author of the ABSTRACT of the HOLY BIBLE, in  
QUESTION and ANSWER.

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*The Life of the Christian Religion consisteth not in prating of Scripture Phrases and formal Worship; but in Faith and good Works, practising of Scripture Duties. Religion undefiled is the fair Daughter of the Almighty, the Queen of Heaven, and Beauty of the whole Earth. Religion is the sacred Anchor, by which the great Ship of the State is held fast, that she may not be split upon the Quick-sands of popular Tumults, or on the Rocks of Sedition. She is the Pillar, on which the great Fabrick of the Microcosm standeth; and all humane Societies, and civil Associations without her, are but Ropes of Sand, Stones without Mortar, and Ships without Pitch. Let Religion be in your Families, as the standing Business of the House. Let them have your Prayers as duly as their Meals; and let every Family with you be a Christian Church, seeing that ye are not carried away with the fine Flowers and green Leaves, but with the solid Fruits of Religion, consisting in Righteousness, Peace and Holiness, without which no Man shall see the Lord.*

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L O N D O N:

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## The Epistle to the READER.

**H**E that hath set up Christ in his Heart, will be sure to study to set him up in his House. Let Meekness, Innocency, Gentleness, Courtesy, Truth and Integrity run like an even Thread, and shine out with a Lustre, that will recommend your Conversation to all Men. That Love, Loyalty, Reverence, Duty, Tenderneſs, Care and Vigilancy, in the severall Charges of a Christian. Let every Householder say with Joshua, I and my House will serve the Lord, Josh. xxiv. 15. And resolve with David to walk within his House with a perfect Heart, Psal. ci. 2. Knowing that those Souls which are committed unto you, if they are lost, will be required at your Hands. This is a heavy Charge, and shews how you are often to take an Account of the Souls under your Care, concerning their spiritual Estates, and upon the Necessity of Regeneration and Conversion, in order to their Salvation. Follow Christ's Example to his Family, the Disciples, and let the solemn Reading of the Word, Prayer, and Singing of Psalms be your Family Exercises, Psal. cxviii. 15. Isai. xxxiv. 16. Matt. xiii. 10, 36, 51. and xvi. 11, 13, 15. and xxvi. 30. Mark iv. 10, 11. Luke ix. 18. Be strict in the Sabbath. Let the Morning and Evening Sacrifice of solemn Prayer be daily offered up in all your Families, for why will ye let the Wrath of God be among you, Psal. xcii. 1, 2. Exod. xxx. 7, 8. Jer. x. 25. Luke i. 9, 10. Eph. vi. 18. In a Word, the Blessing of all will be given to thee, O Man, who asks it for thy Family, Jer. xxix. 11, 12. 2 Sam. vii. 29. What is thy Business to refuse thy Blessing. Say not, I am not able nor worthy. Use the one Talent, and God will give thee Increase. Thou may'st join with thy abler Neighbours. God hath great Regard to joint Prayer, Acts xii. 5, 10, 12. 2 Cor. i. 11. James v. 4 to 19. And you will profit thereby. Put every one in your Family upon private Prayer. Get them the Help of a Form till they can do without it. We have extraordinary good ones in the Liturgy of our Church; observe that they perform it. Give them Directions how to pray, and remind them of their Sins. For this was the Practice of John, and of Jesus, Luke xi. 12, &c. Set up Catechising in your Families, at least once a Week. Teach these Things diligently to your Children, and talk of them as you sit in your Houses, &c. Deut. vi. 6, 7, 8, 9. and iv. 9, 10. and xi. 18, 19, 20. Train them up in the Way wherein they should go, Prov. xxii. 6. God so commended Abraham, that he would teach his Children and Household, Gen. xviii. 19. And he had many instructed Servants, Gen. xiv. 14. And will not you share with neither the Praise nor the Promise. Christ honoured Catechising with his Presence, Luke ii. 46. And will not you answer the Calls of divine Providence, remove the incumbent and prevent the impending Calamities.

*The Marks of the UNCONVERTED.*

1 *The Unclean.* These are reckoned among the Goats; have their Names registered in many Places of Scripture, and are to have their Part in the Lake that burneth with Fire and Brimstone, *Eph. v. 5. 1 Cor. v. 9, 10. Rev. xxi. 8.*

2 *The Covetous.* These are ever branded for Idolaters; and the Door of the Kingdom of Heaven is shut against them by Name, *1 Cor. vi. 9, 10. Eph. v. 5. Col. iii. 5.*

3 *Drunkards.* Not only such as drink away their Reason, but such as are too strong for strong Drink. The Lord declares they shall have no Inheritance in the Kingdom of God, *Isai. v. 11. xii. 22. Gal. v. 21.*

4 *Liars.* The God that cannot lye hath told them that there is no Place for them in his Kingdom; but their Portion is with the Father of Lies, in the Lake of Burnings, *Psal. xv. 1. Prov. vi. 17. John viii. 44. Rev. xxi. 8, 27.*

5 *Swearers.* The End of these without speedy Repentance, is swift Destruction, and unavoidable Condemnation before the Lord, who strictly commanded his Name should not be taken in vain, *Zech. v. 1. James v. 12.*

6 *Railers and Backbiters.* That love to take up a Reproach against their Neighbours, throw Dirt in their Faces, and wound them secretly behind their Backs, *Psal. xv. 1. 3. 1 Cor. v. 11. and vi. 10.*

7 *Thieves, Extortioners, Oppressors, and such like.* That rob the Poor, and over-reach their Brethren; these must know that God is the Avenger of all such, *1 Cor. vi. 9, 10. 1 Thes. iv. 6. James v. 2. 3.*

8. *Profaners of the Lord's Day.* That do not hear his Word, nor call upon him in Prayer. That mind not their own Souls, nor their Families, but live without God in the World, and consume the People, *Psal. xiv. 4. and lxxix. 6. Eph. ii. 12. and iv. 18. John viii. 47. and xv. 4.*

9 *Frequenters of evil Company.* God hath declared he will be the Destruction of all such, and that they shall never enter into his Rest, *Psal. xv. 4. Prov. ix. 6. xiii. 20.*

10 *Scorners at Religion.* That make a Scorn of precise Walking, and at the diligent Servants of the Lord, and their Profession, making a Laugh at Religion. Let such wicked Despisers of God know, they are given over to the Enemy, and the Wrath of the Lord is against them, *2 Chron. xxxvi. 16. Prov. iii. 34. and xix. 29.*

*These altogether are in the Gall of Bitterness, and Bond of Iniquity, they live in Enmity with God, carry their Marks in their Foreheads, and are undoubtedly the Sons of Death and the Devil.*



# PRAYER for the MORNING.

Ejaculations to be used by the Master and Family.

*M. Arise, thou that sleepest, and Christ will give thee Light.*

*F. To thee, O Lord, do I lift up my Eyes, my Hands, and my Heart.*

*M. Set a Watch, O Lord, before my Mouth, and keep the Door of my Lips.*

*F. My Voice shalt thou hear betimes in the Morning ; in the Morning will I direct my Prayers unto thee.*

*M. O let not my Heart be inclined to any evil Thing ; but hold thou up my Goings in thy Paths, that my Footsteps slip not ; preserve my going-out and coming-in, from this Time forth for evermore.*

*F. Lead me forth in thy Truth, and learn me ; give thy Angels Charge over me, to keep me in all my Ways : in thee shall be my Hope all the Day long ; for thou art the God of my Salvation.*

**D**Early beloved, we are taught by the Word of God, to confess our Sins, with an humble, penitent Heart, to the End that we may obtain Forgiveness of the same : To learn and know his infinite Goodness and Mercy ; and to keep in Remembrance that glorious Being, by whom we live, move, and are taught to believe.

I believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible, &c.

*M. O God, we have heard with our Ears, and our Fathers have declared unto us the noble Works that thou didst in their Days, and in the old Time before them.*

*F. O Son of David, have Mercy upon us, and hear us.*

*M. Favourably with Mercy, hear our Prayers, O Christ.*

*F. Graciously hear us, O Christ, graciously hear us, O Lord Christ.*

*M. F. Lord, have Mercy upon us !*

*M. F. Christ have Mercy upon us !*

*M. O Lord, let thy Mercy be shewed upon us.*

*F. As we do put our Trust in thee.*

*Note, That any of the Collects in your Common Prayer Book may be used here.*

Let

## Let us pray.

**W**E humbly beseech thee, O Father, most holy, merciful, and gracious God, to look upon our Infirmities; and grant that in all our Troubles we may put our whole Trust and Confidence in thy Mercy, and evermore serve thee in Holiness and Purity of living, to the Honour of thy Name. And grant that all they that do confess the Truth of thy holy Word, may live in Unity and godly Love, with a full Trust of thy Mercy, and with a quiet Conscience.

We here with Reverence humbly appear before the Throne of thy Glory, to offer up our Tribute of Praise, Prayer and Thanksgiving, and sing with Joy to our great Creator. It was thou, O Lord God that framedst our Bodies of the Dust of the Earth, and gavest us a Soul after thy own Likeness, too glorious to behold. It was thou that madest us, and not we ourselves, and freely bestowedst upon us all the rest of thy Creatures, having kindled Warmth and Brightness in the Sun, who sheds his generous Beams, and freely scatters them on every Side, gilding all the World with his bounteous Light, and kindly cherishing it with his fruitful Heat. Thou also beautifully garnishedst the Firmament with a Moon and Stars to govern and give Light by Night. Thou spreadst the Air, and didst store it with Flocks of Birds. Thou didst gather the Waters and replenish them with Shoals of Fishes. Thou establishedst the Earth on a firm Foundation, and didst furnish it with the Beasts of the Field, with Flocks and Herds, and richly adornedst it with innumerable Varieties. Every Element is filled with thy Blessing, and all the World with thy liberal Mercies. Thou spakest the Word, and they were made: Thou commandest and they are still preserved, governing all their Motions in perfect Order, and distribute to each its proper Office, contriving the whole into one vast Machine, a spacious Theatre of thy own unlimited Greatness. O glorious Architect of universal Nature, who disposedst all Things in Number, Weight, and Measure. How does thy Greatness and supreme Excellency command us to reverence and stand in Awe of thee. Not for themselves alone, O gracious God, did thy Hand produce the holy Angels; but partly to receive in Charge thy little Flock, and watch over them in this Wilderness, till thou gatherest them to the Folds of Bliss. Not for themselves at all, O bounteous Lord, were the other Parts of this huge Creation framed, but to sustain our Lives in the Way, and carry us on to our eternal Home. Thou madest us Lords over all thy Creatures here below, and but little inferior to thy glorious Angels above. Thou compelledst universal Nature to serve us without Reward, and designedst us an Age of pure Delights, in that sweet and fruitful Garden, where having led a long and pleasant Life, thou promisedst to transplant us

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to thine own Paradise. How admirable is thy Name, O Lord, over all the Earth! How wise and gracious the Counsels of thy Providence! After thou hadst thus prepared the World, as a House ready furnished for Man to inhabit, thy mighty Hand framed our Bodies of the Dust, and built them in a Shape of Use and Beauty. Thou didst breath into us the Spirit of Life, and fit us with Faculties proportioned to our End. Thou gavest us a Soul to govern our Bodies, and enduedst us with Reason to command in our Soul. Thou revealedst to us a Law for the Improvement of our Reason, and enablest us by thy Grace to observe that Law, but by one sinful Act of Disobedience we fell, and by that original Guilt we became the Children of Condemnation, under heavy Displeasure. For from thenceforth our Bodies were doom'd to Dissolution, and condemn'd to return to the Dust from whence they were taken; from thenceforth our Appetites became brutish and sensual and rebellious against the Laws of right Reason. The glorious Image of thee, O God, is defac'd; the apostate Spirit, that tempted to the Sin, has infected our Nature with his own Resemblance, and that Purity which the human Species were first blest with, is lost, and wretched Creatures that we are, we quite forget thee our God that made us; we neglect thy holy Rules and Commands, and are altogether wretchedly miserable before thee. O Lord God Almighty, we fill our Heads with Thoughts that will undo us, doing that which we ought not to do, leaving that undone which we ought to do, and there is no Help in us: But we beg, O most merciful Father, that thou wouldst be pleased to direct our Ways, and teach every Passage of our remaining Life, to express the Acknowledgments due to thee. All thy Works praise thee, O Lord, and thy Saints give Thanks unto thee. They shew the Glory of thy Kingdom; and talk of thy Power, and thy Glory; for thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all Ages. Thou art the sole Lord and Proprietor of all Things thou hast made; all Things do necessarily depend on thee. Thou madest Man for thyself, and all Things visible for Man; Give us Grace, we beseech thee, O Lord, humbly to admire the Fulness of them all, that by observing the Orders thou appointedst here in this lower Region of Motion and Change, we may all grow up to be happy hereafter, in that State of Permanency and eternal Rest. And O Lord God of Heaven and Earth, bless us, and keep us, give thy Angels Charge over us, to lead us in the Way of Righteousness, increasing more and more in the Knowledge and Love of God; may every Blessing be a Motive of our Gratitude, and every Creature thou hast made a Step of Approach towards thee, so shall we faithfully observe their Ends, and happily at last arrive at our own, using them only to entertain us here, till our Souls be prepared for the Life of Heaven, till they become full ripe for thee, and fly away to the



thy holy Presence, there to reign with thee for evermore. From a Sense of these Mercies and thy Preservation of us the Night past, our Souls may blush for Shame and weep for our Sins; but grant we may arise to Newness of Life, and out of Pity consider our deplorable Case, our weak Infirmities, and strengthen us with thy abounding Grace. We desire to praise thy holy Name for all thy Goodness and loving Kindness towards us; but more especially we adore and praise thee for thy infinite Love and Compassion to Mankind, in sending thy Son to become Man, and to die for us, to save us from our sad and lost Estate of Sin and Misery, by the Transgression of our first Parents, and to purchase and propose Pardon and Salvation to us who had utterly undone ourselves, at the Price of his own Blood. Enable us by thy holy Spirit to overcome every corrupt and sinful Inclination, to mortify every vile and irregular Passion, and to bring both our Souls and Bodies under the Government of Reason and Religion, with a just and charitable Heart to all our Neighbours, and with a temperate, contented and humble Mind, in every Condition and State of Life, unto which thou shalt please to call us. Oh! give us Grace to accept and partake of it, upon the gracious Conditions of Repentance and Obedience, on which it is offered to us by the Gospel, that we may never neglect so great Salvation, nor by Impenitence and Continuance in Sin, make ourselves incapable of it. But incapable we must be, unless thou have Pity upon us; for as we are conceived in Sin, and brought forth in Iniquity, so ever since, as thou hast added to the Number of our Days, we have encreased the Number of our Sins, and tho' we depend on thee alone, yet we have rebelled against thee, and have resisted that good Will, by which we were made, and are continually kept. O what Impurity, what Imperfection cleaves to our best Performances; all fall short of true Perfection, and how defective and short are the holiest Actions we ever did. Thus, O Lord, have we sinned, and what shall we say unto thee, because of these Things? Tribulation and Anguish, Indignation and Wrath is the due Portion of them that do Evil; and if thou shouldst abandon us, and cast us out of thy Sight, we must confess that thou art righteous, and that we reap but the Fruits of our own Ways, and suffer the deserved Punishment of our Iniquities. But, O most merciful God, who art slow to Anger, and of great Pity, and who wouldst not the Death of a Sinner, nor have none to perish, but all to come to Repentance, and live; Work in us. we beseech thee, a true and lively Faith, purify our Souls from all Uncleanness, let the Merits of thy Son render it effectual to the Forgiveness of our Sins. O let the Blood of Christ, who thro' the eternal Spirit offered himself without Spot to God, purge our Consciences from dead Works to serve the living God, that we may find the Power of his Death in  
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our dying to Sin, and rising to Righteousness, in having our old Man crucified with him, that the Body of our Sin may be destroyed, that henceforth we may not serve Sin, but live as becomes the Gospel of Christ, denying all Ungodliness and worldly Lusts, to live soberly, righteously and godly; soberly as a Duty we owe to ourselves, righteously as a Duty we owe to our Neighbours, and godly as a Duty we owe to thee our great Creator and Preserver; persevering to the End, in this present World; that all our Affections, Thoughts, Words and Actions may be sanctified by thy Grace, and tend to the Promotion of thy Glory. And now, O Lord, bless and preserve us for thy Name's Sake; bless us this Day both in our Souls and Bodies; in our going out, and coming in, and in all we shall set our Hands unto, that so we may serve thee with a free and chearful Mind, and make it our Meat and Drink to do thy blessed Will, and improve more and more in all Virtue and true Holiness; the Habits of which are requisite to fit and prepare us for the Happiness of Heaven, to bring us to an Inheritance incorruptible, and that fadeth not away; but is reserved in Heaven for those who are kept by the Power of God thro' Faith unto Salvation, by the Act of Grace, freely given to all that ask it. These Mercies, and whatever else thou knowest to be most convenient for us, we do humbly beg in the Name, and for the Sake of Jesus Christ, our only Mediator and Advocate with the Father, to bring us to that blessed Inheritance with all thy faithful People, prepared before the Foundation of the World. To whom with thee and the Holy Ghost be Glory, Prayer, Praise and Thanksgiving for ever and ever; Hosanna to the Son of God, Glory in the Highest, Peace on Earth, good Will towards Men. O Lord, let all thy Works praise thee, and blessed be that dear Redeemer the Saviour of Mankind, who maketh Intercession for us at thy Right Hand, from whence he shall come to judge the Just and Unjust, those that have done Good to the Resurrection of Life, and those that have done Evil to the Resurrection of Damnation, and hath given us Confidence to come unto thee in his Name, who hath taught us to sum up all our Prayers in his own Words, saying,

*Our Father, which art in Heaven, hallowed be thy Name, &c.*

Let us sing to the Praise and Glory of God, the first Psalm, &c. then *Gloria Patri.*

After this an extempore Prayer, confessing and bewailing particular Sins; and thanking God for singular Mercies and Blessings, may be used.

*The Grace of our Lord Jesus Christ, &c.*

A

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**PRAYER for the EVENING.**

Ejaculations.

*M. Let our Prayers, O Lord, be set forth in thy Sight as the Incense, and let the lifting up of our Hands be as the Evening Sacrifice.*

*F. For thou, O Lord, hast granted me loving Kindness in the Day-time, and therefore in the Night Season I will think on thee, and make my Prayer unto the God of my Life.*

*M. O thou that saidst, Let there be Light, and there was Light; open our Eyes, that we sleep not in Death.*

*F. O give Thanks unto the Lord for he is good, and his Mercy endureth for ever.*

*M. Have Mercy upon us this Night, O blessed Jesus, who didst die and rise again for us, that whether we wake or sleep, we should live together with thee.*

*F. Consider and hear me, O God, and hide me under the Shadow of thy Wings, and let my Soul rest in thee.*

**D**early beloved, we are taught by the Word of God to confess our Sins, with an humble, penitent Heart, to the End that we may obtain Forgiveness of the same.

I believe in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, &c.

Then shall the Master say,

Hear what comfortable Words our Saviour Christ saith unto all that truly turn to him. *St. Matt. xi. 28. St. John iii. 16.*

Come unto me, all ye that labour and are heavy laden, and I will give you Rest. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting Life.

Hear also what *St. Paul* saith,

This is a faithful Saying, and worthy of all Acceptation, that Jesus Christ came into the World to save Sinners, of whom I am chief.

Hear also what *St. John* saith. *1 Tim. i. 15.*

My little Children, these Things write I unto you, that ye sin not. And if any Man sin, we have an Advocate with the Father, Jesus Christ the righteous, *1 St. John ii. 1.*

*M. Lift up your Hearts.*

*F. We lift them up unto the Lord.*

*M. Let us give Thanks unto the Lord our God.*

*F. It is meet and right so to do.*

*M. Glory be to the Father, and to the Son, and to the Holy Ghost.*

*F. As it was in the Beginning, is now, and ever shall be, World without End, Amen.*



Let us pray.

**A** Lmighty and everlasting God, we thy sinful and unworthy Creatures, do here most humbly present ourselves before thee ; to confess our manifold Sins, and to beg thy Pardon ; to acknowledge thy Mercies, and to bewail our Abuses of them ; we confess, O Lord, we are defiled in our very Nature, unhappy Man, at first created just and righteous, as every Work comes fair from thy Hands. When we lay asleep in the Shades of nothing, thy almighty Hand awaked us into Being, not that of Stones, or Plants, or Beasts, over which thou hast made us Lords, but an accomplished Body, an immortal Spirit ; and printed on our Souls thy own Similitude, promising to our Obedience thy own Felicity, creating a whole World to serve us here, and provided a Heaven to glorify us hereafter. Thus didst thou favour us, O infinite Goodness, but what Return did we make ; all those Privileges did our first Parents lose by eating of the Tree of Knowledge of Good and Evil, and therein disobeying the Law of their just Creator, were exposed to the Invasion of every Misery. By this one Sin the Favour of thee our God, was forfeited, and we are all by Nature the Children of Wrath. We lost the Pleasure of Paradise, the unhappy Source of all our Calamities, but after thou hast passed Sentence of Condemnation, then did our Misery move thy Compassion. Then did thy wonderful Mercy condescend to comfort us by making the first Promise of a mighty Saviour : A Saviour that should conquer him who now had the Power of Death, and who is become Ruler in the Children of Disobedience. After this the World encreased its Streams as they went farther on, till they exacted at last a Deluge of Justice, to drown their Deluge of Iniquity ; and here alas ! had been the End of Man, a sad and fatal End of the whole World, hadst not thou, our wise Creator, reserved a few choice Plants to replenish the Earth with more hopeful Fruits ; Justice was now provoked to a second Deluge, and to bring again a Cloud over the Earth, but Mercy discovered a Rainbow in the Cloud, and then thou rememberest thy Promise, allaying their Punishment with a milder Sentence, and only scatteredst them from the Place of their Conspiracy ; which yet thy Providence turned into a Blessing by making it an Occasion of peopling the World. Still their rebellious Nature disobey'd again, and neither feared thy Judgments, nor valued thy Mercies, but with an heaven-daring Emulation propagated Sin, as far as thy Goodness propagated Mankind. Then thou didst select a private Family, and encrease and govern them with a particular Tenderness, giving them a Law by the Hands of Angels, and engaged their Obedience by a thousand Favours, but they likewise neglected

lected their God and Heaven, and fell in Love with the Ways of Death. When thou hadst thus, O dearest Lord, used many Remedies, and their Disease was beyond their Power to cure; when the Light of Nature proved too weak a Guide, and the general Flood too mild a Correction; when the Miracles of *Moses* could not soften their Hearts, nor the Law of Angels bring them to Perfection. Then, O God of pure and perfect Holiness, thou graciously wert pleased to stay for us, and all that Time prepare us for thy Coming; from the Beginning entertaining us with Hope, and thro' every Age confirming our Faith. How easily didst thou engage to relieve us, promising that the Seed of the Woman should break the Serpent's Head. How often didst thou repeat thy Promise to *Abraham*, that in his Seed all the Nations of the Earth should be blessed? How many Times did thy Mercy invent by unquestionable Tokens, to give Notice of thy coming by the antient Prophets. Thus did thy holy Servants prophesy of thee; thus did their Children sing thy Praise; in soft and gentle Words they foretold every Circumstance. When all was reduced to this desperate State, and no imaginary Hope left to recover us, behold the eternal Wisdom of the eternal Father finds a strange Expedient, the last and highest Instance of Almighty Love, he resolves to cloath himself with our Flesh, and come down among us, and die to redeem us. Thus the eternal Father introduces his Son, commanding all the Angels of God to worship him. And thou, O adorable Son of God, Son co-eternal and equal with the Father, thou didst undertake to redeem us by an amazing Way; Thou, O blessed Son of God, didst undertake our Help, when it was not in the Power of any Creature to help us. Then didst thou undertake to ransom us from our Misery, in the Fulness of Time. O kind Redeemer, thou didst descend into this miserable World; and while here thou wentest about doing good, and infusing the Light of thy saving Instructions; by taking the human Nature into a personal Union with the divine; thou didst put thyself into Subjection under the Law; and by thy spotless Life and patient Death, thou hast satisfied all the Demands of the Law for us; so that believing in thee, we are righteous by thy Life, and our Sins are atoned for by thy precious Death; Thy Death upon the Cross was an all-sufficient Sacrifice for the Sins of the whole World; narrow was once the Gate, and straight the Path to Bliss, and few there were that found it. Once in a populous City not ten Righteous were found, and on the whole Earth but eight that were saved. At first thou createdst *Adam* with all necessary Knowledge, and then ordainedst the Patriarchs to inform their Families: Afterwards thou chargedst the Angels to bring us thy Commands, and often inspiredst the Prophets to declare thy Will, and of thy infinite Goodness, 'ere we were born, thou hadst us in thy Thoughts,

camest down from Heaven, and didst dwell among us, to teach us the Way of Salvation; thou didst select a Number of choice Disciples, and thoroughly instructed them in thy heavenly Doctrine, that they might keep alive the Memory of thee, and witness to all Nations thy stupendous Works; thou didst verify their Mission with the Power of Miracles, and inflame their Hearts with the Fire of thy Spirit; over all the World they proclaimed thy Gospel, and sealed it with their own Blood. O thou victorious Conqueror of Sin and Death, do thou assist us in this dangerous Warfare: O thou Refresher of distressed Spirits, do thou relieve us in this tedious Pilgrimage, make us still to thirst and sigh after thee, the living Fountain of life-giving Streams; that at last we may come into the eternal Joy of our Lord, and reap the Fruits of our Labour; a sweet delicious Life in the blest Society of Saints and Angels, with whom we shall dwell in perpetual Friendship, and be loved and esteemed by them for ever; with ravishing Joy; eternal Bliss; dear Delights; incomparable Large Rewards. O glorious Lord, to behold thy Face, and to know as we are known; this is the Top of Happiness; this is the supreme Perfection of our Nature; This, this alone is worthy to be the Aim of our Being; the Hope and End of all our Labours. Thyself will be clearly unveil'd before us, and openly shew us that great Secret, what it is, O glorious Lord, to behold thy Face: a happy Secret, if once at last attained, if once we can but see the Face of our God in Glory; to know the Immenfity of thy self-subsisting Essence, and the infinite Excellence of all thy Attributes: To know the Power of the eternal Father; the Wisdom of the uncreated Son, and the Goodness of the Holy Ghost; in a Word, to know the incomparable Glories of the undivided Trinity. O what a Fire of Love will it kindle in our Hearts, when we shall see these shining Mysteries; when our great God, like a burning Mirrour, shall strike his Brightness on the Eyes of our Souls! O what excessive Joy will that Love produce when our Capacities shall be stretched to the utmost, and the rich abounding Object fill and overflow them. O what profound Repose will that Joy beget! a Joy so infinitely high, and so eternally secure, when in an amorous Languishment we shall sweetly dissolve into a Sort of blisful Union with our first Beginning; when without losing what we are, we shall (according to our Capacity) become even what thou art; we shall take part of all thy Joys, and share in the Glories of Heaven; which God of his infinite Mercy grant we may all obtain. And now, O Lord, we bless thee for our Creation, for our continual Preservation, that of this Day in particular, and all the Blessings of this Life; but above all, in the Expectation of the Glories of that which is to come; by thine inestimable Love in the Redemption of the World by our Lord Jesus Christ, for his glorious Resurrection and



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and Ascension into Heaven; for his Intercession for us at thy Right-Hand; and for his sending to us the Holy Spirit to enlighten our Minds with the Knowledge of thy Will, and to shed abroad thy Love in our Hearts. We bless and praise thee for all the Means of Grace, and for the Hope of Glory; and we beseech thee to give us that due Sense of all thy Mercies, that our Hearts may be unfeignedly thankful, and that we may shew forth thy Praise, not only with our Lips, but in our Lives and Conversations, by giving up ourselves to thy Service, and by walking before thee in Holiness and Righteousness all the Days of our Lives: And now, O Lord, take us into thy Care and Protection this Night; keep us by thy Grace from all Works of Darkness, and defend us by thy Power from all Dangers ghostly and bodily, and from sudden Death; give us a quiet and comfortable Repose, and when we awake in the Morning, help us to employ all our renewed Strength to thy Honour and Glory, thro' Jesus Christ our Lord, in whose blessed Name and Words, we recommend ourselves and all thy People to thy infinite Mercy, saying,

*Our Father, which art in Heaven, &c.*

Let us sing to the Praise and Glory of God, the 104th Psalm, &c.

After this an Extempore Prayer.

*Gloria Patri.*

To Father, Son, and Holy Ghost,

All Glory be therefore:

As in Beginning was, is now,

And shall be evermore,

The Grace of our Lord Jesus Christ, &c.

### A Prayer for the Sick.

Let us pray,

Lord, have Mercy upon us, and save thy Servant,

*Christ have Mercy upon him, and send him Help from thy holy Place.*

Lord have Mercy upon us, and let our Cry come unto thee.

*Our Father which art in Heaven, hallowed be thy Name, &c.*

O Most gracious God, look down from Heaven; behold, visit, and relieve this thy afflicted Servant, who is fallen under thy Almighty Hand, and is sore grieved with Sicknes. Look upon him with the Eyes of thy Mercy, and extend thy accustomed Goodness to him, give him Comfort and sure Confidence in thee, sanctify thy fatherly Correction to him, that for what Cause soever this Visitation is, the Sense of thy Love and his own Weakness, may add Strength to his Faith, and Seriousness to his Repentance; so that if it be thy Will, O Lord, to take him hence, he may be found acceptable in thy Sight, submitting wholly unto thee the Power of his Obedience, and walking

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walking forward in the right Way that leadeth unto everlasting Life. Give him Grace, O Lord, in all his Troubles, chastise him at thy own good Pleasure, that he may be a Partaker of thy Holiness, and be like unto Christ by suffering patiently. And if, good God, thou thinkest fit to restore him to his former Health, he may lead the Residue of his Life in thy Fear, and to thy Glory. Preserve him for evermore, consider his Contrition, accept his Tears. And O Lord, hear our Prayers, assuage his Pain, and do for him as it shall seem most expedient unto thee; Forasmuch as he putteth his full Trust only in thy Mercy, impute not unto him his former Sins, but renew in him a new Mind and a new Heart, and strengthen him with thy holy Spirit, that after this painful Life is ended, he may live and dwell with thee in Life eternal. Prepare him, O Lord, against the Hour of Death. Let this Sickness be unto him a Recovery of his Soul, that when the last Trump shall sound, and the Dead shall be raised, he may appear without Fear, and receive the Kingdom prepared from the Foundation of the World. Grant this, we beseech thee, O merciful Father, for Jesus Christ his Sake, our only Mediator and Advocate. *Amen.*

Unto God's gracious Mercy and Protection we commit thee. The Lord make his Face to shine upon thee, and be gracious unto thee: The Lord lift up his Countenance upon thee, and give thee Peace both now and evermore, *Amen.*

*The Grace of our Lord Jesus Christ, &c.*

### Personal and Family Duties.

*Upon waking in the Morning.*

Awake, O my Soul, unto the Lord, and open thou mine Eyes, that I may see the Wonders of thy Law, and arise from Death unto Life, *Amen.*

*At Uprising.*

I arise from Rest, and enter into this Day, to glorify thee, O God the Father, God the Son, and God the Holy Ghost; and to walk so in my Vocation, that by the Cross and Passion, Death and Burial, Resurrection and Ascension of Jesus Christ, I may be blessed and preserved now and for evermore, *Amen.*

*During the Course of the Day.*

O Lord of Heaven and Earth, look down upon me, and pity me a miserable Sinner. Let my going-out and coming-in, and whatever I set my Hand unto, be with Prayer and Thanksgiving to Almighty God; singing Psalms, Hymns, and spiritual Songs, with Grace in my Heart, *Amen.*

*After getting into Bed.*

I lay me down in Peace to take my Rest. Have Mercy upon me this Night, O blessed Jesus, who didst die and rise again for all Mankind; that whether I wake or sleep, I may rest under the Shadow of thy Wings, *Amen.*

*When*

## Personal and Family Duties.

15

*When you awake in the Night.*

Lord have Mercy upon me, and keep me from all Perils and Dangers. Grant, O Lord God, that my Meditations in the Night Season may be acceptable in thy Sight, for the Love of thy only Son, our Saviour Jesus Christ, *Amen.*

*Before you seat yourself in the Church.*

O God, I approach thy Sanctuary with awful Reverence, to hear thy holy Word, and to acknowledge the manifold Sins of my Life, at the Throne of thy Mercy, in Hopes of having Forgiveness of the same, thro' the Merits and Mediation of Jesus Christ our Lord, *Amen.*

*After divine Service is over.*

O God, I most humbly beg, that among the manifold Mercies thou art daily bestowing upon me, thou wouldst grant that thy holy Word which I have now heard, may like the good Seed take deep Root in my Heart, and bear the Fruits of Righteousness and true Holiness thro' Jesus Christ our Lord, *Amen.*

*Grace before Meat.*

O Lord, altho' we are daily transgressing thy Laws, thou art still supplying us with all Things requisite for Life and Happiness. May this thy Goodness lead us to Repentance, and engage us so to live, as that thou may'st bestow thy Blessing on these and all our other Mercies, thro' Jesus Christ our Lord, *Amen.*

*Another.*

Grant, we beseech thee, Almighty God, the Blessings of this Life in due Season, and now, O Lord, bless these thy good Creatures to our Use, using them with Moderation for the Nourishment of our Bodies, and the Refreshment of our Souls to thy Service, thro' Jesus Christ our Lord, *Amen.*

*Grace after Meat.*

O Lord, we humbly thank thee for all thy Benefits, and earnestly beg, that as thou hast at this Time fed our Bodies with Food convenient for them, so thou wouldst comfort our Souls with the Grace of thy holy Spirit, thro' Jesus Christ our Lord, *Amen.*

*Another.*

For these and all other Mercies bestowed upon us from Time to Time, we humbly beg Leave to return our unfeigned Thanks unto thee, O Lord God! And that thou wouldst be pleased to enable us and feed us for the Business of the Day, and for the Advancement of thy Glory, thro' Jesus Christ our Lord, *Amen.*

Note. *The Plural may be put for the Singular, and the Singular for the Plural, as We for I, and I for We, &c. as Occasion may serve.*

SELF-EXAMINATIONS.

*Stand in Awe, and sin not; commune with your own Heart upon your Beds, Psal. iv. 4.*

Every Evening before you sleep, call yourself to an Account, set your



## 16 S E L F - E X A M I N A T I O N S.

your Heart in the Presence of God, and charge it before him to answer to these Interrogatories.

1 Did not God find me on my Bed, when he looked for me on my Knees, *Psal.* v. 3. *Joh.* i. 5.

2 Have not I prayed to no Purpose, or suffered wandering Thoughts to eat out my Duties, *Jer.* xii. 2. *Matt.* xv. 8, 9.

3 Have not I neglected, or been very careless in reading God's holy Word, *Deut.* xvii. 19. *Jesh.* i. 7, 8.

4 Have I digested the Sermon I heard last? Have I repeated it over, and prayed it over, *Psal.* i. 2. and cxix. 5, 11, 97. *Luke* ii. 19. 51.

5 Was there not more of Custom and Fashion in my Family-Duties than of Conscience, *Psal.* ci. 2. *Jer.* xxx. 21.

6 Wherein have I denied myself this Day for God. Have I took Care of my Company, *Psal.* cxix. 63. *Prov.* xiii. 20. *Luke* ix. 23.

7 Have I had no idle Imaginations, fruitless Discourse, unnecessary Sleep, but redeemed my Time, *Eph.* v. 16. *Col.* iv. 5.

8 Have I done any Thing more than ordinary, for the Church of God in this Time extraordinary, *Isa.* lxii. 6. 2 *Cor.* xi. 28.

9 Have not I neglected my Duty as a Parent, Child, Husband, Wife, Master, Servant, &c. *Eph.* v. 22, to chap. 6. ver. 10. *Col.* iii. 18, to the iv. ver. 2.

10 Doth not Sin fit light, and am I concerned for the Sins of the World, doing nothing I know to be a Sin, *Psal.* xxxviii. 4. and cxix. 104. *Jer.* ix. 1. *Ezek.* ix. 4. *Rom.* vii. 29.

11 Hath not God been out of Mind; Heaven out of Sight, and have not I given way to Pride, &c. *Psal.* xvi. 8. *Jer.* ii. 32. *Col.* iii. 1. *James* iv. 5.

12 Have I bridled my Tongue, spoken Evil of no Man, and had the Law of God in my Mouth, *Dent.* vi. 6. *Psal.* xxxix. 1. *James* iii. 2. *Tit.* iii. 2.

13 Did I sit down at Table with no higher End than a Beast, or did I eat and drink to the Glory of God, 1 *Cor.* x. 31.

14 Did I arise from the Table without dropping any Thing of God there, or was my Appetite too hard, *Luke* vii. 36. *John* 6. *Jude* xii.

15 Did I mock God, when I pretended to crave a Blessing, and return Thanks, *Mat.* xv. 36. *Acts* xxvii. 35, 36. *Col.* iii. 17, 23.

16 Have I been diligent in the Duties of my Calling, that I may abide in Christ, *Eccles.* ix. 1. *Cor.* vii. 17, 20, 24.

17 Owe I any Thing, have I defrauded no Man, but studied to be quiet and walked honestly, 1 *Cor.* vi. 8. 1 *Thes.* iv. 6, 11.

18 Have I told 'ere a Lie in my Shop or Trade, made rash Promises, or let the Sun go down upon my Wrath, *Jesh.* ix. 14. *Psal.* xv. 4.

20 And lastly, Have I weighed all these Questions in the Evening, and if, when omitted, did I consider them in the Morning. What Duty have I omitted, against which of these Rules have I offended; and do I fully purpose by God's Grace to do so no more.

## *The* E P I L O G U E.

WHEN my Breast labours with oppressive Care,  
And o'er my Cheek descends the falling Tear ;  
While all my warring Passions are at Strife,  
Oh, let me listen to the Words of Life !  
Raptures deep felt, his Doctrine\* did impart,  
And thus he lov'd to cheer the lonely Heart.

Think not, when all your scanty Stores afford,  
Is spread at once upon the sparing Board ;  
Think not, when worn, the homely Robe appears,  
While, on the Roof, the howling Tempest bears ;  
What, farther, shall this feeble Life sustain,  
And what shall cloathe these shiv'ring Limbs again.  
Say, does not Life its Nourishment exceed ?  
And the fair Body it's investing Weed ?

Behold ! and look away your low Despair,  
See the light Tenants of the barren Air :  
To them, nor Stores, nor Granaries, belong,  
Nought, but the woodland, and the pleasing Song ;  
Yet, your kind heavenly Father bends his Eye,  
On the least Wing, that flits along the Sky.  
To him they sing, when *Spring* renews the Plain,  
To him they cry, in *Winter's* pinching Reign ;  
Nor is their Musick, nor their Plaint in vain.  
He hears the gay, and the distressful Call,  
And with unsparing Bounty fills them all.

Observe the rising Lilly's snowy Grace,  
Observe the various vegetable Race ;  
They neither toil, nor spin, but careless grow,  
Yet see how warm they blush ! how bright they glow !  
What regal Vestments can with them compare !  
What King so shining ! and what Queen so fair !

If, ceaseless, thus the Fowls of Heaven he feeds,  
If, o'er the Fields, such lucid Robes he spreads ;  
Will he not care for you, ye faithless, say ?  
Is he unwise ? Or, are ye less than they ?  
Why, then ye Sinners, that neglect to pray,  
Bid not yourselves Good-morrow, nor Good-day.

C

\* The latter Part of the Sixth Chapter of *St. Matthew*.

# TABLES of Scripture Measure, Weights, and Coins, calculated, and by Decimal Arithmetick, reduced to our *English* Valuation.

It is to be observed, that from Solidity ariseth Weight in all sublunary Bodies; and by Weight we measure the Value of Coins; therefore Weights and Coins are joined together in the third Table.

*I use (=) to signify Equal, and (,) is called Separatrix; parting Decimals from Integers.*

## TABLE I. MEASURES of APPLICATION.

	<i>Inches.</i>	<i>Dec.</i>	<i>Foot,</i>	<i>Dec.</i>
The King's Cubit.	As 12 is to 1	so is 21	,888 = 1	,824
A Span the longer	= $\frac{1}{2}$ Cubit	= 10	,944 =	,912
A Span the less	= $\frac{1}{3}$ D°	= 7	,296 =	,608
A Hand's Breadth	= $\frac{1}{6}$ D°	= 3	,684 =	,304
A Finger's Breadth	= $\frac{1}{24}$ D°	=	912	,076
A Fathom is	= 4 D°	=		7 ,296
Ezekiel's Reed	= 6 D°	=		10 ,944
Schaenus	= 80 D°	=		145 ,92
The Mile	= 4000 D°	=		7296
Stadium $\frac{1}{18}$ Mile	= 400 D°	=		729 ,6
A Hair's Breadth = $\frac{1}{18}$ of an Inch				

Parasang, 3 Miles = 12000 Cubits = 4 *English* Miles and 580 Feet.

A common Cubit is  $1 \frac{1}{2}$  Foot. A common Reed, 6  $\frac{1}{2}$  Cubits. A Holy Cubit, 1 Yard. A Pace, 5 Feet. A Furlong, 125 Paces. A Sabbath Day's Journey, 600 Paces.

## TABLE II. MEASURES of CAPACITY.

	<i>Wine Gall.</i>	<i>Pints.</i>	<i>Inches.</i>
Epha, or Bath	7	4	15
Chomer, or Homer,	75	5	7
Seah, $\frac{1}{3}$ of Epha	2	4	3
Hin, $\frac{1}{6}$ of Epha	1	2	1
Omer, $\frac{1}{10}$ Epha	0	6	0,5
Cab, $\frac{1}{18}$ D°	0	3	10
Log, $\frac{1}{72}$ D°	0	0 $\frac{1}{2}$	10

*Note,* A Bath is = to 9 Gallons 3 Quarts. A Pot, or Sextary,  $1 \frac{1}{2}$  Pint.

A Measure, or Chœnix, 1 Quart. A Firkin 4  $\frac{1}{2}$  Gall. The Metretres of Syria (*Job* ii. 6) = to 10 Gall. 7  $\frac{1}{8}$  Pints. The Eastern Cotyla,  $\frac{1}{100}$  of an Epha, or  $\frac{1}{2}$  Pint 3 Inches, = to just 10 oz. Averdupoise, Omer 100, Epha 1000, and Chomer 10000 oz. D°. So that by these Weights all Measures of Capacity may be recovered.

T A B.



### TABLE III. MEASURES of WEIGHTS and COINS.

	Grains.	Penes.	Dec.	l.	s.	d.
A Shekel is =	219 =	28	,2875 =		2	4 $\frac{1}{4}$
Bekah, $\frac{1}{2}$ Shekel =	109 =	14	,1437 =		1	2 $\frac{1}{2}$
Gerah $\frac{1}{16}$ Bekah =	11 =	1	,41437 =		0	1 $\frac{1}{2}$
Maneh = 100 Shekels =	21900					
Maneh in Coin = 60 Sh.	13140 =	1697	,25 =	7	1	5
Talent of Silver = 3000 Sh. =	657000 =	84862	,5 =	353	11	10
Talent of Gold, the same Weight, =				5075	15	7
The Golden Darios = 12 Gerahs =	131,4				1	0 4

*Roman Money mentioned in the New Testament.*

Denarius, Silver, is 7 d.  $\frac{3}{4}$ . Asses, Copper,  $\frac{3}{4}$ . Assarium, 1 d.  $\frac{1}{2}$ .  
 Quadrans,  $\frac{3}{4}$ . A Mite  $\frac{1}{4}$  of a Farthing. A Drachm, or Penny is 7 d.  $\frac{1}{2}$ .  
 The smaller Shekel, or Didrachm is. 3 d. An Assary, or Farthing,  $\frac{3}{4}$ .

### TABLE IV. MEASURES of SURFACE.

1. The Table of Shew Bread, *Exod.* xxv. 23. is said to be two Cubits long, and one broad, = to 94 square Inches.

2. The two Boards of the Tabernacle, each 10 Cubits long and 1  $\frac{1}{2}$  broad, *Exod.* xxvi. 6. being rectangular, must contain 15 square Cubits = to 50 Square *English* Measure.

3. *Numb.* xxxv. 3. 4, 5, *Moses* limits the *Lewites* Fields, &c. by 1000 Cubits, = to  $\frac{1}{4}$  Mile and 168 Yards *English*; to be measured thus, on each Side of each City, 2000 Cubits, bounded on every Side by 1000 Cubits: These two Sides multiplied into each other, will produce a Million of square Cubits; which reduced will be found to be 76 Acres, 1 Rood, 20 Perches 80 square Feet.

### A TABLE of TIME.

1 Abib, or Nisan,	} March	7 Ethenim, or Tirzi,	} September,
	} April.		} October,
2, Ziff, or Jair,	} April,	8 Bul, or Merchesuan,	} October,
	} May,		} November,
3. Sivan,	} May,	9 Chiffue,	} November,
	} June,		} December,
4 Thamuz,	} June,	10 Thebeth,	} December,
	} July.		} January,
5 Ab,	} July,	11 Shebeth.	} January,
	} August.		} February,
6 Elul,	} August,	12 Adar, or Ucadar.	} February,
	} Septem.		} March,

The first Watch is from Six till Nine at Night. The second, or middle Watch, from Nine to Twelve. The third Watch, or Cock-crowing, from Twelve till Three in the Morning. The fourth, or Morning Watch, from Three till Six.

## A

LARGE CATALOGUE of Remarkable Scripture Names,  
with the Characters and Conditions of Men in general,  
for the better Understanding the Holy Scriptures; and  
may serve for an Index to the whole Work.

**A**ARON signifies a Teacher. He was Brother of Moses and first High Priest of Israel, Exod. iv.

14. Page 30

**ABEDNEGO**, *Servant of Shining.*

Who with Sidrach and Meshach, were put into the burning Furnace, and came out unhurt, Dan.

iii. 25. p. 179

**ABEL**, *Mourning.* Adam's second Son, whom Cain his first-born slew, Gen. iv. 2. p. 6

**ABIATHAR**, *Father of the Remnant.* He was thrust out of the High-Priest Office by Solomon for Treason, 1 Sam. xxii. 21. p. 68.

**ABIHU**, *He is a Father.* Nadab and Abihu, the Sons of Aaron, who were slain by Fire from Heaven, for offering Sacrifice with other Fire, than God had appointed, Exod. vi. 23. p. 31

**ABRAHAM**, *Father of a Multitude.* The Pattern of Believers. His

Name was changed from Abram a High Father, Gen. xi. 31. and xvii. 5 p. 9

**ADAM**, *Earthly.* Whom God placed in the Garden of Eden, to dress and keep it, Gen. v. 2. p. 4.

**ADONIZEBECK**, *The Lord's Thunder*, King of Bezeck in Canaan, who cut off the Thumbs and great Toes of 70 Kings, and at last was served so himself, Judges i. 5, 7. p. 58.

**AHASUEROS** \*, *a Prince or Head*, King of the Chaldeans, Dan. ix. 1, p. 81

**AMOS**, *a Burden*, one of the twelve minor Prophets; a poor Herdsman's Son, p. 187

**ANDREW**, *Manly.* A poor Fisherman, whom Christ called to be his Disciple, Mat. iv. 18. p. 60

**APOSTLES**, *Prophets, Evangelists*, are Words of the same Import; extra-

\* In the Hagiography, their Names are confused, by being wrote in the Time of the Dispersions of the Jews, but we are to understand, that among the Persians, Darius was a Name given to many of their Kings. Abasuerus is in the Book of Esther, for the Hebrew Abasueros, for which the Greek Historians use Xerxes, as we may see in the Apocrypha. Also in Esther, Artaxerxes is used for Abasueros. Artaxerxes, was a Name given to the Kings of Persia, as Pharaoh was to the Kings of Egypt, and Caesar to the Roman Emperors. Therefore where you find them indifferently named Darius, or Artaxerxes, or both together, you must examine the History to know under what King the Things happened, which are recited in the Books of Esdras, Nehemiah and Esther; and they will easily be made plain.

- traordinary Ministers in the first Age of the Christian Church p. 151
- ARCHELAUS, *a Prince*, Son of Herod, Mat. ii. 22. p. 14
- ASAPH, *Gathering*, one of Composers of the Psalms, 1 Chron. vi. 39. p. 117
- BAA'L, *Lord*, the Name of an Idol of the Chaldeans, Canaanites, Sidonians, &c. and was worshipped by some of the Kings of Israel, 1 Sam. vii. 4. Judg. ii. 13, and iii. p. 92
- BABEL, *Confusion*, the same with Babylon, where Nimrod would have built a Tower 200 Yards high, Gen. xi. 9. p. 8
- BALAAM, *The ancient of the People*, a wicked Prophet, and is called a Soothsayer, Num. xxii. 5. p. 38
- BELTESHAZZAR, *Searcher of Treasure*, or Belsazzar, the last King of Babylon, who in the midst of his Jollity was frighted by the Hand, which appeared writing against the Wall, and was slain that Night, Dan. v. 1. p. 180
- BARBARIANS, *cruel*, all the unlearned People among the Heathens, Rom. i. 14. p. 76
- BARRABBAS, *Son of Confusion*, whom Pilate would have deliver'd to be crucified instead of our Saviour, Mat. xxvii. 16. p. 36
- BATHSHEBA, *the Daughter of an Oath*, Wife of King David, and Mother of Solomon, 2 Sam. xi. 3. p. 82
- BISHOPS, *Elders, Pastors, Teachers*, ordinary Ministers, to continue in all Ages in the Church, for Teaching and Government, 1 Tim. iii. 1. p. 74
- CALEB, *as an Heart*, who with Joshua, were preserved in the Wilderness, Numb. xiii. 30. p. 40
- CANAAN, *a Merchant*, the promised Land, also a Man's Name, Gen. ix. 18. p. 39
- CEPHAS, *a Stone*, a Name given to St. Peter, John i. 42. p. 61
- CYRUS, *the Sun*, King of Persia, who commanded the Jews to build their City and Temple again, Ezra i. p. 108
- COZBI, *a Liar*, who with Zimri, was slain in the very Act of Fornication, Numb. xxv. 18. p. 38
- DANIEL, *Judgment of my God*, a great Prophet. p. 176
- DAVID, *Beloved*, a Man after God's own Heart, was second King of Israel and a Prophet, 1 Sam. xvii. 12. p. 75.
- DEBGRAB, *a Bee*, she was Judge of Israel, and a great Prophetess, and had great Success in War with her Captain Barak, Gen. xxxv. 18. p. 54.
- DINAH, *Judgment*, the Daughter of Jacob, who was ravished by Shechem, Gen. xxxiv. 1. p. 19
- DOCTORS \*, a Word of the same Signification with Scribes, who used to write Copies of the Law, and

\* The *Doctors* or *Scribes* used to read and explain the Law to the People, as we learn from the Gospel History; *Ezra* himself is called a Scribe, tho' the Term Scribe is of a more extensive Signification in Holy Scripture; for Instance, in *Deuteronomy. ch. xx. 5. 9.* according to the Version of the Seventy, some Officers were named Scribes. But by this Word are most commonly meant the *Jewish Doctors*, or *Lawyers*; and in this Sense Jesus Christ spoke of the Scribes, as well as of the Pharisees, that they sat in *Moses's Chair*, Mat. xxiii. 1. A little before our Saviour's Time, they affected higher Titles, as those of *Rabban*, and *Rabbi, i. e.* Father, which in their Original imply Greatness and Multiplicity of Learning, but the



and keep it correct, Ezra vii.

6. 8. p. 74

EDEN, *Pleasure*, a Country wherein stood Paradise, Man's first Habitation, Gen. ii. 8. p. 5

ELI, *my God*, High-Priest and Judge of Israel, who died for Grief, when he heard the Ark of God was taken by the Philistines, 1 Sam. iv. 18, p. 68

ELIAS, *God the Lord*, Elijah went up by a Whirlwind, in a Chariot of Fire into Heaven, 2 Kings ii. 11. p. 86

ELISHA, *my God saveth*, this Prophet succeeded Elijah; he was mocked by the Children, and three wild Bears tore them in Pieces, 1 Kings xix. 16. p. 86

ENOCH, *dedicated*, He was translated into Heaven, Gen. v. 24 p. 7

EZEKIEL, *Strength of the Lord*, one of the great Prophets, p. 169

EZRA, *an Helper*, he was a Priest and Scribe, or Doctor of the Law; and greatly promoted the Restoration of the Worship of God, at the Jews Return from Captivity, Ezra vii. 1. p. 107

GABRIEL, *the Strength of God*; the Name of an Arch-Angel, who brought the good Tidings of the Birth of a Saviour, Dan. viii. 16, Luke i. 11, p. 11

GAMALIEL, *God's Reward*, a great Counsel and Doctor of the Law among the Jews, Acts v. 34. p. 61

GIDEON, *a Destroyer*, the Captain, who frightened a great Army of

Midianites, with Lamps and Pitchers in the Hands of three hundred Men, Judg. vi. 13 p. 60

GOLIAH, *a Captivity*, a Giant, whom David slew with a Sling and a Stone, 1 Sam. xvii. 4. p. 70

HABBAKKUK, *a Wrestler*; one of the minor Prophets, p. 193

HAM, *Indignation*; who mocked his Father (Noah) and did not cover his Nakedness, Gen. ix. 22, p. 8

HAGGAI, *a Keeper of Holy-days*; a minor Prophet, and a great Encourager of the Jews, in building the Temple. p. 194

HEROD, the Great, *a Hero*, King of Judea, who killed all the Children in Bethlehem, in hopes of killing Christ. Matt. ii. 16. p. 12.

HEZEKIAH, *Strength*, a good King of Judea, who reformed the Nation: he prayed when sick, and was promised to live fifteen Years longer. 2 Kings xix. 1. p. 99

HIRAM, *the Height of Life*, he sent Cedar and Workmen to David, to build him an House, and had great Correspondence with his Son Solomon, 2 Sam. v. 11, p. 140

JACOB, *a Supplanter*; also called *Israel*. He craftily obtained his Father's Blessing, Gen. xxv. 26, P. 13

JEPHTHAH, *He laid open*; a Judge of Israel; he made a rash Vow, Judg. xi. 30. p. 56, and 61

JEROBOAM, *Increasing the People*; the first King of Israel, 2 Kings, xiv. 23, p. 90

JOB,

Word Scribe was the Title of an Office, and not of a Sect, except we agree that they were of the Sect of the Sadducees; but on the contrary, it is manifest from several Passages of Scripture, that the Doctors of the Law were the Scribes, Luke xi. 45. Acts xxiii. 9.

JOB, *sorrowful*; the most patient Man, under grievous Pains and Losses, p. 114

JOSEPH, *Increasing*; Jacob's Son, sold into Egypt: Also *Joseph* the Carpenter, supposed Father of Christ, Gen. xxx. 24, Mat. i. 16, p. 16, and 11.

KISH, *hard or sore*; the Father of King Saul, 1 Sam. ix. 1. p. 69

LAMUEL, *With whom is God*, Lemuel, or, Solomon, Son of David, Prov. xxxi. 1, 4. p. 141

LEVI, *joined or coupled*; the Son of Jacob. The Priesthood and Care of the Worship of God was given to his Family or Tribe, who were called Levites, Gen. xxix. 34. p. 33

LOT, *wrapped or joined*. He entertained two Angels in Sodom, and was delivered, when it was destroyed, Gen. xix. 1. p. 10

MAGDALEN, *magnified or exalted*. Mary Magdalene was a great Sinner, but repented, and was forgiven. She washed Christ's Feet with her Tears, and wiped them with her Hair, Mat. xxvii. 56, p. 22

MAGOG, *covering or melting*; Gog and Magog, monstrous Men, alluded to in the Revelations, Gen. x. 2, p. 140

MALACHI, *my Messenger*; the last of the minor Prophets, p. 197

MANNA, *what is this?* A Sort of Food, like Seeds, which fell down from Heaven every Night, to maintain the Israelites forty Years in the Wilderness. Exod. xvi. 15, p. 45

MARTHA, *bitter or provoking*; she was cumbered in making a Feast for Christ, when her Sister Mary chose the better Part, by hearing

our Saviour preach, Luke x. 38. p. 24.

MELCHIZEDECK, *the King of Righteousness*, Gen. xiv. 10. p. 8. 109.

METHUSELAH, *after whom it is sent, i. e. the Deluge*; for he died 50 Days before it: He was the oldest Man we read of; almost a Thousand Years old, Gen. v. 26. p. 7.

MICHAEL, *who is like God*; the Name of an Archangel, supposed to be Jesus Christ, 1 Chron. vii. 3. p. 142

MORDECAI, *Bitter or Contrition*; the Uncle of Queen Esther, Esth. ii. 5. p. 110.

MOSES, *drawn up*; the Law-giver of the Jews, and the greatest Prophet the World ever had, till the Coming of Christ, Ex. ii. 10. p. 44.

NEBUCHADNEZZAR, *the Mourning of the Generation*; the proud King of Babylon, who destroyed Jerusalem, but he run mad and was driven among the Beasts, Jer. xxvii. 8. p. 101.

NEHEMIAH, *the Comfort of the Lord*; a Prophet and Governor, who assisted the Jews in rebuilding the Walls of Jerusalem, and settling their State, Neh. iv. 12. p. 109.

NIMROD, *rebellious*; the first Monarch and Prince upon Earth, Gen. x. 8. p. 8.

NOAH, *Rest*; the good Man who was saved when the Word was drowned, Gen. v. 29. p. 7.

OBADIAH, *the Servant of the Lord*; he served the Lord from his Youth, though he lived in the wicked Court of Ahab. p. 188.

- OLIVET**, a Mount of Olives; a Hill near Jerusalem, whence Christ ascended to Heaven, Acts i. 12. p. 44.
- OTHNIEL**, the Time of God; who with Caleb judged Israel, after the Death of Joshua, Josh. xv. 17. p. 54.
- PATMOS**, Turpentine, because it grows there in Plenty; the Place whereunto John the beloved Disciple of Christ, was banished, where he wrote the Revelations, Rev. i. 9. p. 122.
- PROPHETS**, see the Argument. p. 151.
- REHOBAM**, dilating the People; the Son of Solomon, a proud King of Israel, who lost all his Subjects, except Judah and Benjamin, 1 Kings xi. 43. p. 95.
- REUBEN**, the Son of a Vision; so named, because the Lord did see his Mother's Afflictions, Gen. xxix. 32. p. 16.
- RUTH**, watered or filled. p. 63.
- SAMUEL**, sought of God; the Prophet and Judge, whom God called, when he was very young, 1 Sam. i. 20. p. 68.
- SENACHERIB**, a Layer waste; King of Assyria, who besieged Jerusalem, but an Angel of God destroyed his Army of 180,000 Men in one Night. p. 103.
- SARAH**, a Lady or Dame; the first Wife of Abraham, Gen. xvii. 15. p. 9.
- SETH**, set or put; a Son of Adam, appointed instead of Abel, whom Cain slew, Gen. iv. 25. p. 6.
- SIMEON**, heard; the old Man, who took the Child Jesus into his Arms in the Temple, and blessed God for shewing him the Saviour of the World, Luke ii. 25. p. 13.
- SOLOMON**, Peace, 3d King of Israel, and the wisest Man, he built the Temple at Jerusalem, 2 Sam. v. 14. p. 87.
- TERAH**, smelling; the Father of Abraham, Nabor, and Haran the Father of Lot, Gen. xi. 27. p. 17.
- THOMAS**, a Twin; the same with Didymus; the Apostle, who was hard to be persuaded, that Christ was risen from the Dead, Mat. x. 3. p. 63.
- TIMOTHY**, Gr. the Fear of God, a young Preacher of the Gospel, who knew the Scriptures from his Youth p. 105.
- VASHTI**, Drinking; Est. i. 9. See p. 110.
- URIAH**, the Light of the Lord; whom David caused to be slain for the Sake of his Wife, 2 Sam. xi. 3. p. 79.
- URIM and THUMMIM**, Lights and Perfections; something on the Breast-plate, by which God gave Answers to the High-Priest, when he enquired in doubtful Cases. Deut. xxxiii. 8. p. 43.
- ZACHARIAH**, mindful of the Lord, also the Father of John Baptist, Mat. xxiii. 35. p. 11.
- ZEDEKIAH**, the Justice of the Lord; the last King of Judah, he was taken Captive by Nebuchadnezzar, and had his Eyes put out, 1 Kings xxii. 11. p. 99.
- ZERUBBABEL**, strange from Confusion; a Prince of the Jews, who took care of the Building of the Temple, at their Return from Babylon, Hag. i. 1. p. 107.



